

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."

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Christianity Vs. Chuchianity

By "Christianity," I mean the religion revealed in the New Testament. By "Churchianity," I mean the practice or spirit, so common nowadays, of seeking to build up a party or cause regardless of some of the interest of true Christianity. Theoretically, the church is subject unto Christ, listening to His voice in everything. For awhile after Pentecost, this condition no doubt for the most part obtained; but men actuated by selfish motives soon began to forge ahead of their Divine Leader.

The growth of the church in favor and numbers was advantageous spiritually so long as its direction was left to the Holy Spirit; but this same growth became an avalanche of destruction to its highest interest when once the spirit of human pride and ambition got into the lead. Men who had no spiritual convictions soon saw the advantage of having the support of the church in furthering all kinds of temporal interest. This of course led to internal corruption of the worst kind. High offices in both State and Church were bought and sold, vast legacies were bestowed, religious dynasties were established and merciless wars were waged—all in the name of religion without any regard to the spirit or teachings of Christ.

Conditions just described led to numerous efforts at reform. Strong men arose here and there who has convictions and courage enough to resist the organized forces of iniquity. These for a time did much good in their efforts to call men back to the spirit if not always the teachings of the New Testament. But human weakness soon permitted Satan to get into the lead again. Then followed the days of corruption in the Protestant world, when pride and show superseded the spirit of devotion and humility that had characterized the fathers.

The results of man's efforts to direct his steps by his own wisdom has been to lead him further from God and produce in the religious world in our own day a state of confusion and uncertainty never known before among civilized people. Every where we look we see some party crying: "Come to our church; give us your name, money, and influence; help us to build costlier houses, more auxiliary organizations, and a greater name for our denomination." Is it any wonder that such bodies teach that salvation is outside the church? They can see that Christianity is one thing, that their efforts at "Churchianity" is quite a different thing.

Sometimes I fear that those of us who claim to be simply New Testament Chris-

tians get too anxious to build up a party that we call the church. We may become more anxious about our standing as a religious body in the community than we are about the eternal salvation of the individual soul. Such is easily possible. Let us fix our attention upon teaching and doing the will of the Lord, thus giving the world an example of Christianity, then the matter of building up a church will take care of itself.—N. L. Clark.

Is Singing Teaching?

Dear Brother Trott:

Please harmonize Eph. 5:19 and Col. 3:16 with 1 Tim. 2:12 and 1 Cor. 14:34, 35.

Seeing Paul in Ephesians said, Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, and Cor. 14:34 says, Women keep silent. Verse 35 says, For it is a shame for women to speak in the church. Col. 3:16, Teaching and admonishing one another in psalms and hymns and spiritual songs. In 1 Tim. 2:12, But I suffer not a woman to teach.

If the woman sings in the church, is she silent? Please answer through the Apostolic way.

J. B. BOSHEARS,
Nevada, Texas.

REPLY

As Brother Boshears requests me to give a little more light on the above from an affirmative standpoint, I will endeavor to make the Bible teaching stand out as clearly as possible. Brother Cowan has shown, in a manner which cannot be refuted, that those who try to falsify Paul's command simply stultify themselves when they permit women to sing (which they all do) but the real harmony of the above commands needs to be so plainly elucidated that he who runs may read.

In order to do this, I shall present the contention of those who advocate the right of women to teach in the church in the form of a syllogism.

Major premise: Singing is teaching; Eph. 5:19; Col. 3:16.

Minor premise: Singing is unto God; Eph. 5:19; Col. 3:16.

Therefore those who sing teach God.

It is evident that such a conclusion is unthinkable and blasphemous, yet it is the inevitable result, if both premises are correct. That the minor premise is correct cannot be doubted, since in both passages Paul says, in plain terms, that the singing is to the Lord.

Then how about the major premise? Looking at it, we find that it is the punctu-

ation alone that gives plausibility to the assertion that singing is teaching and as there is no punctuation in the Greek, it was supplied by the translators to accord with their own views and their idea is contrary to every teaching of God's word. In it there is no single hint that we teach by singing. The Bible everywhere emphasizes the fact that God's word is the only medium for teaching; see Matt. 28:19,20; Acts 15:35; Acts 18:11; 2 Tim. 2:2, etc. Put the punctuation where it belongs and Paul's message at once becomes clear as sunlight and in perfect harmony with every other passage in the Bible concerning teaching. Let us see: "And be not drunk with wine; but be filled with the Spirit, speaking to yourselves: in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:18, 19. The Spirit, through the word, fills us with that which we are to speak to one another and we sing to the Lord. Again, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another; in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16.

By using the English order of expression instead of the Greek, the matter becomes still clearer, without changing the context in the least. "Be filled with the spirit, speaking to yourselves; singing and making melody in your hearts to the Lord, in psalms and hymns and spiritual songs. Eph. 5:19. "Teachings and admonishing one another, let the word of Christ dwell in you richly in all wisdom; singing with grace in your hearts in psalms and hymns and spiritual songs." Col. 3:16.

Now for another syllogism.

Major premise: The word of God is for teaching one another.

Minor premise: Singing is to make melody to the Lord.

Therefore, when women are commanded to be silent in the teaching of the assembly they are not prohibited to sing. Women are not silent when they sing and are not so commanded.—G. A. Trott.

(A. W. November 15, 1924)

Passed on Meeting-Debate

Millsap, Texas, August 7, 1934.

Dear Brother Duckworth:

How are you, O. K. I hope. I am fine and dandy.

Began here Sunday morning. Was called (by wire) back to Medicine Mound Sunday evening to bury Millard Bellamy, Brother and Sister M. T. Bellamy's only boy, (14 year old). Millard was a very bright and energetic boy. Don't think he

had an enemy, but hundreds of friends, left behind to, (besides his dear mother, father, and two sisters, with a host of relatives). His arm was broken a few days before his death; complications setting up causing his untimely departure. We did not say good-bye forever, but by faith look through our tears and say, "Millard by the Grace of God we will meet you on the other side of the great divide." May God's richest blessings rest upon the family and relatives.

I returned for services here Monday night, a large crowd again. Think we have prospects of a good meeting. Closed at Stanton, Texas, August 1, with twenty-six confessions, twenty for baptism and six confessed their wrongs. The last three days there was in discussion with a Mr. T. A. Drinkard.

I affirmed six hours the following: The kingdom was established on Pentecost, and is in existence now.

