

# THE APOSTOLIC WAY

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

VOL. 4 NO. 5

UNION CITY, GEORGIA, NOVEMBER, 1916.

50 CENTS THE YEAR

## AN IMPORTANT NOTICE!

A cross mark here is not intended as a dun; but as a kindly reminder that your time has expired; and if you want the paper to continue to come to your address, you should send us fifty cents at once and we will set your time up one year. Or if you will send us three new subscribers at the regular subscription price, we will send you the paper a year for your trouble.

We should retain every delinquent subscriber this liberal offer. The December issue will be mailed about the tenth of the month. Let us hear from you by that date.

## SELF-SACRIFICE FOR CHRIST.

How much real sacrifice for the cause of Christ are you making, dear reader? Sit down and run up your account with the Lord. How do the debits and credits balance? You are indebted to the Lord for all you have and all you are that can be used for your own real interest and the glory of God. Perhaps you own a good farm or a paying business. You are enjoying the comfort of a home free from actual want. You go daily to your task with a light heart. Whatever you undertake to accomplish in a business way is attended with success. Perhaps you are head of a family in which sickness and death are almost entire strangers. Your happy family lives in the enjoyment of daily pleasures in the form of social, educational, and religious privileges. The Lord is blessing you. His goodness gives you all these means of happiness. What you rendering to the Lord for all his goodness toward you? How many hours per week do you give to the service of the needy, as God commands you to do? What percent of your earnings do you give to the cause of Christ? Estimate now as correctly as possible how much money or its equivalent do you actually give to the Lord in a year. Then try to estimate what the Lord gives you. While engaged in this task, find out how much of your earnings you give for tobacco, whiskey, fine and unnecessary clothing, jewelry, cheap and pernicious literature, lodge dues, taxes, etc. Taxes, of course, must be paid. This suggests the thought that many church members giving more to support Caesar's government than they are to the word of the Lord. Hear the Savior in the poet's words say:

I gave my life for thee,  
My precious blood I shed,  
That thou mightst ransomed be,  
And quickened from the dead.  
I gave, I gave my life for thee!  
What hast thou given for me?

## WIDOWS AND ORPHANS.

Near your own pleasant home dwells a poor widow. Death something worse

than death has deprived her of a husband. Now she must toil in lowest drudgery day after day, to provide for the immediate wants of herself and her orphaned children. After the day's work is done, she lies down to rest upon her hard bed, racked with pains, and troubled with cares. When Sunday comes she dare not appear with her poorly clad little ones in the house where the more fortunate meet to worship God. Hide, fashion, worldliness, dwell in the meeting house where only humility, simplicity, and godliness, should ever be seen. Alas! how many of the Lord's poor are literally driven from our places of worship by the cruel laws of fashion! How many imagine they are on the road to heaven while living in luxury and shameful pollution with the god of this world.

N. L. CLARK,

Harper, Kansas.

## WHEAT AND CHAFF.

I have two neighbors who are somewhat antipodal: One is out of the church, who says he can't do right, the other is in the church, and says he can't do wrong! Both are mistaken.

A man is not to blame for thinking he is right. Every honest man must so decide, but with the information at hand, whereby he may correct his errors, he is to blame for not knowing he is wrong.

You attended divine service today, now that you have returned home, it is important that you consider two things, viz: 1st. what did you take to the sanctuary? 2nd. what did you carry away with you?

In order to reach the full result, we must call into action our full force. If but one-fourth of the membership contribute to the work, our efforts will be crippled. If we give pennies instead of nickles, dimes instead of quarters, and quarters instead of dollars, we shall hardly have sufficient oil to run the machine. If our preachers whom we send forth are of the two-discourse per week variety and the preacher make one visit per month, the crop will be so thin that the tares will choke out much of the wheat. Hence liberal donations by the whole congregation, and if the contribution be a part of the public worship this is what it must be, this and plenty of sound gospel preaching and much fervent praying, and the work will go.

When I was a poor boy the very greatest desire of my heart was to become a good preacher, mix with the people, and preach to them the gospel. And now at the sunset of life, I am still anxious to preach the gospel. Many days in these fifty-one years I have preached three times a few Lord's

days I have spoken four times, and upon one Lord's day I preached five times. And now, having walked under the burning sunshine and screeching winds, I find my winter draweth nigh. My whole life has been one of toil, and the few sweets of salvation have been sufficient to keep my spirits refreshed, while the adverse winds have not ceased to blow, which I suppose have been rather a help to me than a hindrance. I can truly say: The Lord has been my Shepherd. I now care but little for criticisms. And were it not for the hope of benefiting a few more of our broken humanity, I sometimes think I would like to enter some quiet vale, and there await the winter of death. But the Book says: Be thou faithful unto death. Pray for me.

A. ELLMORE

## VALEDICTORY.

When I gave to Bro. Harper my interest in The Apostolic Way I told Bro. Teurman, who was to take upon himself the burden I had been bearing, that in my judgment it would be best for the paper if he would drop my name from the editorial staff. At that time he had it in mind to add a name or two, and later decided to make no change for the time being; so my name was retained. I have bitter enemies, and advocate some truths not generally accepted. Hence I am still of the opinion that it would be best for the paper if my name as an editor were dropped, and Bro. Harper is of the same opinion. So I here and now request this change, for the good of the paper rather than for the good of the cause of truth.

Sincerely,

W. J. RICE.

The above statement from Brother Rice reached us after the editorial pages were printed. His name will be dropped from the editorial staff next month for reasons stated by him. But I wish to state in this connection that as long as I am managing editor of the paper, I propose to treat him as nearly right as I know how. Therefore I shall accord to Brother Rice reasonable space to express his views on any subject he may see proper to write upon.

I will state further that the columns of the paper are open for the discussion of all questions of difference among us; let them be popular or unpopular. Truth has nothing to lose by honest investigation. I do not propose to let the paper fall into the old rut, and publish only the articles on subjects upon which we are all agreed. We want to make the paper instructive, and shall appreciate the help of all. A great reformation has got to come; yea, it is now upon us! I hope to see The Apostolic Way paly an important part in bringing about a reformation second to that wrought by A. Campbell and others. It can be done.

CLARENCE TEURMAN'S

## REVELATION TWENTY AND THE MILLENNIUM. (NUMBER 4.)

In "The Apostolic Way" of October, I tried to show when the thousand years of Rev. 20:2, 3 began and ended; and I think that the circumstances narrated in the first three verses of this 20th chapter make the conclusion that I reached a necessity; that is, that the thousand years began with the reign of Christ in Jerusalem, A. D. 33, and must end when, on account of the infidelity of the world, the gospel that bound satan shall have lost its power. This would, of course, release satan, and he would find the world in a very fit condition to rally around him in his final assault on "the camp of the saints," instead of having to go out into a world of people who had just been under the peaceful and happy reign of Christ for a thousand years, to mobilized his host.

