

THE APOSTOLIC WAY

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

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50 CENTS THE YEAR

AN EXPLANATION.

BY CLARENCE TEURMAN.

Recently, I spent six weeks on an extensive trip in the West in the interest of the paper and the work in this field. I reached home January the 23 and opened my office the same day and began work on the paper, hoping to get an issue to our readers in a few days, but cold weather came on and delayed printing about ten days, which we very much regret.

All paid up subscribers will receive an extra issue to make up the loss of the January issue, and we hope this disappointment will not happen again soon. It was the judgment of a number of my friends that I should make this trip. It was all, and even more than contemplated. I secured a fine list of subscribers, met many of the paper's truest friends, and much was done for the good of the paper.

I hope this will be a sufficient explanation to the many letters that have come to the office inquiring about the paper.

OUR DUTY TOWARD THE NEEDY.

BY N. L. CLARK.

The Lord demands, brother, that you relieve to the extent of your ability the wants of the needy at your door. Hear Him: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and filled'; notwithstanding ye give them, not those things which are needful to the body; what doth it profit?" James 2:15, 16. The question, "What doth it profit?" implies that it profits nothing. Neither is the giver nor the receiver of kind words in this instance blessed. How appropriate in such a case is the injunction, "My little children, let us not love in word, neither in tongue, but in deed and in truth." 1 John 3:18. Solomon says, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19:17.

Jesus teaches that in the Judgment He will remember and reward every act of kindness shown to the least of His brethren. Matt. 25:31-46. The trouble with many people is, they have not learned the lesson of living for God by helping others. The Bible nowhere teaches that charity toward the poor will or can of itself save anybody. But it is just as far from teaching that faith, repentance, confession, and baptism will save eternally without the daily practice of charity toward all men. The man who loves God with all his heart is willing to do what God commands. God commands that we minister to the wants of the needy. It follows that those who love God will be found helping others as they have opportunity.

A cross-mark here is not intended as a "dun," but as a kindly reminder that your subscription has expired. We have put the paper on a cash basis and it is important that you send in your renewal at once. If you will send us three new subscribers at the regular subscription price, we will advance your subscription a year.



Dr. G. A. TROTT

Was born in Minden, La., Oct. 1st, 1855. His profession is the same as that of his father, a physician. He was baptized by Brother Ed. Dabney in 1876, and has been preaching the gospel for 26 years, ten years of that time having been devoted exclusively to evangelistic work. Brother Trott was for many years one of the editors of the FIRM FOUNDATION, and has been an editor of THE APOSTOLIC WAY from its beginning four years ago. Dr. Trott received his literary education at the Baltimore City College and medical degree from the Maryland University.

WHEAT AND CHAFF.

BY A. ELLMORE.

Though we have the work of the Master, and of his apostles, the abounding grace of God, and the efforts of all true Christians a very large per cent. of people rush down the broad way to ruin.

Had the reader lived twenty five years ago in the North, when Christians were quarreling, and when society people were unloading their wares into church-houses in the night, when congregations were being broken up, and faithful Christians were turned out of their own houses which they had built—Along would come a society preacher, ostensibly hunting "missionary" work, but they seldom went into the high ways and hedges, not among the lost, but

A VALUABLE ADDITION.

We feel that just such a paper as we propose to make of THE APOSTOLIC WAY is much needed just at this time to aid in checking digression and in bringing about better conditions among disciples of Christ, and a few of us are doing what we can to give the brotherhood a paper that will meet this demand.

No doubt all of our readers are glad to see that Brother N. L. Clark's name has been added to our editorial staff. He is well and favorably known to the brotherhood as a teacher, writer and preacher, and we feel sure that his influence and writings will prove a valuable addition to our columns. Perhaps it is not saying too much to state that Brother Clark has no superiors and few equals both in literary and in Bible attainments in the ranks of the entire brotherhood. He has been preaching and writing for twenty years or more. And he has been a teacher in public schools and colleges for about thirty years. For a number of years he was editor of the FIRM FOUNDATION, which now enjoys the largest circulation of any paper published by the disciples of Christ.—PUBLISHERS.

to help save the saved, and in 30 days he could make two churches of the one. Surely he was a successful missionary! And had you seen all that I have seen, and know all that I know of the sinful work of the digressives, you would not wonder that I am so particular as to the purity of the worship. And what applies to the sin of instrumental music will apply with equal force to every other carnal gratification. And remember that a debt is no less a debt because of long standing. Everything not settled here must be settled there.