He affirmed six hours; That man is wholly mortal. Five questions (each) was allowed to each session. I am giving you the thirty questions I asked him with his answers, which are as follows:

1. Do you deny that the church was established on Pentecost? Answer, no.

2. Are we now under the law or rule of Christ? Answer, yes.

3. Ye are an holy nation, 1 Pet. 2:9, What is the form of Government Answer, Priesthood Government.

4. Did the seed of anything ever exist, before the thing itself existed? Answer, no.

5. Are we permitted to use the keys of the Kingdom now, in this life? Answer, yes.

6. Do you repudiate the King James and American Standard Translation of the Scriptures? Answer, no. (Note No. 6 was asked and after he had told us how Col. 1:13-14, ought to read, etc.)

7. 2 Sam. 7:13 and 16, 1 King 8:20, when God promised to establish forever, the Throne of David, of Solomon, and of Israel did he refer to a literal throne, chairs, stools, etc., or did he refer, (in a figure of speech) to lineage, blood, seed, power, etc., Answer, He referred to a literal throne.

8. You say we use Keys of the Kingdom now, what is opened or unlocked? Answer, use key of knowledge now, which gives an entrance into Kingdom, when established.

9. You say that the seed of anything never existed before the thing itself. Do you deny that the seed of the kingdom exists now? Answer, no.

10. Are we born children of God now, If so, what kind of birth? Answer, no.

11. 2 Sam. 7:16, I will establish thy (David) house and thy kingdom and thy throne forever. If the throne is literal, is the house and kingdom also literal? Answer, yes.

12. When the Lord shall establish the kingdom and sit on the throne, will our occupation here be changed or continue as before? Answer, don't know. (Note—he had made a literal application of Isa. 2:3-5, and I wanted to know what they were going to do with their plow shares.)

13. When Jesus sits on the throne of his glory, are we then to be, an holy nation, a peculiar people, a kingdom of priests? Answer, yes, (see Exod. 19:3-6, 1 Pet. 2:9, Rev. 1:5-6, Gal. 6:16.)

14. If you are not born of God, How

Send for Them

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can you call God your father and be his son? Answer, by faith. (I reasoned, as long as he did not believe he was born of God that he could not do it by faith.)

15. How will the kingdom grow, as per your doctrine? Answer, there is only one resurrection in number, the mortal nations will be brought into subjection to the kingdom.

Second proposition: Nature of Man.

1. In what respect is man more than a beast? Answer, because of intelligence and promise of resurrection.

2. Why threaten the wicked man, with a hell or everlasting punishment, if he is wholly mortal, and not threaten the beast also? Answer, because of his intelligence and responsibility to God's law. (Note—He denies there is any eternal punishment.)

3. Can mortality spring from immorality? Answer, by creation he can.

4. If man is wholly mortal, how can they be a spiritual house, 1. Pet. 2:5? Answer, that is speaking of the church.

6. Is Christ an immortal head on or over an wholly body, Col. 1:18? Answer, yes.

6. Since you say mortality springs from God by creation, did the beast spring from God just like man did? Answer, yes.

7. If eternal punishment is eternal death, don't the beast get that as well as man? Answer, yes, but not as punishment for sin. (Note—They teach that eternal punishment is only the second death.)

8. Is God the father of your flesh-body? Answer, in a creative sense.

9. Is the heart any part of Man, Phil. 1:7? Answer, yes. (See Psa. 2:26.)

10. When the body returns to the dust are there any more man in existence than there was before God made man. If so, what part of him exists? Answer, no. (Note—How could they have a resurrection.)

11. Do you believe Samuel talked to Saul, and told him, "Tomorrow you and your sons will be with me," 1 Sam. 28? Answer, no.

12. Do you believe Jesus talked with Moses and Elias about His decease, as is stated in Matt. 17 and Luke 9:28-33? Answer, only in a vision.

13. Do you believe your heart shall live forever, Psa. 22:26? Answer, yes.

14. Was the heart, Psa. 22:26, formed of the Dust? Answer, yes.

15. Is the body superior to the beast, if so, in what respect? No answer at all.

Elder Drinkard was a nice fellow, and we feel sure much was accomplished in the discussion.

A number of the confessions at Stanton were made during and at the close of the discussion. Stanton surely has a fine congregation. I always enjoy my visits there. Brethren let us awake unto righteousness, and be ready for His coming, for surely it is not going to be long. May God bless all who are honest, is the prayer of,

Your servant and brother in Christ,
ALVA JOHNSON.

Observations

I obeyed the gospel a few months ago. In obeying the Gospel I went by the book we call the New Testament. In studying to find out what I must do to inherit eternal life, I found that a person must seek. Because Jesus says, Matt. 7:8, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh shall be opened." I also found in Heb. 11:6, "Without faith it is impossible to please him. For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." 2 Cor. 5:7, "For we walk by faith and not by sight." How do we stay in the faith? Studying and meditating upon the things which are written, and that is the only way to have Spiritual life. Jesus says, John 6:63, "The words that I speak unto you, they are spirit, and they are life."

So, we find when people apply themselves to God's law they can get everything they need, that is enough for me.

While traveling with Brother Duckworth this summer, in his meetings, I noticed that the young brethren, most everywhere, are endeavoring to stay with the New Testament, and in that I rejoiced. I too am studying to show myself approved unto God a workman rightly dividing the word. Some congregations and individuals have grown lukewarm and seem to have forgotten what the Lord said in Rev. 3:16, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."
CURTIS WILSON.

Learning One Another

People are dying for the truth of our Lord, but who is to give it to them? We are poor, scared, and weak. We are afraid of one another. May the Lord Help us to lay aside every weight and the sin that doth so easily beset us, that we may not run from one another, but run in unison; looking unto Jesus the author and finisher of our faith. I do pray that our people may go to work and learn more about one another. The churches are afraid to call a preacher to hold a meeting unless he has a long list of recommendations and of course we do not all have one because it takes talent, time, and fame to get it.

One time a brother (speaking to me) named over three preachers and said, "If we can get one of these preachers we will have a meeting, and if we can't get either we will not have a meeting this year. We are afraid we will get some one who will do us more harm than good." There is a lot of truth in this statement, but I believe there is more than three good preachers who will stay with the truth and Cause of Christ. Paul said, "There are many unruly and vain talkers whose mouths must be stopped" (Titus 1:10-11). The churches are to stop them and they are still here, but in trying to stop them they have helped to stop good, faithful men by not supporting and calling them out. If they go out of their own accord they will starve them by not coming out to help strengthen the weak and help spread the gospel.

Of course some of us have our ability over-estimated, but we can have that brotherly love and help to find our place in the labor of the Kingdom of Heaven.

Yours for a better understanding of God and of one another.

South Bend, Texas. O. C. RIBBLE.

"Lovest Thou Me More Than These?"