I will now begin with the "Thrones" of the fourth verse. John says: "And I saw thrones, and they sat upon them, and judgment was given unto them."

What thrones were these? I think that we are again forced to the conclusion that these were thrones of Christ and his apostles. In Matt. 19:28, Christ said to the apostles: "Verily, I say unto you, that ye, which have followed me in the regeneration, when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." And in the same sentence, last clause, John speaks of Christ reigning during this thousand years. In the year 33, Christ sat down upon the throne of his glory and the apostles also sat upon their thrones, and of course the reign of Christ began when he sat down upon his throne; and the apostles began judging when they sat upon their thrones. There the thrones were set up, and the judgment began, and has been going on ever since. This all carries this 20th chapter vision back to the beginning of Christ's reign, A. D. 33, for its beginning.

In this fourth verse, John also saw the souls of them that died for the witness of Jesus, and the word of God, and they lived and reigned with Christ during the thousand years. These souls are the same that John saw "under the altar," in Rev. 6:9, 10. These were SOULS, not living, resurrected saints, reigning with Christ in Jerusalem, as millennialists imagine. They live and reign with Christ during the thousand years, but when?

John says, "under the altar." Is that Jerusalem, or heaven, or earth? Where is it?

I think that Christ and the thief went there when they died on their crosses; and I think that all who die in the Lord, and all the righteous who have ever died are all in that same place, "under the altar," otherwise "paradise."

These souls were redeemed unto God by the blood of Christ, and were made kings and priests unto God, to reign on the earth. Rev. 5:10. The same class is spoken of by Peter: "Ye also, as lively stones, are built up, a spiritual house, an holy priesthood," etc. (1 Pet. 2:5). As long as they lived on earth, they reigned with Christ on earth; when they died they passed through death

into a new life "under the altar," and there they still live and reign with Christ, and in one sense they reign with him on earth, even as he (Christ) reigns on earth, though he is in heaven. Altar means, symbolically, a sanctuary of refuge, and God has prepared this place of refuge for his saints when they pass out of this life, there to await the resurrection. All who die in the Lord live and reign with Christ as long as he reigns, whether they are martyrs or not, living or dead. It is supposed by many that this 4th verse and the one following teach that these martyrs will be resurrected at some time before the end of the world and reign literally on earth with Christ a thousand years and that this will be the first resurrection, to be followed by another general one, later on. This cannot be harmonized with 1 Cor. 15:51, 52 and 1 Thes. 4:13, 18. These show one resurrection at the second coming of the Lord to end the world.

The righteous dead will then be raised first. The living righteous changed. Then last, or following the righteous, the dispensation being ended, the rest of the dead, the wicked, will be raised.

It is only one resurrection in this order, righteous first, and wicked last.

I propose to write one more article on this matter for the December number.

A. M. GEORGE.

### "PREACH THE WORD." (II Timothy 2:4.)

This is the instruction of the aged apostle Paul to the young preacher Timothy. I am very sure that it would do every preacher of this day good, both old and young, to study well this charge Paul gave Timothy. Paul seemed to have known something of the future conditions of men, and the pressing demands that would be made upon the preacher to preach everything else but the word of the Lord.

Even in the days of the prophets, the rebellious people demanded of them that they "speak smooth things" to them (Isa. 30:10). Paul knew that the people would cry out for "smooth things" to be spoken to them, and knew also that even the church would not "endure sound doctrine," but instead, in their clamor for "smooth things," would see the preacher and make the demand, and if he would not preach to suit "us," they would be ready to do as Paul said they would do, "turn away their ears from the truth." Again he says that they will not only turn away their ears from the truth, but "shall be turned unto fables." Surely foreseeing this, prompted him to give this instruction and gave charge to Timothy.

Note carefully that it is not to be understood that Paul means the open sinner who never has known the truth, or the sects, when he says, "They will not endure sound doctrine," as many seem to think he means. No indeed. It is the fellow who has once known the truth and now turns from it. You will note that it was the wicked and rebellious children of Israel who demanded that "smooth things" be spoken to them.

So it is in our text, Paul is here speaking of that time to come when the rebellious children of God would not be satisfied with the Lord's way, and demand that "smooth

things" be spoken to them, and will "turn away their ears from the truth." They once knew the truth, but now turn away from it. See? Listen: "They were broken off because of unbelief." Then Paul exhorts: "Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee" (Rom. 11:20). But will you hear Paul again on this matter: "But with many of them God was not well pleased, for they were overthrown in the wilderness. Now these things were our examples to the intent we should not just after evil things say they also lived." (1 Cor. 10:1-12)

Not only does Paul say that these things were examples to us, but goes on and says: "They are written for our admonition," and brethren, let me say with Paul, "Let him that thinketh he standeth, take heed lest he fall!" (1 Cor. 10:1-12)

The church of God in these days of all kinds of "teachers having itching ears," needs men of strong faith, and who are true and loyal to our Lord and Savior, to "Preach the Word" even in the very midst and clamor of the world and the church to "speak smooth things" unto them.

I well know, brethren, the gospel preacher should be kind and gentle in presenting the truth to both the world and the church, but that preacher who is too kind and sweet to obey Paul's charge here to Timothy, would be afraid it would make somebody "mad" to show and teach both the world and the church the difference between the gospel of Christ and the doctrines of men. Of course no gospel preacher should be gruff, spiteful and hateful in preaching the gospel to the world or the church. He must do it "with meekness and fear," but take care that he does it, not be too goody-goody to preach the truth lest some get "mad." Let those things take care of themselves. In former days the Lord God had the prophets to show or teach his people the "difference between the holy and the unholy, the clean and the unclean" (Ezek. 22:26. Lev. 10:10,11.) And Paul was very careful to teach the church the difference between the law and the gospel, the truth and the doctrines of men. I think that I have learned to preach the gospel and not make the people "mad" at me, but I want you to know right now that I preach the truth so the world and the church can see the difference in the truth and error. And let me say in this connection that this is the only way to build up and have a true church of the Lord Jesus Christ.

Preaching brethren let me say to you that the blessed Lord in giving the great and world-wide commission said, "Teaching them to observe all things whatsoever I have commanded you." Teaching them to observe what? Now will you be willing to listen at the Lord answer this question himself? I know you will. "ALL THINGS WHATSOEVER I HAVE COMMANDED." Now my dear brethren, as I have often said, this commission is both inclusive and exclusive. It forever excludes everything NOT COMMANDED, and includes everything that is commanded to be observed by the church.

Let me say right now, without any fear of successful contradiction by any preacher on earth, that that preacher, elder or pastor

[Concluded on page 7.]