Instead of resisting the brother who would inform us of our sins, we should thank him, confess our sins and forsake them. Without such confession and a complete restoration as far as we are able to make it, there is no chance for us. We should hold ourselves ready at all times to make our wrongs right. I ask pious, capable men to point out my errors.

What a responsibility rests upon the man who leads the physically blind. The blind put all confidence in their leader, where he leads they will go. And what a heartless man who would lead the blind into a river, or off a precipice. But how much greater the responsibility of him who leads the spiritually blind. There is a preacher who has a faith, a name, a baptism and a worship not named in the Book. And what the result? If the blind lead the blind both shall fall into the pit; not only the leader, but those being led. Alas!

"CLIPPINGS AND COMMENTS."

BY H. C. HARPER.

I take pleasure in giving to the readers of The Apostolic Way the following defense of "classes" by Bro. W. G. Roberts, in the Review. Brother Roberts is one of the chief writers for the Review and a debater of national reputation. Hence if any one can defend this practice, he can do it. Under the above heading, in the Apostolic Way, read his article carefully.

I find the following: "The apostles made provision for Bible study, and the local church as actively organized is amply sufficient for having that done without any extra organization, and my contention is that it should do it.—J. T. Kings in P. F. Correct, brother; and if those who wish to organize the church into classes when they come together and study the Bible, we just point out the place where the local church as actively organized was ever organized into classes for Bible study, when assembled, they can quickly put to silence the opposers of class organization.—H. C. Harper, Hernando, Fla.

Bro. J. E. Urner sent me the clipping with the request that I reply. He also sent me another from the same paper which I will notice just a little later; it is in reply to me on women's rights in the Church.

Bro. H. C. Harper is very anxious to have the scripture cited for classification, and yet he uses the word "organize" freely. Suppose he give us the text where the word "organize" is found. If he cannot give the text then we should insist that he quit using the word "organize," just as he insists that we quit using the word "classes" because said expression is not in the Bible. Application is taken authorizing the congregation to stand while the elder offers thanks for the bread, and then have them remain standing until they have eaten; then have them stand again while he offers thanks for the wine and remain standing until they have partaken of the wine, as they do in most places in Florida, Alabama, Texas, Kentucky and other States. If he cannot find the text then he must stop having the congregation jumping up and sitting down so much, some one might call that "confusion"! Chapter and verse, please?

Suppose Bro. H. C. Harper gives us the text saying the congregation should go forward and lay their contributions on the table. Several have said, "That is confusion," and have objected. Does Bro. H. C. Harper object? If so, what plan would he suggest? He would suggest that we be humorous have done. But how could he make a suggestion like that unless he could read us the scripture that said, "Brethren, pass the hat." What plan will Bro. H. C. Harper suggest? These are questions I would be pleased to have him answer.

Suppose some one objects to Bro. Harper having the audience stand and sing an invitation song as the conclusion of his discourse, as most of the brethren in Michigan do? What would Bro. H. C. Harper say? Could he read the scripture saying, "Brethren, stand and sing an invitation song at the conclusion of your discourses." Ah, he knows full well he could not! At Akron, Mich., they have the audience remain seated while they sing at the conclusion of a sermon, and if any one wishes to obey the Gospel he stands, and the confession is taken from the seat where he stands. "This is all right; but suppose our good brother would object and say, "Show us the scripture saying such should be practiced," etc.?

Suppose Bro. H. C. Harper would object to baptizing a candidate anywhere only in the river Jordan, or Enon, or in any place or stream not mentioned in the Bible? Many object to baptizing in still water. What would you say, Bro. Harper?

Bro. H. C. Harper's mistake is made in overlooking what Paul has said in Col. 2:5 about "holding your ORDER, and the steadfastness of your faith in Christ." The word "order" means "regular or methodical disposition or arrangement; method; harmonious relation between the parts of anything; regular succession; as—(a) Of material things arranged methodically. (b) Of intellectual notions or ideas; as, the orderly arrangement of the matter of a discourse." So the Apostle Paul has authorized such "order." The Bible informs us we should "lay by in store," but does not say what "order" should be observed; hence each congregation can have its own "order." Some congregations go forward and lay their contributions on the table, while others pass the hat or a basket. Each congregation has its own "order." The thing commanded is to "lay by in store," but the how (that is, the "order" in which this is to be done), is not revealed. Bro.