Whoever loves father, mother, his own life, or any other thing more than he loves Christ is not worthy of Christ and cannot be his disciple (Mt. 10:37-39; Lk. 14:26.) Since one must love Christ more than his own life, surely he must love Christ more than he loves any fleshly desire or physical pleasures. As long as any people are "lovers of pleasures more than lovers of God," they are hopeless, for though they may be religious and "ever learning," perhaps regularly attending Bible study, yet Paul says they will be "never able to come to the knowledge of the truth" (II. Tim. 3:5-7). Any religious people, then, who are dominated by a love for personal gratification are certain to "believe a lie: that they all might be damned who believed not the truth." (II. Thes. 2:11, 12).

Whether one loves Christ more than he loves unnecessary physical desires and pleasures may be quite well determined by observing for which he willingly gives more time and money. I am persuaded that members of the Church of Christ are not sufficiently different from the world in the amount of time and money they spend to satisfy fleshly lusts. In 1930 the tobacco crop of the United States was a little over one and a half billion pounds; the number of cigarettes made in the United States in 1929 was over 122 billion; and in 1930 the tax collected on tobacco in the United States was more than 450 million dollars. Perhaps some other useless and hurtful expenditures are even greater than the one just mentioned. It is right to spend money for what is useful; but when one spends liberally for useless and even hurtful drinking, chewing, dressing, riding, and playing, and is then stingy with the Lord, permitting the gospel to fail or go begging, and letting their standard of Christian living be so lowered as to become disreputable before the world, well may the Lord say, "Lovest thou me more than these?" (Jno. 21:15).

One should freely give as the Lord has prospered him, and on every Lord's day every Christian who has money should give. The Greek construction of "upon the first day" (1 Cor. 16:2) is parallel to "every one" (Jno. 21:25). I believe anyone who understands the Greek construction will agree that 1 Cor. 16:2 means "upon every first day of the week." Since it is so translated by many, it is safe to say that each Christian who has money should lay by in store on every first day of the week. The Lord expects one to give only as he has been prospered; but one is much more likely, especially now, to underestimate than to overestimate his prosperity. Our blessings are many. Our national supply is really great, and we would now be getting a better share of it if we had previously pushed the true gospel into every corner of the country. Christianity alone (not politics) can establish justice in the world, for it is not in man (just not in him) to direct his steps (Jer. 10:23). To hinder Christianity, then, by not giving as prospered, is to increase our misery. We rob God by withholding what we should contribute (Mal. 3:8); and if we expect the Lord to be liberal in pouring out a blessing to us, we should be liberal in giving to the Lord (Mal. 3:10). A purified

people warmly engaged in good works (Titus 2:14) certainly will not freeze out the word or even hinder the gospel by failing to give freely as they are prospered. We are commanded to give, and the faithful servant will obey his Lord.

How may Christians be induced to give as they are prospered? Evidently a tax should not be levied by those who have the oversight of local congregations, and even the signing of approximate pledges on cards, as practiced by many churches, seems to be unnecessary and unsafe. The signing of cards brings in more money, else the practice would not be so popular, and the card method of raising money probably teaches some to give more nearly as they are prospered; yet I believe the evil in the method overbalances the good. The Lord's order is usually reversed by placing works before teaching and consequent faith (Heb. 11:6). The method also involves the principle of the well-known and well-named "drive." Even if faith were present, I don't like a faith which works by a drive instead of by love as the Lord requires (Gal. 5:6). As far as I have observed, moreover, zeal for something unscriptural has always prompted the signed-card method. The uninformed signer, then, is first lined up with error and later taught, erroneously of course. It is wrong for anyone to put his works before faith, and any church is wrong which asks a member to do such a thing. Teaching comes first. "Stand still, and see" (or till you see) is a good doctrine (Exodus 14:13). To induce people to give properly, they must be led to see and love properly. What we need, then, is sufficient faith which works by sufficient love, and then the giving will also be sufficient. I am persuaded that any other method will lead straight into heresy.

Proper love, of which a proper faith is a prerequisite, "is the fulfilling of the law" (Rom. 13:10); that is, a proper love for God, the church, the Bible, and any other thing worthy of love, will lead one to fulfill the law regarding all these things. A love for the wrong thing, however, will just as effectively prevent one from fulfilling the law. Perhaps our best measure of one's love for a thing is the amount he freely gives, according to his ability, in time, money, and effort for the thing. If, then, one gives more time, money, and effort to useless or hurtful drinking, chewing, talking, dressing, and playing than he gives to the Lord's work, surely he has been overcome of evil; but if one crucifies the flesh with the lusts thereof and spends his time, money, and effort predominantly for God and truth, then he can truly join Peter in the expression, Lord, thou knowest that I love thee more than these. (Jno. 21:15).

I should like to have the following question studied, and perhaps a good article written by someone in answer to it: Has any doctrine once given to the Church of Christ ever been taken away, or is every doctrine which was ever given to the church still binding?

P. C. KEY.
College Station, Texas.

Hartsell-Johnson Discussion

This discussion was held in a little country community called Lockheart, Louisiana. It was a sweeping victory for the truth.

The debate lasted two days: Thursday

and Friday, July 5 and 6. There were large crowds at each session.

Brother Hartsell strived in vain to establish his proposition which read thus: "The Sunday school method of teaching is in harmony with the Scriptures."

All the efforts put forth by Brother Hartsell to establish the Sunday School method, by the Scriptures, were of no avail, for Brother Johnson successfully refuted them.

Brother Johnson not only proved by the Scriptures that the Sunday School method was wrong, sinful; but that it was a plant which the Heavenly Father had not planted, and hence would be rooted up.

It was my privilege to moderate for Brother Johnson and I can heartily say Brother Johnson is fully capable of defending the truth at all times.

N. T. BONNEAU.

Russellism Vs. the Bible

By C. H. BONNEAU

Russellism: "Jehovah's Word, which is the truth, nowhere intimates that hell is a place of conscious torment" (Reconciliation, page 296).

Bible: "And in hell he lifted up his eyes being in torments . . ." (Luke 16:23).

Russellism: "Every creature is a soul. No creature has a soul" (Reconciliation, page 298).

Bible: "And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived" (1 Kings 17:22).

Thought: If the child had no soul how could it come unto him again?

Russellism: "These children (Adam's) were begotten in the likeness of Adam, the pauper or imperfect man. They were not begotten in the likeness of God. The seed of evil was in them. That condition has existed at all times and all children have been born evil" (Reconciliation, page 45).

Bible: ". . . and therewith curse we men, which are made after the similitude of God" (James 3:9).

"But Jesus said, Suffer little children, and forbid them not, to come unto me: for such is the kingdom of heaven" (Matt. 19:14).

Thought: Is the Kingdom of Heaven composed of those possessing evil?

Russellism: "God has not been attempting to save souls for heaven, nor has he commissioned any one to save souls for him to go to heaven" (Reconciliation, page 259).