## WHAT ABOUT OBJECTIONS?

It is a sad fact that some oppose teaching the word of the Lord. But let us be fair. They would say we don't oppose teaching, we believe it should be done. What we oppose is the way in which it is done. One will object to dividing those taught into classes according to development. He wants all taught in one class, big, little, old and young, thus ignoring one of the primary laws of correct educational method. If the public school teacher should undertake to proceed as he wants Bible teaching to be done, he would be among the first to demand her removal.—B. F. RHODES, in G. H.

"Come now, let us reason together" (Isa. 1:18). This is what God says, and we should do so. First, where do "we" stand? "Where the Bible speaks, we speak; and where the Bible is silent, we are silent." This shows where "we" stand. That is, "we" demand a "Thus saith the Lord" for the items of our faith and practice. Bro. E. G. Sewell truly says: "There never can be union and harmony among those who claim to be the Lord's people while they follow human opinion instead of accepting and following just what the inspired word of God says. . . . The only safety, therefore, is to leave off the doctrines and commandments of men in all matters of service to God and go by the word of God, and that only." I call this a center shot! And I dearly love Brother Sewell for these true and brave words, an echo of the voice of the "fathers" of the restoration of primitive Christianity.

Does Brother Rhodes cite us to the Bible—chapter and verse? No, we would as well have a last year's almanac so far as his citation is concerned. Why does he cite us to the public school and school teachers? Simply because he cannot find what he wants in the Bible; and like all digressives, he must "broaden" to get authority or justification for his course. He makes it appear that the inspired apostles were so densely thick-headed that they did not know as much as "school teachers" now do! Although these smart teachers (Sunday school teachers) used to classify and clatter chatter with their classes all in one room, yet very stoutly contended that it was not "distracting and confusing," but very quiet and orderly to all in the room except some old mossbacks who just wanted to fuss; they now stand self-condemned, for they are tearing down their old houses or building rooms to them to provide for class teaching. Had Peter and Paul, and James et al. (and the Holy Spirit thrown in) been as smart as these moderns with their "scientific educational laws," they would have had wings put to every meeting-house and classes in every New Testament church! Sure!

Brother Rhodes says, "It is equally clear that he (God) has limited man to NO ONE special method of teaching." Organizing classes is not a "method of teaching," just point out the "method of teaching" to which any brother has objected, will you? And from the success of the primitive church, it is evident that man cannot devise a better "way" than that revealed in the New Testament. If God, in his word, does not

provide for all the organizing his church needs, let Brother Rhodes point out the organizing left for man to do. Give us the limit, please. Class formation comes under organization. Yes, "let us be fair." "Where the Bible speaks, we speak; and where the Bible is silent, we are silent." Are "we"? No; for some keep slopping over.

H. C. HARPER.

## CRUMBS.

The Methodists are wrong in everything except one or two, the Sunday school being one that they can prove is right—prove it by a large per cent of our brethren. The case is like this: A lady, speaking of her first born when he was six months of age, said, "he is the finest baby in the world, and I can prove it by Jim." Jim was her husband.

"Go teach" (Matt. 28:19) in a Sunday school, of course. "Balaam arose in the morning and saddled his ass" (Rom. 22:21) to take his babies to be baptized, of course.

THEN, "We have a thus saith the Lord for every item of both of our faith and our practice." Now, we have a thus saith the Lord for every item of our practice except the Sunday school, etc., especially the Sunday school.

"Whatever ye do in word or deed, do all in the name of Jesus, giving thanks unto God the Father." Dear Father, though we cannot run a Sunday school "in the name of Jesus," we can "give thanks unto" Thee for the privilege of having it, it is such a blessing to the children, so popular, and it takes with the people so much better than the church does.

The brother who refuses to go fishing on the first day of the week, and goes to the first-day meeting instead, manifests a disposition to show the fish mercy and the Lord respect.

J. R. JONES.

## THOUGHTS ON BAPTISM.

Some folks say that baptism is a church ordinance. If so, it forces the existence of the church before the use of the ordinance.

They also say baptism is essential to your becoming a member of their church. But, as per their position, the church existed prior to baptism, because it's a church ordinance. And it proves that their church which you become a member of by baptism, is not the church, but a second church—their church, man's institution.

Again, baptism is a church ordinance, showing the pre-existence of the church. But they also say, salvation precedes baptism, and that faith, confession and repentance are pre-requisites to salvation and becoming a member of their church. Hence they practically synonymize salvation and church-membership. They don't mean to do this, but it's a logical deduction of their illogical position.

Again, every act has a name. No two acts have the same name, because they differ. Sprinkling, an act, could not be called pouring, or immersion, because they

differ. This is likewise true of pouring and immersion. But baptism is an act, and as no two different acts can be called by the same name, it proves irresistibly the name of an act—baptism—could not be applied to three different acts, viz; sprinkling, pouring and immersion, but to only one of the three different acts. And it is not difficult to determine which one act of the three baptism is the name of, for all agree that baptism, carries the idea of an immersion, but not so of sprinkling, or pouring. Hence, when Paul said, "we are buried" (immersed) with Christ in baptism, every honest heart is satisfied, and the dishonest must pay the penalty in that Great Day.

GEO. W. PHILLIPS.

## QUESTIONS TO THINK ABOUT.

Why is so little said, in the New Testament, about the church come together in to one place, and so much about it when it is not assembled together? Is it not because that about one hundred and sixty-sevenths of one hundred sixty-eighths of its time is spent abroad? The church's work is in the world with the people, not in the meeting house, except for about this proportion of their time, and nearly all the letters from Acts to Revelation, are addressed to Christians, about their week-day lives.

While they are together in one place, they are subject to Paul's rules in I Cor. 14:23 to close of chapter.

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home, for it is a shame for a woman to speak in the church."

Why do brethren who advocate the "Sunday school" persist in adding to the word "speak" the words "publicly," "bossy," "immodestly," "authoritatively," etc? It looks like they might want to get more out of this scripture than inspiration put in it.

When Paul says: "When the church is come together into one place," and stops at that, and says nothing about "Sunday," the "Lord's day" or the "Lord's supper," why will many of our "loyal" (?) Christians persist in adding to the above, "On the Lord's day," or "to break bread?" Paul did not say that.

Can a Sunday school man see any difference between asking a question to learn something, and teaching others?

Why will many preachers and churches recognize a man as a Christian, and receive him into their fellowship, who has been baptized by a sectarian because he was already a Christian and saved, but persistently refuse to so baptize any one themselves, because they consider it wrong, unscriptural?

Is it right to accept, or in any degree sanction a thing in others, that you will not do yourself because you regard it wrong?

A. M. GEORGE.

If you like the paper, tell others; if you don't like it, tell us! It may help us to make it better. We appreciate suggestions.

# THE APOSTOLIC WAY

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PUBLISHED MONTHLY

SUBSCRIPTION PRICE

One Year, 50 Cents; Six Months, 25 Cents.