H. C. Harper, please don't forget Paul said "YOUR ORDER." God has said the Church should teach, and said teaching to both the "new-born babes" and those of "full age," must be done. But let Bro. Harper please cite us to the text of scripture revealing the "order" of teaching; I mean, the "order" for the Lord's day teaching. Come on, Bro. Harper, give us the scripture revealing the "order" the church is to observe when teaching on the Lord's day. You must give this scripture or "take down your shingle" and stop causing contention over such things!

Paul could rejoice in "beholding" the "order" of the churches in Apostolic times, and we should do the same. Notice, too, Paul said to the church, "your order," "Who then hears to hear, let him hear," says Christ, in Matt. 13:43. The "new-born babes" have "ears to hear," but our brother doesn't want them to hear! He wants the congregation all in one class with one teacher (chapter and verse, please, for such). Such an "order" (if there be any order about it) will close the ears of the young, because they cannot understand the strong lessons given by the one teacher who must interest those who are of "full age" or they will say he is not a competent teacher. The "new-born babes" have "ears to hear," but our brother won't let them hear! Give them the "milk" that they may "grow thereby," as God commanded; and give the "strong meat" to those who are of "full age," God commanded. This necessitates classes! Don't overlook the "order" Paul authorized, please.—W. G. Roberts, Kemp, Illinois.

REPLY.

No one can afford to close his eyes to the truth—"Ye shall know the truth, and the truth shall make you free." (Jno. 8:32).

In the paragraph just before the one quoted by Brother Roberts, I had quoted from the Review, and commented as follows:

"If we live by the Spirit, by the Spirit let us walk. (Gal. 5:22.) If we preach "where the Bible speaks we speak, and where the Bible is silent we are silent," let us practice it.—J. R. Bush.

The Apostolic way says, Amen! And this wholly knocks out the plea: "There is no scripture forbidding it" and "It violates no principle of scripture." It brings us face to face with the Bible to produce a "Thus saith the Lord" for our faith and practice. And this will bring to "the unity of the Spirit." And this will please the Father. Yes, I say, "Let us practice it."

Now let us hear Daniel Sommer. He says: "Therefore we cannot have them [Sunday-schools] without going beyond what the new covenant scriptures set forth for our guidance. We cannot have them if we abide in the doctrine of Christ as prescribed in the New Testament. And the apostle John says, 'Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.' (See John's second letter and 9th verse.) This means that for churches of Christ to adopt Sunday-schools would be for them to transgress, or go beyond, the doctrine of Christ, and thus not abide in the doctrine of Christ, and thereby let go their hold upon God and Christ. This answer ought to be sufficient to satisfy every one who has ordinary reverence for God, and Christ, and the Bible."—The Sunday-School Question considered, page 1.

In short, then, we cannot have that which takes us "beyond what the new covenant scriptures set forth for our guidance."

Very well. Let us now notice Brother Roberts' arguments—they sound exceedingly familiar. When objection was made to playing an instrument with the singing in the assembly, we were met by the arguments (?), carpets, lights, chairs, etc. With Brother Roberts, in defense of the organization of classes, it is, sitting, standing, the Jordan, running water, etc., etc. Then the organ advocate would turn

round and show (?) Bible authority for playing an instrument with the singing. He would point to Eph. 5:19—"singing and making melody,"—and discourse learnedly on the Greek. And when it was finally proved (to the satisfaction of those who would have the instrument "whether or no") that the instrument is commanded as well as the singing, we were placed in a terrible strait—we could not obey the command without the instrument. This was a terrible blow to poor Christians, and it put the primitive church in a very bad light—wholly disobedient to the divine command. Some called attention to Paul and Silas (Acts 16:25) in the "stocks," but they had proved the instrument to be a divine command, and they must have it even if it divided the body of Christ at every joint—and they did have it!

And it is no less embarrassing when Brother Roberts finally turns round and proves (?) that "this necessitates classes." For if the classes are necessary to carry out the divine command, we must have them—or not abide in the doctrine of Christ. Hence we must tear down our meeting houses and construct others with "class rooms," or we must raise money to put "annexes" to the old ones "to make provision for class teaching." For while the "class organization" advocates used to contend most stoutly that it was very quiet and "orderly" to conduct the classes in one room, and said it was distracting only to the old fogies and those who just wanted to fuss, they now stand self-condemned, for they now tell us we must build new houses or put "annexes" to the old ones "to prevent so much confusion." And they are spending thousands of dollars every year for this purpose.

And worst of all, since this "necessitates classes," it puts the primitive church in a very bad light—disobedient to a divine necessity.