Bible: "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel" (Col. 1:5).

"For ye had compassion of me in my hands, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and enduring substance" (Heb. 10:34).

"But lay up for yourselves treasures in heaven . . ." (Matt. 6:20).

Thought: If souls are not saved for heaven why does the Bible teach that the followers of Christ have a "hope" there, and that in heaven is a "better substance," and why did Christ command us to lay up treasures there?

The Apostolic Way

CHURCH OF CHRIST

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Keep Working

We certainly appreciate all the nice things the brethren are saying about the Apostolic Way and the promises to send subscriptions soon are encouraging. If those, who promised, send at once much good can be accomplished.

The paper is of prime importance to the churches and preachers in their fight against innovations.

Some twenty years ago the A. W. made its appearance and its publishers were told it could not live. Several times it looked as though the end had come. The enemies smiled, the faint-hearted felt embarrassed, and those who were jealous or peeved rejoiced; but still we carry on and as the panic lifts the paper will grow stronger. There are enough brethren who realize what the Apostolic Way means to the brotherhood to keep it alive and others will rally as times improve.

Among the Churches

We visited many churches last fall, winter and spring, preaching on twelfth and thirteenth chapters of Revelation, showing what the Dragon is, his origin, power, purpose and destiny. Showing the beast with seven heads not to be any kind of political power, but to be false religions. I show that John specifies what the mark of the Beast is, and who can buy and sell, showing that this is all religious and not political.

Throughout these three sermons true and false religions are analyzed and compared. We take from Materialists much of their confusing arguments.

I expect to spend much time this fall, winter, and spring visiting among the churches. I aim to be out as much as four weeks at a time, visiting two places per week. I shall try to reach all the places requesting a visit and as many other places as I can.

We will help with the advertising. These sermons create lots of interest, stimulate a study of the Scriptures and brethren say in many places bring out the largest crowds they ever had. These are not political speeches, but sermons full of spiritual food, stimulation for all Christians, and eye-openers to the world.

If you want to be sure of a place on our schedule of dates write us. We have some large charts, showing the Dragon and the Beast. We also answer many difficult passages. These sermons are of special benefit to congregations where it has been difficult for them to get their religious neighbors to come out. We do not deal in "pro-

fane history," but prove every proposition by the Scripture.

We will of course visit some congregations where these subjects have been sufficiently discussed or where some other subjects seem to be more appropriate, if so, other subjects will be discussed.

—R. F. D.

Searching the Scriptures

Jesus said, "Search the scriptures." Paul said, "Study," and again he said, "The Scriptures are able to make thee wise unto salvation."

In my work I come across some apparent conclusions on the part of members and preachers that are damaging to the spiritual development of individuals and congregations.

Some seem to have borrowed or been influenced by the very unsound, ecclesiastical thought that the priest (preacher) is infallible, and, therefore, whatever he preaches must be accepted without examination. Another thought is, that if the individual does not like the preacher, he must object to everything the preacher says.

Some preachers seem to be peeved when, other preachers or members dare to question a proclaimed position on any subject and some are disturbed when they hear brethren discussing religious questions.

A brother, even though he be a preacher, fails to have the proper conception of the New Testament teaching if he cannot discuss a difference with another without a feeling of enmity or malice toward his opposer. On the contrary, the discussion of a difference should cause individuals to have a deeper appreciation for each other.

In my preaching, one purpose I try to keep in mind, is to stimulate a study of the Bible, believing that by study one has spiritual growth, and without study of the scriptures, on the part of the individual, spiritual growth is impossible.

A discussion of unlearned and untaught questions bring divisions, strife, hatred, and destruction, but a study and discussion of taught questions bring peace and unity when indulged, in fairness, in love, and for truth's sake.

Recently a brother told me that he visited where I had preached on Revelation and found the brethren discussing the teaching I presented. This is fine. There has been entirely too much acceptance of materialistic teaching on this book. I do not ask or expect brethren to accept what I say without investigation.

Eleven Years

We have had the responsibility of publishing the Apostolic Way for eleven years. A man can be expected to make mistakes over that period of years with so many conflicting views and during a period of so many changes, hardships, and difficulties to be dealt with. We have repeatedly asked and do now ask, that all who have disagreed with us, our management, our policies, our acts, or utterances, to forgive us of any wrong they feel we have done. There is not a man in the church or out that we hold a grudge against. Our great desire is to help, not hinder, truth. We had much rather commend than condemn. We had rather talk about a man's good points than his mistakes.

We give below a statement of our purpose as published February 15, 1924. We then stated just what we thought to be fair. We still believe this general statement meets the position any religious paper should occupy. It is impossible to please everyone who writes; a publisher cannot always please himself.

OUR PURPOSE

It is the purpose of the publisher of The Apostolic Way to make it an open forum. That does not mean we will print everything sent to us. But it does mean well and thoughtfully prepared articles on both sides of any question will have a chance of reaching our readers, so far as space may permit.

We will not agree to publish anyone's article in advance of their writing such articles, but no article will be kept out of the paper simply because we oppose the ideas therein expressed. We are not trying to build up a sect or put up a theological wall around our readers. If we have concrete views on any question, we propose to reserve the right to express or not express them just as we may determine. If someone writes an article with which we agree and we desire to allow someone who does not agree with it, to reply, we reserve the right to do so. If we receive an article with which we do not agree, we reserve the right to make any comment we see fit or have someone else do so or publish the article without comment.

In other words, we want it understood that while we reserve the right to a final say, we do not propose to close the columns of our paper to all matter except that which is in harmony with our views. Usually a religious journal is confined to the matter with which the managing editor is agreed.

We want it further understood, that we are not, in any way, responsible for the views of any article published in this paper by its editors or contributors, unless we elect to state our endorsement.

In other words, the columns of this paper are not bound by the pet view of the publisher or anyone of its supporters or contributors.

R. F. DUCKWORTH.

Lack of Love

Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knows him not. Beloved, now are we the sons of God (1 John 3:1-2).

Beloved, if God so loved us we ought also love one another (1 John 4:11). But for lack of love, brother sets his brother at naught, and judgeth his brother unworthy (Romans 14:10). Brethren, these things ought not to be: malice, envy, and strife, arise in the hearts and an outward manifestation is made of them among the brethren for lack of love (1 Peter 2:1-2), commands these be laid aside. If they are not, hatred will arise. Brethren will be guilty before God for hating one another (John 4:20). "If any man say, 'I love God' and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" If we obey this command and a brother is overtaken in a fault, we will go to him in the spirit of meekness and restore him (Gal. 6:1), not set him at naught (Rom. 14-10). If we love Christ

We Need

We need less "I" and more "you," in our lives. We need to put less importance on "I," when we are thinking of how sure we are that "I" am right and can't be wrong. We need to relax and look at our brother and see that he is the offspring of the same God and has the same Book to read and, too, perhaps, has just as much love for the truth and as great a desire for the truth as "I."