Entered as second-class matter December 18th, 1915, at the post office at Union City, Ga., under the act of March 3rd, 1876.

Address: all remittances and all articles intended for publication, to The Apostolic Way, box 8, Union City, Georgia.

## PLEASANT MEMORIES.

The end of the world had come. I saw, like the towering, "thunder-head," the billows of heaven approaching. The most, overwhelming feature of the phenomena was the gradual parting of the clouds as I approached nearer, exhibiting between the rifts a bright, golden lining of indescribable beauty. There came over me, as I glided onward and upward a benighted influence, a feeling of satisfaction, a kind of felicity as I fully realized that I should soon meet the Savior and his retinue of holy angels. But alas, it was only a dream, Tuesday night, July 18, 1916.

A mist of darkness gathered about me. As it became more dense I understood that it was death. I heard distinctly the noise of the family, and called for my wife, but my words seemed incoherent. When she came not, I thought my efforts inaudible. I resigned myself to the Lord and in the language of the Infinite One I said, Father, into thy hands I commend my spirit. In moment of expectant waiting for the change to new life I awoke. Dreamed while resting Thursday, Aug. 10, 1916.

All these lack of being real is that I have no language to picture them that others may see them as they appeared to me.

W. J. RICE.

## FOOLOLOGY.

"The fool hath said in his heart, there is no God."

The heart of a fool is a trash heap that accumulates a great store of mental rubbish, and the atheistic, deistic, agnostic fools seem to have acquired a choice lot of the most rank scented garbage of them all. To go into all the ramifications of infidelity would take more space than could be devoted profitably to this subject, so I will merely point out a few of the foolish breaks made by would-be scientists, falsely so-called. I would not consume time with them at all if it were not that our public school text-books are being made the sewers for a lot of this slush and the minds of the growing generation are being there poisoned a way that calls for earnest protest.

I have just recently been looking through a copy of the text-book ancient history

adopted for the use of the public schools in Texas. It boldly teaches that the Old Testament scriptures are on a par with pagan mythology and not to be taken as reliable history and that the religious beliefs and practices of the Jews are borrowed from Egypt, Babylon and other pagan sources. Evolution's deadly miasma is becoming the normal atmosphere of the school-room, and contempt for the word of God is rapidly being instilled into the hearts of our children. In other words, the fools seem to have obtained the right of way in our institutions of learning and are training the rising generation up to be fools and heading them toward the destination of all fools' destruction. The tomfoolery of evolution has been so often and so ably exposed that I am not going to attempt to tear off all the filthy rags of sophistry with which evolution has been clothed by its votaries, but I wish to show, by just one instance, its fatuous delusion. We find that some of the very lowest forms of life are perpetuated by a division of the parent organism into two parts, each part becoming a separate and complete organism, growing to full size and then reproducing in the same manner. Again we find another class in the animal kingdom in which reproduction is brought about by the process of egg laying and hatching. Some others perpetuate their kind by birth of their young direct from the parent animal. Now let evolution give us any sane explanation of how one of those subdividing organisms could, by any possible process of evolution, change to the egg laying group, or how the egg layers could, by infinitesimal changes, through eons of time, ever develop into animals giving birth to fully formed progeny and then we will be ready to investigate their absurd claims more fully. Just a glance at this aspect of the matter shows how utterly foolish is the whole fabric of evolution. If some of their mush-brained apostles will kindly attempt to bridge this bottomless gulf, we will cheerfully give them space in The Apostolic Way.

In the meantime, I wish to urge a persistent and concerted warfare against the systematic effort being made to poison the minds of our children in our public schools.

G. A. TROTT.

## A METHODIST PREACHER ON THE SUNDAY SCHOOL.

A sister who at present lives where we have no congregation writes in a letter concerning a visit to a Methodist meeting as follows: "I told mamma I heard a church of Christ sermon. The preacher said, 'If the children go to hell, the Sunday school and the parents will be to blame. The children nowadays are too delicate to stay for the preaching service.' Pretty good for a Methodist, don't you think?"

Yes, that was pretty good for a Methodist, and it ought to be good reading for some of our Sunday school preachers and members. But why should the Sunday school and the parents be the cause of the children going to hell?

1. Because, the preacher says, they leave as soon as the Sunday school is over,

being satisfied with the Sunday school as substitute for the church and its worship. I visited a congregation in Tennessee once where they had a Sunday school after the Gospel Advocate order, with male and female teachers and McQuiddy literature. As soon as the Sunday school was over the little fellows and grown-ups nearly 'all left, and a few of the older members, mostly women, and the pastor remained. No, this was not a "digressive" church, it was one of our "loyal" churches! And it was a sample of the average churches in that state.

2. The spirit naturally imbibed in the Sunday school is not the spirit of Christ. The free-for-all custom in the schools of talking and laughing while engaged in the lessons destroys the solemnity of the meeting supposedly in the name of Christ.

3. Paul said to the church at Colosse, "And when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea." Col. 4:16. But the brethren take this duty out of the hands of the congregation and have it performed by their substitute, the Sunday school, and thus fail to give God the glory in the church (Eph. 3:21).

4. The preacher might have said, "If the children go to hell with the parents the parents will be to blame." They fail to do their duty in teaching the children, and send them off to their substitute that they may be taught there. So far as the principle is concerned, I had as well secure and use a substitute in my place at worship on the first day of the week as to use one in the form of a Sunday school for the training of my children. Either would be presumptuous sin, and no greater sin is known to God's word.

W. J. RICE.

## DEFENDS THE SUNDAY SCHOOL

Dear Brother Teurman:

In reading the articles in your paper on the Sunday school subject, I can't see it that way. While I know the way most of the churches carry it on they don't do the good they might if they would have saved teachers and less formality.

As little as you think about it, there are children in this Christian land that never would hear the Bible read nor the name of Christ mentioned if they never went to Sunday school.

As for the women teachers, they are teaching the children and not the men. There are the heathen children. Do you think Christ would be choice about who told them of him, and where they were. I know that he would not think of such a thing, as only teaching them at home. A child cannot go to church and understand a sermon meant for grown people. "When I was a child I thought as a child; but when I became a man, I put away childish things." So when the child becomes a man he will not want to go home from Sunday school. A child has to be fed on milk and not meat.