However, Brother J. C. McQuiddy (Gospel Advocate) let us off just a trifle more gently (He knows where the money is). He says: "Especially in the cities, make provisions to teach and train the church by means of questions and answers. In other words, classrooms should be provided." Even Ellen G. White (Seventh Day Adventist), in her day, had sense enough to let her pork revelations to the Kansas (poor) people. And Brother Roberts, like Brother McQuiddy, should show the poor people of the country some consideration; for they are not able to buy organs and build "annexes" as their brethren do. Can't you get another revelation (?), Brother Roberts? You know Ellen did. If you don't I'll turn you over to Daniel Sommer. Do you know him? Well, he says: "The forming of classes is left to the decision of each congregation. In every assembly where one or more persons in good standing will object to the forming of classes, they should not be formed."—The Sunday School Question Considered, p. 10.

If "this necessitates classes," please tell us how "the forming of classes is left to the decision of each congregation," will you?

After all, is not "the forming of classes" in the church of the living God a vision (Concluded on page eight.)

AN INTERESTING TRIP OUT WEST.

BY CLARENCE TEURMAN.

I mailed the December, 1916, issue of the Way at noon the fourteenth day of the month and took the train for Ferris, Texas, in the afternoon of the same day, going via Montgomery, New Orleans, Shreveport and Dallas, arriving at Ferris the afternoon of the seventeenth, where I joined my wife and three children at the home of her father's, A. J. Witherspoon. She and children preceded me there some two months.

The following Lord's day I worshiped with the church at Ferris and preached for them at night. As I was preparing to leave Ferris for some work in North Texas, I was called upon to meet J. H. Monk in debate at Sylvania, a report of which is elsewhere given in this issue of the paper. I called in my work at other places, and having five days previous to the debate, I spent the time getting ready for "battle," and in the meantime spent some time visiting in and around Dallas. In all, about three days were spent in the office and home of Brother Trott. I have been acquainted with Brother Trott through correspondence for a number of years, but this was my first time to meet him. I shall ever remember our very pleasant association during those three days, and the kind treatment received from Bro. Trott and his good wife.

Brother J. R. Jones, who is one of the old veterans of the cross, was visiting in Dallas while I was there, and it was a pleasure to me to be associated with him. I count Brother Jones among my best earthly friends. Once and again he has sent me money and wrote me encouraging letters to help me in my efforts to do good. Every month since I have been editing THE APOSTOLIC WAY Bro. Jones has sent in from two to a dozen subscribers. And not a few times he has contributed of his own means to help put out the paper.

I also visited the Gospel Guide office while in Dallas, and found Bro. Warlick very busy with his office duties.

I made a special trip from Dallas up to Louisville and spent one night with Bro. D. P. Windle, who used to live here at Union City and was instrumental in bringing me into this field. Sister Windle is a sister of our Bro. R. F. Duckworth here.

The fourth Lord's day in December was spent with the church at Sylvania, and the following Tuesday the debate began. During the debate, I made my home with Bro. Geo. Douglas. Bro. D. is one of the best informed men in the Bible that I have ever met. I doubt if the brotherhood appreciate him as they really should. He has lived where he now lives about sixty years, and while his views are not generally popular, he is loved and respected by all. The people throughout the country "believe in him." A Baptist lady who has known him for years, said to me: "There are no better men than George Douglas. He is one man who lives what he preaches."

The Sylvania church is one of the best in all that country. They are satisfied with the Bible way of doing things. They have neither "pastor" nor Sunday school. Much credit is due Brother Douglas and Brother

J. L. Stanford for what is being accomplished by the Sylvania church.

The fifth Lord's day in December was spent with the Dallas Avenue church, Dallas, Texas. They seem to be an earnest band. Several made good talks. Brother and Sister Robbins of Sonora, Texas, were visiting in Dallas and met with us for worship. Sister Robbins is a sister of our Bro. Sam H. Champie, who is at present earnestly working to build up the cause of Christ in South Mississippi.

Lord's day afternoon, I ran over to Fort Worth, reaching there in time to hear Bro. C. H. Roberson preach at the old Central church. I spent the night very pleasantly with Bro. Roberson and family, and Monday morning I spent some time at the Saint Joseph Hospital visiting Brother R. J. Cantrell and wife, who are old friends of myself and wife. Sister Cantrell had recently undergone an operation for rheumatism. About four years ago, Brother Cantrell and wife left the Church of Christ and united with the Christian Church. They are good people, and we yet hope that they may see the error of their way.