We need less friction in the work of the Lord. Less endeavors to stir up confusions and discords among brethren, and a more earnest desire to lubricate our work with that that makes for peace and increase of love and harmony.

We need less jealousy among ourselves and more love. Less biting and devouring each other, less striving to show that our brother is wrong and we are the right ones. And more love toward each other, that would lead us to want to help a brother even if he be in the wrong, for he needs help and not hatred.

We need less division and more unity. We need to inject into our lives and our work, both public and private, efforts to remove division and to plant in its stead faith that works by love, that we may be able to magnify the power of TRUTH in converting the world to Christ. We need more concerted efforts to hasten the day when we could see our Lord's prayer answered "That they may be ONE as we are ONE."

We need less destructive work and more constructive work done by our preachers. We need less efforts to tear down what another man builds up, that we might appear to be the wise one and my brother the bad man. We need more effort to co-operate with each other and make our efforts blend together in planting and building living principles of the Truth of Almighty God in the hearts and lives of men and women and let ourselves be forgotten.

We need less disposition to condemn a brother and a greater desire to defend him. We need more of a disposition manifested among the brotherhood, and especially among the preachers, to rather defend each other than to condemn. If a brother should write or preach a thing that does not just suit our taste before we go to work to publicly condemn him, we should stop and see if it is principles of truth involved or is it just our taste that we are demanding to be satisfied.

We need less display of our little Greek learning in the columns of our papers and more plain, constructive teaching to edify the body of Christ. And we need more efforts to enlighten in such plain language that can be easily understood; the Greek that is appearing in some of our columns of late seems to be for a purpose, but that purpose is, perhaps best known to the writer; it serves no value to enlighten the readers as not one out of every hundred can tell if it is Greek or some other language. Such writing is of no real value to edify the church, and if it is just to show to the reading public that I am a Greek scholar then my motive is wrong and I should cease such work.

Let us strive to weld stronger the tie of love that should exist with the family of God that our whole life and work will stand to testify to every man that we are the children of God.

E. J. SMITH.

and God we will keep His commandments (John 15:9-13). He commands us to love one another. Forbearing one another, and forgiving one another. If any man have a quarrel against any, even as Christ forgave you so also do ye. For lack of love these things are not done. Love is the cord that binds our hearts to God and to each other. Envy, strife, and malice eats this cord like a canker and it is broken, then we fall apart and away from God, consider, and repent, come to God and live as He has commanded us to do, then unity will reign supreme in the church.

Submitted in love,
SIDNEY W. SMITH.

Christ in Prophecy No. 2

J. W. Kelly

In my first article I gave Luke 17:31-34 and Luke 24:44-48, where Christ said when He arose from the dead that He had fulfilled everything written in the law of Moses, in the Prophets and in the Psalms concerning Him. We have a record of it in the New Testament.

I showed in my first article that Christ is the promised seed to head God's family. I will now show in this article that Christ is the promised King to rule and reign over God's people.

Nathan said to David in 2 Sam. 7:10-17, "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more." In verse ten we have this expression, will appoint is future. Israel was then dwelling in the land of Canaan. 1 Chron. 17:9-15 we have the same thing. In verse three we have the expression "will ordain." In 2 Sam. 7:12-13, God said to David, "And when thy days be fulfilled, and thou shall sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever." In 1 Chron. 17:14, "But I will settle him in mine house and in my kingdom forever: and his throne shall be established for evermore."

I affirm these prophetic statements have reference to Christ, "But unto the Son he saith, thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom" (Heb. 1:8). This son of David was to be raised up not while he was living nor after he was raised from the dead, but while he slept with the fathers, in the state of death. When Christ comes again all the dead will be raised, so it will then be too late for God to make Christ King. That is why Peter said, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. (That is, David has not been raised from the dead.) Therefore, being a prophet and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh He would raise up Christ to Sit on his throne. He seeing this before spake of the resurrec-

tion of Christ, that His soul was not left in hell, neither did his flesh see corruption. This Jesus hath God raised up, whereof we are all witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which you now see and hear. For David is not ascended into the heavens: but he saith himself, the Lord saith unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom you crucified, both Lord and Christ" (Acts 2:29-36). In this we have not only the fulfillment of Nathan to David, but that of David himself in Psa. 2; 89:35-37 and 110:1-7, also Isa. 55:3-5. "Incline your ear and come unto me; hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people." Paul also says this was fulfilled when Christ was raised from the dead (Acts 13:32-34). "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David" (Psalm 2:6-7). "Yet have I set my king upon my holy will of Zion." God swore to David (Psalm 89:35-37), "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

So Christ's throne is in heaven where He is now. As David said again: "Also I will make my first born, higher than the kings of the earth" (Psalm 89:27). Christ has all power in heaven and in earth (Matt. 28:18). "But thou Bethlehem Ephratah, though thou be little among the thousands of Juda, yet out of thee shall come forth unto me, that is to be ruler in Israel; whose goings forth has been from of old from everlasting" (Micah 5:2). Christ was to be born in Bethlehem and go to God to rule His people. "The Lord hath sworn, and will not repent, thou art a priest forever after the order of Melchizedek" (Psa. 110:4). "Lay hold on the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whether the forerunner is for us entered, even Jesus made an high priest forever after the order of Melchizedek" (Heb. 6:18-20). Melchizedek was king and priest (Heb. 7:1-3), Christ now at God's right hand is king and priest. And David said, "The Lord at thy right hand shall strike through kings in the day of his wrath" (Psa. 110:5). So Christ will not return to earth to strike through kings, but will do so while at God's right hand. "Rule thou in the midst of thine enemies thy people shall be a willing people in the day of thy power" (Psa. 110:2-3). "Let the peace of God rule in your heart to which ye are called in one body; and be ye thankful" (Col. 3:15). Christ ruled in the heart of Christians by faith (Eph. 3:17).

(To Be Continued)

Passed On

W. R. Bludworth was born 1895. He obeyed the gospel in 1910, becoming a member of the Church of Christ. Brother Bludworth departed this life on August 29, 1934.

He was married to Miss Lennie Lillie June 22, 1918. To this union three children were born, two girls and one boy. His wife and children survive him. W. R. Bludworth was a son of J. M. and Lillie Bludworth of Elbert, Texas. He also leaves three sisters, Mrs. Stanley of Elbert, Mrs. J. L. McDaniel of New Mexico, and Mrs. Ollie Gennings of Elbert, and one brother, D. Bludworth, of Burkett, Texas, all present. The writer tried to speak words of encouragement to the aged father and mother, good wife and children. May the Lord bless them in my prayer. I have known Brother Bludworth several years. He was a devoted Christian, a loving husband, and a true friend to a gospel preacher.