As for the literature, all I have ever seen was based on the Bible, and questions asked from the same. And did not Christ rebuke the disciples for not wanting the

women, to bring the children to him for him to bless? He did not carry them home to bless them, did he? No, he blessed them right there; and if the disciples were mistaken in wanting the women and children sent away, could not Paul have been mistaken when he said, "I suffer not a woman to teach." He did not say it was a commandment of Christ. Paul got tired of those women asking so many questions, and thought he would learn them not to be asking questions there in the church and taking up so much time; for then to just wait and ask their husbands when they got home. It would keep down confusion. You know he always wanted things done decently and in order. I guess some of the women wanted to have things to go their way and that did not suit Paul. I believe I would like to know what it was the women were wanting to do, anyway. The woman of Samaria, did Christ not use her to carry a message for him to the people in the city, and caused the people to believe in him? Doesn't Joel say in the last days "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my Spirit." Here it is in plain Bible when it came to pass. "And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting; and they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance."

I think this is too plain for anybody to try to keep a woman from doing what the spirit leads her to do. Do you think he would just speak through the men and not the women? God is no respecter of persons. He would not have spoken through those women then and now deprive her of prophesying. The woman that cried to Jesus to heal her daughter that was vexed with a devil, didn't the disciples want to send her away, but he neither told her to go away nor to keep silent. Paul tells us in Acts 21 of the four daughters of Phillip that prophesied. What is this Paul is saying in Rom. 16? "I commend unto you Phebe our sister, which is a servant of the church, that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and myself also. It looks like Paul was going back on his word. But I didn't think he meant for a woman not to have anything to say in the church if she felt led.

Well here he says something else, "And I treat these also true yokefellow, help those women which laboured with me in the gospel" (Phil. 4:3). And the woman that spoke out while Christ was preaching and said, "Blessed is the womb that bear thee, and the paps which thou hast sucked." Did he tell her to keep silent? No, it caused him to think of something. "Yea, rather blessed are they that hear the word of God and keep it." And if a woman could have caused Christ to think of such a great bless-

ing, listen to her. She may make you think different to what you are thinking.

I don't think it reasonable to compare the Sunday school with that wicked woman Jezebel, for she was teaching them to worship idols and not God. She caused them to leave off worshipping God and made them worship idols as she did, and the people allowed her to do so.

Please print this and reply through the paper, as I might have misunderstood you, and there may be others that have a so.

MRS. S. C. ROBERTSON,

Hartwell, Ga.

#### REMARKS.

The author of the above letter is a member of the Methodist church, I am told. The letter has been in the office for some time but because of other articles along the same line and for lack of time to give a reply to some points which deserve attention, it has not been published sooner.

This letter shows an honest spirit, but the main trouble with this good woman seems to be a lack of a knowledge of a proper division of the word; with this exception her effort to defend the Sunday school and women teachers is about as good as anyone could do. She, with many others, should learn that the church was not established until the day of Pentecost, hence those cases cited do not apply to the church assembled. Let us have the proof that the church, when publicly assembled, should devote its time to teaching the children, and that women should do the teaching when the church is assembled. Here is the issue!

The children are not lost, as you and many others seem to think. It was upon this very point that I silenced Brother Flavil Hall some time ago when he took me to task. Surely no one would contend that the children should not be taught the Bible, but we believe it is safe to let the responsibility rest where it belongs!

Yes Paul did say the things he taught were the commandments of the Lord! Read I Cor. 14:37. You seem to have the idea that Paul wrote and spoke his own "think-sos," but not so, the Holy Spirit guided him in his speaking and writing. Read John 14:16, 17; 15:26, 27; 16:7 to 15; I Cor. 2:10.

As to the outpouring of the Spirit at Pentecost, if you will read carefully the whole narrative you will see that it is evident that only the twelve apostles were baptized with the Spirit. The pronoun "they" in Acts 2:1 refers to the last verse of the first chapter.

Certainly, Phebe was a "servant of the church," but there is no intimation that she "served" the church as a Sunday school teacher! Phebe and others assisted Paul in his preaching, but not in the capacity of public teachers. If the Lord had wanted women for public teachers, why did he not choose at least one for an apostle?

The church at Corinth furnishes us a good example of God's way of doing things. Here is a people that knew nothing of the true God—heathens they were. Paul went to them with the gospel. "And many of the Corinthians hearing, believed and were baptized." They were then exhorted to edify and "build each other up in the most holy

faith." We also believe they were taught to bring up their children in the nurture and admonition of the Lord, but who would contend that this responsibility rested upon the church as a body, and not upon the parents as individuals? I contend that if this system built up churches then, and among the heathens, who never heard of the Sunday school, then we should be tent to try it now, and leave the consequences with God.

CLARENCE TEURMAN.

#### THE PLAN OF SALVATION.

(NUMBER 1.)

This is the title of a tract recently sent me. It purports to be "A brief discussion showing that water baptism is not essential to pardon." The author, J. C. Vandant, Portland, Oregon, says he was reared under Methodist teaching and believed in the altar of prayer for penitents. He became deeply interested in his spiritual welfare, he says, but was much perplexed over the various theories concerning the plan of salvation. Finally, he bought a Bible, saying, "I know the Bible teaches the correct plan of salvation, and I will read it for myself."

This makes one think of the Bereans "examining the Scriptures daily whether these things were so" (Acts 17:11); and if we are willing to let the Scriptures settle the matter, and let the "various theories" go, it will be settled correctly—and it is very important to us that it should be so settled. The man who loves the truth is satisfied with the Bible way; the man who does not love the truth (II Thes. 2:10, 11, 12) is in a bad way.

Now hear the author of this tract: "Then this thought came to me: If we are begotten of God by believing, as John says, and if believing does away with the altar and prayer in order to get salvation, then, on the same basis of reasoning, it also does away with baptism in order to salvation, for the vers essays whosoever believes."

"This settled my mind on the question. I saw clearly that the condition laid down in this verse is not baptism, but simply BELIEVING in Jesus. Soon after this, having fully repented, I believed on Jesus, and the Holy Spirit bore me witness that I was saved from sin, and that before I received water baptism. Having believed on Jesus, I fully realized the truth of I John 5:10: 'He that believeth on the Son of God hath the witness IN himself.' This witness came to me on Aug. 17, 1886, and I have it now."

But do not the Methodists, who take "the altar and prayer in order to get salvation," get the witness IN themselves exactly the same as you do? They say they do. Whom shall I believe? I believe none without the "witness of God" (v. 9). "There are three that bear witness on earth, the Spirit, and the water, and the blood." (V. 7).

Our friend gets his witness without the "water," and it does not coincide with the "witness of God." And "If we receive the witness of men, the witness of God is

[Continued from page five.]

greater" (v. 9). There must be agreement in these witnesses: "The Spirit itself bears witness with our spirit, that we are the children of God." (Rom. 8:16). Now let the Holy Spirit have a chance to "testify" (Jno. 15:26), then when man's spirit can "testify" with God's Spirit, that he is a child of God, we are ready to receive the testimony, and not before that.

Then let us get the Holy Spirit on the stand and listen to the testimony. Jesus said to His apostles: "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father. (See John 15:26) upon you; but tarry ye in the city, until ye be clothed with power from on high." (Lk. 24:46-49).