My next stop was at Farmers Branch, where I spent one night in the hospitable home of J. B. Harbin, secured a nice list of subscribers and left the next day for Celina, where I spent a day and night very pleasantly with Bro. B. F. Gearhart and family, met several of my old friends and received considerable encouragement for our paper.

My next stop was at Gunter. As I journeyed alone from the station up to "College Hill" many interesting scenes and incidents came before me. My mind went back to October 4, 1906, when I arrived at Gunter for the first time, then a country lad from a Western Oklahoma ranch in "search" of an education, yet little realizing what it all meant. Next in view was the old Eubanks home where myself and others kept "bathelors hall", and labored and sacrificed in many ways to get through school. In this short mile's journey, I had lived over three very interesting school years. It was good to be at Gunter. A nice brick building now stands in the place of the old college building. Other improvements have been made, but it still seems much like "home" to me.

The most of my stay of a day and night at Gunter was spent with our Brother A. Ellmore and wife, and I enjoyed my visit with them very much. I found Brother Ellmore and the other teachers very busy.

The school there is doing nicely, and is maintaining its usual high standard in instructions given.

My next stop was at Pottsboro on the home of Brother G. W. Driggers. Here wife and children came up from Ferris and joined me and we remained in that section about five days. I preached at Pottsboro two nights; worshiped with the brethren at Locust, near Pottsboro, the first Lord's day; remained with Brother R. L. Gardenhire and family for dinner; thence to a school house and preached in the afternoon and with the brethren at Georgetown school house at night. After preaching we spent the night with Sister N. J. Montgomery. We lived and labored in that field two years before coming to Georgia, and it was a great treat to be with our friends

there again. I established the church at Georgetown in 1911, and a number of them are my children in the gospel.

Two children were spent at Denison; with Dr. J. F. Baker, who continues contending for the Lord's way despite the persecutions of "false brethren," and one with my uncle, C. M. Rose. I also enjoyed a short visit in the home of Bro. S. S. Duckworth, father of R. F. Duckworth here.

From Denison, I went to Achille, Okla., the home of my childhood, and spent five hours between trains visiting among old friends and relatives.

My next stop was at Gainesville, where I took supper with Brother W. T. Lynch and family, who have been close friends of ours for a number of years. Through the solicitation of Bro. Lynch and others, I preached at the church that night, and spent the remainder of the night in the home of Bro. H. C. Pearson, who is an enthusiastic worker for the Way. He assisted me in securing a nice list of subscribers before I left the next morning for Oklahoma.

My first stop in Oklahoma was over night with my sister and brother-in-law, T. W. Rucker, of Frederick, Okla. Here I overtook my wife and babies, who, having more time to "visit," had gone ahead of me two days.

From Frederick, we went to my old home near Elk City, Okla., to spend some time with my parents, arriving there just ahead of a big snow storm. I only got to meet with the old home church one time, as the weather was very bad the week I was there.

My father and I drove to Berlin, about thirty miles from home, through a four inch snow. I preached that night, spent the night with my brother and his family, returned to my father's home the next day, and the following day I took the train at Elk City for home, returning via Wichita, Kansas, Springfield, Missouri, Memphis, Tennessee, Birmingham, Alabama, and Atlanta, Georgia, stopping over at Harper, Kans., two days and worshiping with the church there the third Lord's day in January and preaching for them at night.

The church at Harper is one of the best. It is one of about five churches that I met with on my trip that seems to be satisfied with the "old paths."

It was a great treat to me to again meet Brothers Clark, Martin, Yowell, Knight and Adams, who were my old friends and teachers at Gunter, Texas. "Harper College" is doing good work, and with the above mentioned brethren at the helm it is bound to meet with continued success.

Wife and children remained in Oklahoma with my people two weeks after I left there and arrived at home February the 7th.

I wish to state that my home church paid my way to Texas in the interest of the work in this field. The Union City church has nobly stood by me during the six years I have labored in Georgia. They have averaged giving me about \$20 per month. This is a good showing for a church of thirteen members, and all poor people. I doubt if there is another church in this State with twice the membership that have done as much to have the gospel sounded out.

There are other things that I should like to speak of in connection with the write-up of my trip, but space will not permit.

"CLIPPINGS AND COMMENTS."

(Continued from page two.)

of your own head, Brother Roberts? And your "this necessitates classes," has no better authority to sustain it than Beecher's ox-yoke argument for sprinkling—"It works well." And you will improve our teaching just about like the organ folks did our singing—and that is about like David with his ox-cart improved things.