O. C. RIBBLE.

On October 5, 1934, I was called to Gunter, Texas, to speak words of comfort at the funeral of Alton Hunt Shaw, who was born November 28, 1915, and died October 4, 1934. He was the noble son of my cherished friends, A. G. and Myrtle Hunt Shaw, the grandson of Brother and Sister Frank Hunt, whose kindness to me can never be forgotten.

Alton was a worthy young man, a graduate of the Gunter High School, an active member of the church.

On August 25 of this year he was married to Mrs. Vada Hayse Shaw, a sweet Christian girl. They were a genial couple of Christian families with bright hopes and happy anticipations. But alas for Vada! God's tender mercies be upon her.

Mother Shaw and other relatives and friends also survive him. Oscar Hunt than whom I never had a better friend is his uncle. Abe Gearhart led a group of splendid singers in singing some very appropriate songs. "How our hearts ache with grief as we say goodbye."

JOHN W. PIGG.

Announcements and Reports

H. Hall (Col.) Fort Smith, Ark.: I preached in several towns in the State of Texas last year, but the white congregations in those towns said they were not able to support a meeting for the colored people, so I am preaching here and yonder, every opportunity. I am just sowing the seed. I am to leave here Saturday, June 30, for Parma, Missouri.

N. T. Bonneau, 303 Lillian Street, care Lonnie Moody, Benton, Ark.: I have just

closed a meeting at a little place called Reform, Ark. The meeting lasted ten nights. We had good crowds and fine attention at each service.

J. W. Kelly, Prescott, Ark.: My meeting at Teague, Texas, closed July 23, with one baptism, and three restored, all grown married people. I promised to hold a meeting at Teague next year, the Lord willing, beginning Friday night before the first Sunday in July. My meeting closed at New Hope, six miles east of Mexia, July 29, with five baptisms and one restored. I promised to hold a meeting at New Hope next year, beginning the third Thursday night in July. I closed my meeting at Cayuga, August 12, with three baptisms and two restored. I am now at J. W. Buchanan, near Prescott, Ark. Preached three nights at Syrna, four miles of Prescott. I promised on my way back to Texas to hold them a meeting beginning Saturday night before the fourth Sunday in September to continue until September 30.

Sam L. Shultz, Lexington, Okla.: I recently held a grand meeting at DeVoe, Okla. Had good attendance, attention, and good interest throughout the meeting. Three grown people were baptized into Christ. The brethren strengthened and encouraged in the cause of the Lord were the visible results. I went from DeVoe to Loco for a ten-day meeting, but the weather was so hot and stock water so scarce it worked such a hardship on the brethren getting their stock watered and there were two opposition meetings going on, too, so we thought best to close the meeting the first Lord's day night and try again later. I am glad to say I have been busy in the Lord's work since the first of June, making a trip to California and held a fine meeting out there.

J. W. Kelly, Prescott, Ark.: I closed my meeting at Benton, Ark., Sunday night, August 26. A very good meeting, no additions. I will be near Prescott, Ark., until after fifth Sunday in September. I am to return to Texas October 1. Would like to know of any congregation between Texarkana and Dallas. Do we have a congregation at Newport or Batesville, Ark.? Brother E. E. Stark of Corsicana, Texas, was with me the latter part of the meeting at Cayuga. He is making a great sacrifice trying to build up the cause at that place.

E. J. Smith, Crowell, Texas: I began at Brushy, in Haskell County, Texas, about ten miles southeast of Monday, on July 14. Was there until July 29, preaching two discourses each day. Crowds were good and interest fine but we closed this work without any visible results. This work was done in the face of several obstacles; such as sickness in the families of the brethren, whooping cough in the neighborhood and one of the most generally affecting disadvantages was the severe drouth, rendering water not only for stock but for house use as well, a very demanding problem.

Next I began at the dipping vat in the Pearson community, about five miles east of Colbert, Oklahoma. Here is where I have spent five summers in the past nine. Nine years ago I met J. F. Segraves in debate

and finished the Missionary Baptists in that part of the country. And also, in August, 1932, I met I. W. Yandell, a Free Will Baptist, at this same place. The work done in those battles stands to speak for itself, and many, during this time of defending the truth as it is in Christ, accepted it and will, we trust, be among the bright gems when the Savior comes to make up His jewels.

I began at this place this summer on August 4, and closed on Aug. 19. With either nine or ten restored and one baptism. The church here has depended on the protracted meetings doing all that is done in the way of feeding the flock and that coming only once a year, it is too far apart to serve the purpose and the whole flock is so near dead when the next feeding comes it is almost out of the question to save all of them alive. We have some good brethren in this congregation but they are not much feeders. Besides there is a Sunday School germ in the body but that don't make it any better. We need here, as in many other places, a better spiritual standard.

John H. Joiner, El Dorado, Ark.: I will write you a few lines to let you know how glad I am the Apostolic Way is again going forth to the people with its wonderful message and I do hope and pray that the brotherhood will stay behind you this time and enable you to continue it to go forth from now on. I am going to try to send you in some more subscriptions in the near future.

Brother J. F. Lilly of Bunker, Texas, closed a series of meetings for us beginning on June 2, and closing on June 17. Large crowds and good interest was manifested from the start. The result of this meeting was eight being baptized and three restored. Brother Lilly is a fine preacher and in my estimation is one of the best young preachers we have in the field today. Any congregation desiring a good preacher will make no mistake in getting him to hold their meeting.

Brother Alva Johnson is now in a meeting at Urbana, which is about eighteen miles from here. We are attending this meeting. He is having large crowds and good interest at all services, and I believe he will do much good before his meeting closes, for we all know that Brother Alva is a power when it comes to preaching the Gospel. Best wishes and success to you and the Apostolic Way.

Sidney W. Smith, Box 483, Abilene, Texas: My work at Santa Reta, Texas, in May, 1934, resulted in nine baptized and one restored to faithful activity.

At Medicine Mound in the first part of June, one baptism. The last part of June and the first part of July, I was with the church at Hagerman, New Mexico. The interest was good and good crowds. The church was edified and the good seed sown, we hope will spring up thirty, sixty and a hundred-fold to the glory of God and salvation of souls.

I came back to Texas to Santa Reta for a few days and baptized one. Then I went to Elijah for the "Big Tent" meeting, which resulted in nine baptisms and five restorations to faithful activity. Then I

Taylor's Chapel, in Lamar County, for a twelve-day meeting which resulted in five baptisms and nine restored to faithful activity. I am to begin at Luther, Texas, the Lord's will, on September 5 and continue over two Lord's days. To the Most High God be all the praise. I am glad to see the paper out again. It is badly needed. May God bless all the faithful in Christ.