"Ye shall receive power when the Holy Spirit is come upon you." (Acts 1:8). "Ye shall be baptized in the Holy Spirit not many days hence." (Acts 1:5). "And when the day of Pentecost was now come, \* \* \* they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave to them to utter forth." (Acts 2:1-4).

The New Covenant (Jer. 31:31-34; Heb. 3:6-13), based on the blood of Christ (Heb. 9:11, 12), is now established. The fundamental law of this covenant, announced by Jesus to His apostles, with all authority in heaven and on earth, is: "Go ye therefore, and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I command you." (Matt. 28:18-20). "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." (Mk. 16:15-16).

Now for the first time sinners ask the inspired apostles, "What shall we do?" (Acts 2:37). Here we must expect to find the key-note of the New Covenant on the plan of salvation. The Holy Spirit here announces his testimony on the question of salvation from sin. (And thou shalt call His name Jesus (Savior); for He shall save His people from their sins." (Matt. 1:21).

What a wonderful occasion to angels and men was this! How carefully should we listen! A matter of eternal weal or woe is here to be settled! "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. \* \* \* Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:38-42).

Now listen to the author of this tract. He says:

Because Peter said to be baptized for

the remission of sins it is claimed that 'for' means in order to their remission. Let us see.

"The preposition 'for' is used to mean in order to, or because of. Rom. 4:25 says that Jesus 'was delivered FOR our offences, and was raised again FOR our justification.' Yes, delivered FOR our offences, not in order that we might sin, but because we had sinned. He was delivered FOR our justification, not that man had been justified, but in order that he might be. From this we see that 'for' is used to denote either in order to, or because of, and the question now arises: In what sense is it used in Acts 2:38? I maintain that it is used to denote 'because of.' Now for the proof.

"We are justified by faith, and the Bible nowhere makes baptism a condition of justifying faith, but invariably makes faith a condition of baptism. If we say that 'for' in Acts 2:38 means in order to, then we make baptism a condition of faith, and thus reverse the Bible order; but if we allow it to mean 'because of' it makes justifying faith a condition of baptism, and makes the verse perfectly harmonious with the rest of the Bible. We must remember that in every place where the Bible associates faith and baptism it makes faith precede, and thus become a condition of, baptism; and we dare not reverse this order for Acts 2:38. From this we learn that baptism FOR the remission of sins means because OF the remission of sins."

Now I take it that the author of this tract is an honest soul, and will appreciate the truth. He seems to reason very strangely for one who has studied solely to arrive at the truth.

Let us notice what he says. You see he admits that if "for" (eis) here means "in order to," he is wholly mistaken about this matter, and baptism is essential to pardon. But before we examine this point, let us notice Peter's command in the light of other scriptures. Do you really think that Peter (Rather, the Holy Spirit) directed persons who had not repented to "repent and be baptized" because of remission of sins, that is, because they were already saved?—saved before repentance and baptism? Do you? Does Mr. Vanzandt? Let him tell us. He shall have the space in this paper to do so.

In giving the New Covenant commission to His apostles, did not Jesus, with all authority in heaven and on earth say: "Preach the gospel. He that believeth and is baptized shall be saved?" Does not Jesus, in the plainest terms, here place salvation after belief of the gospel and baptism? Mr. Vanzandt says: "I admit it; but ask: What kind of salvation? The Bible teaches both a present and a future salvation. This future salvation is not DUE until Jesus comes. The verse does not say: He that believeth and is baptized IS saved, but 'shall be saved.'"

But the only way Mr. Vanzandt can make the passage fit his "theory" (for it is now evident that he is only theorizing) is to change the passage to: He that believeth and is saved shall repent and be

baptized; for he gets salvation before both repentance and baptism, is his manipulation of Acts 2:38. But if this is "future salvation," and not "saved from sin," he is committed to the doctrine of "once in grace, always in grace," with a vengeance! Ah, yes, the future salvation is conditioned upon many additions after baptism (II Pet. 1). He is fighting the light, I fear!

No, my friend, the language is correct. He that comes to this room and is disinfected shall be landed—not IS landed. Jesus promises salvation from sin on conditions here stipulated, and the language is neat and laconic. And thus the Holy Spirit "testifies" on the day of Pentecost, as we shall see.

(To be Continued)

H. C. HARPER.

Hernando, Fla.

### THE UNPARDONABLE SIN.

"If any man speak, let him speak as the oracles of God speak (I Pet. 4:11).

Paul says it is impossible for God to lie. Heb. 6:18. God said, "I will raise them up a prophet from among their brethren like unto thee; and I will put my words in his mouth, and he shall speak unto thee all that I shall command him" (Deut. 18:18).

Since God cannot lie and Jesus speaks what God commands him, I conclude that whatever we find written in his will is true.

"All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men" (Matt. 12:31). Here we find that every sin a man may commit will be forgiven but one, and when we find the conditions upon which he receives remission of these sins, and find that failure to comply with those conditions will condemn, then we shall have located the unpardonable sin. Jesus says there is one unpardonable sin, and let us be satisfied with God's word.

Whom did Christ command the apostles to preach to? Every creature under heaven (Mk. 16:15). What will be the result with those who believe and are baptized? They shall be saved (from all manner of sin and blasphemy). Mark 16:16. What of those who will not believe? They shall be damned (Mark 16:16). (The unpardonable sin.) Does whosoever mean whosoever?

"Whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). How do they call? "Arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16). "Whosoever will let him come." Rev. 22:17. Is there some who cannot come? Now brethren this shows conclusively that the unpardonable sin is to reject the teaching of the Holy Spirit and die out of Christ.

W. O. SNOW.

Enclosed you will find fifty cents for one sub. I would have waited till I got a list, but when they see and know the stand the A. W. is taking, they say, I want it now. I will send in every name I can get. God bless all those contending earnestly for the Apostolic Faith.—E. J. SMITH.



## "Preach The Word."

[Continued from page 3.] who teaches the church to observe anything that is not COMMANDED and causes division in the church of God over these very things that are not commanded, is the "Hobby rider," and not the brethren who stand for just the simple worship of God and the teaching of his word. Listen to me. Let it be something brethren, you may do or not do and do no wrong, or violate no law of the Lord, yet, my dear brethren, if that thing you may do, or not do and sin not against any law of Jehovah, if you go ahead and do it and cause division among the Lord's people, then you sin in doing it. Not only do you sin against your brother who is offended at your actions, but you as well sin against Christ and become an open-handed violator of the divine law of the Lord Almighty. Oh, my dear brethren, I appeal to your conscience just here. Listen to me this moment. Our liberties, laws of expediences and things that seem to us to "work well," will not atone for the giving offense to so many good brethren and causing strife and division among the people of God by teaching the church of Christ to observe things not commanded in his good word. That preacher or any other man who would do so, it would have been better if he never had been born. Please read Romans 14th chapter, 1 Cor. 8th chapter and Matt. 18; 6, 7. My position is simply this, brethren, anything and everything NOT COMMANDED, though it may or may not be done and violate no divine law of God, if it cause disturbance and division among the brethren by doing it, then that very thing had better be left off, and just "Preach The Word," and only teaching them to observe those things COMMANDED, and "endeavoring to keep the unity of the Spirit in the bond of peace."