C. R. Worsham, Nocona, Texas: My first meeting this summer was at Simon Schoolhouse near Wilson, Okla. I was there from July 6 to 15. Had a fine meeting, large crowds in attendance. Had a little trouble with the Primitive Baptists, but put them to silence by asking them to affirm that, "Man could not do anything in order to receive eternal salvation." Fifteen were baptized and the church began meeting every Lord's day, whereas, they were only meeting once a month. I went from there to Downing near Comanche, Texas. Was there from July 19 to 29. One baptized and three restored. We have a strong congregation there. I began at Union Valley, near Terrell, Okla., August 3. Was there seventeen days. Five were baptized and nine restored. The church was much encouraged over the meeting. I am to be at Fairview, near Muleshoe, Texas, August 29 to September 9. At Addington Bend, near Marietta, Okla., September 14, for ten days or longer. Brethren, let us press on in the good fight for primitive Christianity.

O. C. Ribble, South Bend, Texas: I am now, September 4, at home. I have held a few meetings this summer. One at Farmers Branch, Texas, July 15 to 29. I found some fine brethren. While there I made my home with Brother B. A. Richardson, a fine, loyal, earnest lover of the truth. In August I preached a few nights in Breckenridge, Texas. The church there is growing in knowledge, grace, and love. Had more interest manifested in this meeting than ever before. May the Lord bless his cause there. Brother W. T. Taylor of Lometa, Texas, held a week's meeting at South Bend. He is a fine teacher of the truth. Had no baptisms, but lots of good seed sown. There is a new congregation at Woodson, Texas, meeting in the name of the Lord. They need our prayers and support. Brother J. Frank Copeland held a fine meeting at Mastress, about ten miles north of Woodson, Texas. I will be at Hamilton, Texas, from September 6 to 10, and preach for the church. I shall also visit Sister J. S. Hall.

N. L. Clark, Fort Worth, Texas: I began my work for this summer with a meeting in Weatherford, Texas. This covered second and third Lord's days of June. For the next two Sundays I was with the church at Enden, Texas, preaching twice a day. I then went to my old home in Southern Mississippi, where I preached twice a day for about eleven days. This meeting was followed by a ten-day effort at McCaulley, Texas. I then went to Chilton, where I la-

bored for ten days more. Finally, I closed my work with a twelve-day meeting at Lubbock.

Interest in most places I visited was quite good. The churches seem to be slowly improving in most ways. However, I baptized fewer people than I ever did in one summer before. I visited seven places and delivered about 110 discourses.

Publisher of this paper began the summer work at Fort Worth, Texas, June 2, continuing there three Lord's days. In two blocks of us a convention of 500 preachers was in operation, but we were able to get some outsiders and most of the brethren to attend the meeting. We began at Hardin Chapel June 31, continuing over two Sundays. Crowds grew and interest was fine at the last of the meeting. Brethren from several nearby places visited the meeting. Wednesday night, July 18, we began at Hatchel continuing over two Lord's days. Hatchel for years has heard the ablest talent among the brotherhood and in many ways it is the strongest congregation in the State. The brethren have two or three meetings each year. At some of these meetings they use young preachers. They do not have the "big preacher" idea, seeing that they insisted that I visit them again. Brethren from eleven congregations visited the meeting. Began July 28 at Cleveland, continuing two Sundays. In all the places I visited this year Cleveland seemed to have the least friction among its members, past and present. We appreciated the many visitors from other congregations. Wednesday night, August 8, we began a meeting at Crowell continuing over two Sundays. There were four other meetings in progress, but we began with good crowds which grew in size and interest to the last. Among visitors from other places were several brethren we had never met before. In all these meetings the hot weather was almost unbearable and the last four places the brethren had to give much time hauling water and otherwise caring for their stock. Saturday night, August 25, we began at Grubbs, continuing there and a nearby mission place until September 9. In each meeting held the general opinion was that the meeting should have continued another week. I believe I did the best preaching I ever did and yet there were so many things that should have been taught, but I could not reach for lack of time. I usually spoke about one hour, preaching from one to three times a day. People who were baptized were in the most part of mature age and all manifest a clear comprehension of what they were doing. In nearly all the meetings there were people who manifest an unusual interest and yet they refused to obey. Among these were many erring brethren who came every night, complimented the preaching, expressed an interest in their own eternal welfare and yet some of them failed to return to the Lord. This made me very sad.

While in the meeting at Grubbs, Sister Duckworth received a letter advising her of the serious illness of her only brother, who lives at Barnesville, Ga. His condition was so serious we felt compelled to go, and left Sunday afternoon, September 9. This, of course, delayed our plans of getting out the paper. Sister Duckworth was preparing copy expecting me to return September 10, turn the copy over to the printer

and mail the paper on or before September 29. We found her brother's conditions such we remained two weeks, reaching home September 27. On September 29, I went back to Grubbs where the results of the meeting were so manifest we joined the brethren in their rejoicing. Through all this work Brother Curtis Wilson has been with us. His interest in the Master's cause was so manifest that he was much appreciated by brethren wherever we went. Almost every place we visited extended him an invitation to come and preach for them just as soon as he felt able to begin preaching. While in Georgia I visited the home of Brother Dennis. He was in Kentucky in a meeting and had just written Sister Dennis that his car containing his brief case and many of his most valuable books had been stolen. While at Grubbs the last Sunday in September I publicly spoke of his misfortune and urged that the church there make him a special contribution. He has held several meetings at Grubbs.

C. A. Stark, Dallas, Texas: Brother N. T. Bonneau began a meeting August 12, for the church in Dallas and continued ten days, four baptisms, the church edified, attendance was good and the spiritual uplift for all was excellent. All who expressed themselves said this was the best meeting we have had in several years.

The church gave Brother Bonneau a shower of such things as one who has recently married would need, the donors receiving as much or more pleasure in the giving as he, all wishing him and his bride a happy life.

Brother Bonneau is a young man and a sound gospel preacher. Any one who may use him in their meetings will not be disappointed.

C. H. Bonneau, Little Rock, Ark.: Have been preaching somewhere each Lord's day fairly regular. Saturday night, September 1, and Sunday, Sept. 2, I preached at a schoolhouse well up in the Ouachita National Forest. Eight confessed their wrongs and expressed a desire to meet each Lord's day in the future. Each service brought large crowds who gave splendid attention. An active congregation once existed here, but because of lack of leadership and failure of preaching brethren to visit and encourage, fell away.

G. F. Cheairs, Barstow, Texas: We had a grand meeting the first part of August. Brother G. F. Strother, Sweetwater, Texas, did the preaching for ten days. He shelled the woods, baptized four, two reclaimed and one took membership from the Christian church here. I am trying to get up a club for the A. W. We need the paper on its rounds badly. I hope all the sound brethren will do what they can for it.

A. R. Osteen, Dale, Texas: I am glad to know the paper will continue. I am sending \$2.00 for two subs. Brother Leland H. Knight held us a twelve days' meeting in June. Three were baptized and the church very much encouraged. Our hearts have been made glad to see two wayward brethren return and one young man make the

confession and be baptized since the meeting.

W. T. Taylor, Lometa, Texas: I began a meeting at Graham, Texas, August 4, and closed August 12. Had a fine meeting. Began at South Bend August 13 and closed the night of August 19. Fine crowds attended all these meetings. Brother O. C. Ribble is fine, a true yoke-fellow.

P. C. Key, 3500 College Avenue, Bryan, Texas: The Apostolic Way is so well printed and deals with such important subjects that I consider it a very profitable paper. I should like to see it succeed.

We had a good meeting at Turkey, resulting in five baptisms and two restorations.

J. C. Hamilton, Haskell, Okla.: I am still in the land of the living, working all the time on the farm trying to feed wife and children. Have my hands full, too, in the face of the worst drouth and panic in the history of the old U. S. A. I aim to try to send you some money on my subscription soon.

J. S. Spencer, Route 3, Florence, Texas: Brother J. N. Cowan will begin a meeting at Mahomet, Burnett County, Saturday night, November 3. This is a mission meeting, an effort to establish a congregation at this place. There are a few brethren in the district and as Brother Cowan has preached here before, many people are anxious to hear him. Some help will be needed in supporting this meeting. The field is ripe for a glorious harvest, and we expect much good will be done. If any brethren want to assist in supporting Bro. Cowan address, John Spencer, Route 3, Florence, Texas. Any assistance will be appreciated. We are looking forward to the next publication of the Way.

J. M. White, Munday, Texas: I held a meeting seven miles south of Munday in Haskell County at Bro. Charlie Wilburn's residence. Had large attendance, good attention, two baptisms, and two restorations. I closed meeting August 26 at Vero, Texas, north side of Knox County. Had no visible results but had several hindrances, an opposition meeting by the Holiness, Baptist Conference meeting for two days and rain hindred two nights. Had good attendance the last three nights. Just held a week at each place.

J. C. Osterloh, Hastings, Okla.: I have held meetings at Dixie, Okla., Witson Prairie, Texas, Ellison and Tulia, all of Texas, with from fair to good results. I would be glad to have from two to three more meetings before winter weather. Wishing you success in the good work.

J. W. Hendrick, Winters, Texas: We had a large crowd out to hear Bro. Virgil Jackson third Sunday in August. We are having good attendance on Lord's Day and our Sunday night meetings are encouraging to all of us.

The Church and the State

It seems to me that a casual reader of the history of the past would be convinced of the futility of trying to combine church and state. Yet some men, high in the counsels of both, are still advocating a combination but still worse, they are actually practicing it. The church is being brought more and more into the political arena. Preachers as such, are dabbling in the political game and thereby bringing the church into disrepute. The idea of the church going into "politics, not for its own gain, but to improve politics" has proved to be the very height of folly by every age in which such practice has been attempted.

We take the following quotation from the Literary Digest credited to "Bishop" Brent. Notice carefully what he says:

"The large majority of church members and leaders favor influencing legislatures to obtain necessary laws. No methods have been formally approved, but the purpose is clear. Church and State are working toward a common goal and, to my mind, can not be separated. There should be a common movement, a blending effort."

The Christian Register, the Unitarian paper, says, "The religious motive is still supreme, because the State is a religious institution," and herein lies the mistake. The "State" is a worldly institution, has nothing to do with the Christianity of Jesus Christ and regardless of what interest individual Christians may or may not take in political affairs, it is absolutely certain and unquestionably sure that the church as an institution, has no scriptural right to leave the work, for which Divinity designed it, to dabble into the affairs of the world. It is ridiculous for the church to undertake to run the railroads, the banking interests, merchandising or any other feature of the commercial system of the World. The kingdom, the church of Jesus Christ, is a spiritual institution and as such it should function. It needs no additions, it needs not the help of any institution, to meet the need and care for the human soul, but it was never designed for the purpose of directing our political affairs and every attempt to use it to that end lowers the church without elevating politics.

R. F. DUCKWORTH.

(Apostolic Way, March 15, 1924)

The Best Seller

New York Times: From "Our Heritage," the report in popular form of the British and Foreign Bible Society for 1933, it appears that nearly 11,000,000 copies of the Bible in various tongues were issued and distributed last year. England took 855,000, Europe as a whole nearly 1,600,000,

Asia 6,700,000. In China, divided and distraught as it is, 3,900,000 copies were sold. Translations into eleven new languages were made. This brings the list of the society's translations to 678. "Let every tribe and every tongue"—the society is carrying out the spirit of Coronation.

While peace is spoken unto the heathen of Africa in nine more languages, how fares it with that inestimable treasure, the English Bible? The author of the report is despondent:

"We possess a Bible in the sense that we have it in our homes and in our churches, but in the deepest sense do we 'possess our possessions?' The English Bible is today neglected by great masses of the people. They perceive no beauty in its literature, no guidance in its teachings, no power in its message."

What is the case in the United States? In spite of the immense extent of Bible teaching, are there not too many signs of a curious and discreditable ignorance of the Bible among many Americans, even the intelligent? Leaving out considerations of religion, the King James version is a great monument of the language. Much of the noblest thought, poetry, imagination, wisdom, the world has known is transmuted into the noblest English. Many biblical phrases have made their way into the common speech and are used, often mutilated, every day, unconsciously, without thought of their origin. How many younger readers of "Many Inventions," or "The Valley of Decision" recognized the source of those titles? Newspaper writers are sometimes surprised to find that familiar biblical quotations or allusions are unknown to some readers. Why do our civilized heathen deny themselves enlightenment?

Things in Brief

Thoughts rather than words influence the man.

No one can live right who neglects to think right.

Religiously one can think right when the mind is directed by divine revelation.

When the mind is filled with evil the life will be influenced in that direction. (Phil. 4:8.)

The efforts being made by church leaders and preachers to get the members to be more spiritually minded is sure to bear fruit.

The Apostle Paul, Peter, James and John urge that members of the one body be filled with knowledge and wisdom, but Paul says there is something else to be filled with. (Col. 1:9.)

Christians should know that the uppermost thing in the mind of a child takes precedence in molding the life, if the carnal mind dominates so will the carnal life dominate.