Brethren, I am not contending for peace at any cost, at the cost and sacrifice of one word of the truth, not the leaving off of one item of anything COMMANDED, but I do maintain that the church or preacher that teaches the brethren to "observe" things NOT COMMANDED to the disturbance, division and disruption of the church, that very thing becomes a sin for him that does it. The sin of going beyond the teaching of Christ, also trampling upon the consciences of good brethren, seems to be the greatest sin of the day among people calling themselves Christians. Brethren, we once made this a strong plea to the Christian church when they would put in their expediences and divide the people of the Lord, but they would "put her in" and satisfy their conscience by calling those who would not bow their knee to Baal, "Old Fogies," and just go ahead. Now brethren, many are walking in the same wicked path, satisfying their conscience by a sneer and a laugh, calling those who will not bow to anything not commanded, "Hobby riders," and go ahead, and when they succeed in dividing the church and get things to running up to date, they will even write to the papers and say, "The church here is all at peace and everything is moving along quietly," when there is a little band of brethren pushed out because of the observing of things not commanded.

Brethren, this is not written in a bad spirit, but with an anxious soul praying for the unity of God's people. D. S. LIGON.

## AN EARNEST REQUEST.

In our issue for September I had an article on the pastor question, striking at the very root of the system. I wrote it as a kind of a "feeler," and expected a number of letters in regard to the matter, either accepting my arguments or objecting to them. I was sadly disappointed, since not one was interested to the extent that he felt the need of writing me. But my brother, it is not too late yet. I would be glad to have any one that differs, from me offer such criticisms as in his judgment are just. Surely if you agree with me you have the courage to say so. What I started out to do, or rather to assist in doing, was to find scriptural ground upon which to unite, and I was certainly surprised to find that so great a question as that of unity found no encouragement. If we can not unite on the questions named, it is our fault, and we shall be held responsible at the judgment, not only for our lack of interest in the question, but for the awful consequences of teaching, every one his own doctrine. I don't see how any one can afford to treat this matter as a joke. Re-read my article, and let me hear from you.

W. J. RICE.

## IF.

If all who hate us would love us,  
And all our loves were true,  
The stars that swing above us,  
Would brighten in the blue.  
If cruel words were kisses,  
And every scowl a smile,  
A better world than this is  
Would hardly be worth while;  
If purses would untighten,  
To meet a brother's need,  
The load we bear would lighten,  
Above the grave of greed.  
If those who whine would whistle,  
And those who languish, laugh,  
The rose would rout the thistle,  
The grain outrun the chaff;  
If hearts were only jolly,  
If grieving were forgot,  
And tears and melancholy  
Were things that now are not—  
Then Love would kneel to Duty,  
A bridal bower of beauty,  
A dream within a dream.  
If men would cease to worry,  
And women cease to sigh,  
And all be glad to bury  
Whatever has to die,  
If neighbor spoke to neighbor  
As love demands of all,  
The rust would eat the sabre;  
The spear stay on the wall;  
Then every day would glisten,  
And every eye would shine,  
And God would pause to listen  
And life would be divine.

—James Newton Matthews.

The above poetry was sent in by Brother C. W. Keller, Atlanta, Ga. Brother Keller has not missed a service on Lord's days or during protracted meetings since being baptized by Brother Ligon last summer, except the past few weeks when he has been suffering from severe injuries received from being run over by an automobile.—C. T.

## THERE ARE FEW.

No warning ever uttered by heaven's only personal representative to this earth is so fraught with solemn awfulness as the unthinkable sad acknowledgment that there are and will be few that will be saved. Of earth's teeming millions few ever feel the pangs of that unappeasable hunger and thirst for God's righteousness and heaven's treasures. Many who once arouse the divine appetite cultivate it so niggardly and feed it so reluctantly and so miserly that their other appetites soon outstrip and smother their only hope of a rest in heaven.

To my mind individuals and churches fall shorter of doing their duty in the grace of giving to needy evangelistic work than in any other respect. Of the ten lepers who were healed only one had gratitude enough to return and thank Christ for his cleansing, and then to go forth glorifying his name. The other nine were healed, they were satisfied; they cared not if anybody else was healed or not; they had what they wanted, let others look out for themselves, let others hunt up Christ and glorify him. If you have been cleansed of your spiritual leprosy, you are today acting the part of the one, or of the nine, and in all probability you are one of the nine.

Some churches have the gospel preached, yet almost none have it preached out. Very few evangelize their own back yard and front yard. Those most able usually do least. Why ought such Christians to be saved? If they are not interested in God's business here, who can say they will be interested in it hereafter? If they are so slothful and reluctant with earthly opportunities, who will commit to them the true riches?

I am now located in South Mississippi, a field almost wholly neglected. Brother N. L. Clark and a few others brought the gospel here at their own sacrifice. It is conservatively estimated that there are 250,000 gospel subjects in these southern counties who never once heard the gospel. I left my home where I was doing well financially and came here at my own expense to help in this needy work. Brethren here are few and poor, but are making sacrifices. I think I can manage to live and reach and save some, but if a few individuals or congregations who are not doing their duty would take on a little spiritual growth and send us even a small offering monthly and regularly, it would be used to advantage here and fully accounted for. Some out of their poverty are making themselves rich in heaven because of their love for souls here and elsewhere. If you are doing your duty in this respect, we say, "Be faithful till death," we will get on; if you are poor in the grace of giving, here you can increase your spiritual riches. The Sunday School people are at work already, but most brethren here are sound and true.

If you know of a work as needy or more needy than this give it to. It not help us along. Your Bible has no comfort or consolation to offer you so long as thousands are perishing for the bread of life, and you are making no effort to relieve them. "There will be few saved." Will you be one? If so why?  
SAM. H. CHAMPIE,  
Bogue Chitto, Miss.

## FIELD REPORTS

Dear Bro. Teurman:

I am now at Forgan, Okla., in a good meeting. Am having the best crowds here the church has ever had. I hope to do much good in getting things in better condition. The brethren here bought the Methodists' old meeting house, and seem to want to work for the Lord. The Supt. of the public school here is a member of the Christian church and met with the brethren a few times; but said he could not afford to run in the old ruts, and then met with the Methodist awhile, but thought he could not afford to do that; he worked around among the weak members and pulled off a few after him. So a few of them meet in the school building. But some of them have been to hear me most every time. The house was crowded last night.

Well, I hope things are to be better with the church everywhere soon. Love to all the saints everywhere.

Denton, Texas.

D. LIGON,

Dear Bro. Teurman:

Bro. Joe Kelly has been to Robert Lee and preached three fine sermons for us. We are getting along nicely; earnestly contending for the faith of the Gospel. I held three meetings this summer, resulting in five baptisms and much good done otherwise. I will be located here another year, the Lord willing, and would be glad to put in every Lord's day preaching somewhere in reach. This is practically destitute country, only a few congregations and them scatter widely.

I notice Bro. Ligon is at Lees, Tex.; trying to build up the cause; he has our prayers.

W. T. TAYLOR,

Robert Lee, Texas.

## YOUR PAPER A YEAR FREE!

If you will send us three new subscribers at the regular subscription price, we will send the paper to your address a whole year for your trouble. This liberal offer should appeal to all who read it. Just show your own copy to three of your friends explaining the mission of the paper, and the work is done. We have on our list a little better than two thousand paid up subscribers, but there are yet thousands of brethren that are in hearty accord with the principles for which we are contending, who do not know there is such a paper published. We are doing all in our power to extend the paper to these people, but with your help we can do much more. Let us hear from you between now and December the tenth, as we hope to mail the December issue by that date.—PUBLISHERS.

Brother W. C. Mitchell has moved from Childress, Texas, to Bayside, Texas, and should be addressed accordingly. Brother Mitchell writes that there are only a few brethren there, and that he needs assistance to enable him to carry on the work. Bro. Mitchell is a faithful preacher with years of experience. Let those who send him a contribution.

## "HOT SHOT" REVIEWED.

BY WALTER MCMURRY.

(NUMBER 10.)

(Continued from last month.)

Q. 107. Was Paul a false teacher?

A. No.

Q. 108. If eternal salvation is by grace and not of works, why do you teach that it is by works?

A. Because Jesus Christ said: "Blessed are the pure heart: for they shall God" (Matt. 5:8), and Peter says God "put no difference between us and them: (Jews and Gentiles); purifying their hearts by faith" (Acts 15:9). Here faith was God's means of purifying the heart. And again Peter says: "Ye have purified your souls obeying the truth through the Spirit unto unfeigned love of the brethren" (1 Pet. 1:22). God gave the gospel, which was believed and obeyed, and thus man became a co-worker with God (1 Cor. 6:1) in bringing about his own salvation.

Q. 109. If Paul teaches that eternal salvation is not by works, and you teach that it is, can both of you be teaching the truth?

A. Most surely we can both be teaching the truth. When you let Paul explain what he meant by the phrase, "works of the law," all is clear. "And by him all that believe are justified from all things, from which they could not be justified by the law of Moses" (Acts 13:39).

Q. 110. If Paul teaches that eternal salvation is not of works, and you teach that it is, and both of you can not be correct, which should we believe—you or Paul?

A. In view of the fact that Paul never hinted that people were not saved by the works of the law of faith (Rom. 3:27) your question loses its point. I call the readers attention to the following diagram in which is set out both the divine and human side of redemption. Get your Primitive Baptist friends to see if they can show why the human element in salvation is not just as essential as the divine:

## HOW MEN ARE SAVED:

THE DIVINE SIDE.	THE HUMAN SIDE.
BY GRACE. Ephesians 2:8-9.	BY WORKS. James 2:24.
BY CHRIST. Luke 19:10.	BY HOPE. Romans 5:4.
BY BLOOD OF CHRIST. Acts 20:28.	BY BAPTISM. 1 Peter 3:17-21.
BY CHRIST'S DEATH. Romans 5:10.	BY CONFESSION. Romans 10:10.
BY CHRIST'S RES. Romans 4:25.	BY REPENTANCE. Acts 11:18.
BY CHRIST'S LIFE. Romans 5:10.	BY FAITH. John 5:25.
BY THE GOSPEL. Rom. 1:16; 1 Cor. 15:1.	BY HEARING. Romans 10:17.

God was gracious to man and gave his Son Jesus Christ to shed his blood in his death for man's redemption, and raised him from the dead for his justification, and seated him at his right hand that he might be an intercessor for sinners, and has commanded the gospel to be preached to every

creature. Through hearing the gospel man believes. Faith in what God has said leads to repentance, where man is not ashamed to confess Christ, and is willing to obey him in the ordinance of baptism, which brings him into Christ, where he has hope, and hope urges him on in obedience to all the commands of God. Thus the human and divine combine in man's redemption. God establishing the highway of holiness and man walking in it (Isa. 30:21; 35:8).

Q. 111. Are faith, repentance, confession and baptism good works?

A. Yes.

Q. 112. Are they bad works?

A. No.

Q. 113. Are they righteous works, works of righteousness?

A. They are right works, because God has commanded them.

Q. 114. Are they unrighteous works, or works of unrighteousness?

A. No, in no sense are they unrighteous works, but right ones, and bring into Jesus Christ (Rom. 6:3) "through whom we have access into this grace, wherein we stand and rejoice in hope of the glory of God" (Rom. 5:1, 2).

(To be continued.)

## Questions for Primitive Baptists.

Question No. 107. Are not all who are in Christ saved? (Eph. 1:7).

Q. 108. If those in Christ are saved and those out of him are saved too; what advantage have those in Christ?

Q. 109. Is not faith believing something?

Q. 110. Who performs the act of believing, God or man?

Q. 111. Has a man got the inherent ability to believe or disbelieve anything he comprehends?

Q. 112. Is it not a fact that God has revealed himself (his will) through the gospel?

Q. 113. Is it not a fact that every one who accepts the things revealed in the gospel has faith, and all who reject them are unbelievers?

Q. 114. Does not believing what God says make one closer to him than disbelieving will?

(To be continued.)

WALTER MCMURRY,

Wedowee, Ala.

Enclosed find M. O. for \$10 to help the work along.—GEO. W. PHILLIPS.

I wish the way went to every home in America.—R. C. CROWFORD.

Bro. Crowford sends a check for \$3.50. We are very thankful for the liberal fellowship of these brethren. Are there not others that wish to help the work along? We believe there are many who would gladly fellowship the work if only they could visit the office and see how we have to work and manage to put out the paper with our present office equipments.

I am enclosing price of subscription to your paper for another year. Through the courtesy of a kind friend and brother: I have been receiving The Apostolic Way for some time and consider it the biggest treat he could have given me. It is all its name implies.—W. H. Horn.

Many times has the question been asked: Do you think it wrong for Christians to dance? Consider it in the following way and you will decide the question for your self: If you continue to dance, you will quit praying; if you continue praying, you will quit dancing.—A. E.