But he says: "Come on, Brother Harper, give us the scripture revealing the 'order' the church is to observe when teaching on the Lord's day.

Very well, Brother Roberts, you may look up 1 Cor. 15:23-35. This is "scripture, isn't it? And that it is "applicable to us" is evident; for even Daniel Sommer (You know him) says: "Those who object to forming classes sometimes refer to 1 Cor. 14:31-38 as evidence that only one person should speak at a time in the public congregation. But they should consider that when classes are formed there are as many audiences as there are classes, and so there is but one speaking to each audience." (Same tract, p. 9.)

Here is a candid admission that this is "applicable to us." But such a babble as Brother Sommer proposes is not compatible with the apostle's injunction. Notice: "Let the first be silent" (v. 31)—not, to speak at all while the other is speaking. Also: "For ye can all speak one by one" (v. 31). Anybody who knows the meaning of English knows that this does not permit all to speak at the same time—each to his audience in a class in the same room (an "upper room," Acts 20:8, for example). For he is not the God of confusion" (v. 33).

Every member of the assembly is entitled to the edification given by each speaker. The class system is as much a violation of God's way as is the pastor system—each confines the edification to one teacher, and that one, for some, the most inefficient teacher in the church.

Yes, Brother Harper uses the word organize, and wherever a church is organized into classes, there is "a human organization." And if Brother Roberts will deny the statement of Brother J. T. Hines, that "The apostles made provision for Bible study, and the local church as divinely organized is amply sufficient for having that done without any extra organization, let him do so. And if he will deny the statement of Daniel Sommer, that "it is not expedient to form classes if so doing will become offensive to even one brother or sister who is in good standing" (p. 10, same tract), let him do it. And if he will affirm that the Scriptures authorize the organization of a church into classes, let him speak out!

Perhaps he can show us how much better the "classes" are for "new born babes," than is anything practiced by divine inspiration. But we doubt it.

I do not expect to quit using the word organize, nor do I expect to quit using the word classes—I need them in my business; and I want Brother Roberts to know that I know when he forms a local church into classes, he organizes—just as I do

when I form classes in the public schools. The State law authorizes my organization, and I want Brother Roberts to give us his authority for organizing a local church into classes, if he will.

If "your order" proves that each congregation had a human order, "your faith" (same verse) proves that they had a human faith. And "our gospel" (II Cor. 4:3) is not the gospel of Christ, if "your order" is not the order of God. Brother Roberts says that Paul authorized the "order"—regular arrangement; but the "order"—regular arrangement—he says is not revealed—and what is not revealed is not authorized. Wake up, brother!

He promises us something more on "women's rights." Well, if the Review will kindly give Brother Trott's response, The Apostolic Way will gladly publish what Brother Roberts may choose to say.

A VISIT AT THE WAY OFFICE:

BY H. C. HARPER

I had the pleasure during the first week in Feb. to be at the office of The Apostolic Way. I found Brother Teurman a very busy man, lately home from a trip to Texas and other parts of the country.

There is much in evidence to encourage us at the office of THE WAY. Brethren are renewing and sending in good lists of subscribers. And the fact that the paper is wholly given up to good, wholesome teaching seems to be appreciated. Many have said that a paper cannot be run without depending upon advertisements, but if the brethren will all do their duty in working for the paper, we have the assurance that THE APOSTOLIC WAY will continue to bring its messages of instruction to all.

Brother Teurman is showing his ability to give us a first class paper, and I think we should show our appreciation of his work by sending in the necessary means to make his work as light and speedy as possible.

The office needs some additional equipment to expedite the business of getting out the paper, — more type, paper cutter, mailing outfit, a small gasoline engine to pull the press, and a few other things. These would greatly lessen the labor.

One brother, who is in no way connected with the paper, has volunteered to give \$100 to help the paper along during 1917, this to be paid quarterly. Are there others?

Do not hesitate to send in donations and subscriptions; the cause we all love will thereby be advanced.

No one connected with the paper is getting any compensation for the work done on it, and we intend to keep the subscription price at 50 cents a year despite the enormous advance in printing material. Every cent received will be placed to the credit of the paper for some needed equipment or some substantial improvement.

We thank one and all for the kind encouragement and substantial support given us.

"Woman's Duty in the Church of Christ," page six, is by Dr. G. A. Trott. Through an oversight in the office his name was left off the article.

SOUTH MISSISSIPPI WORK:

I have been devoting all of my time of late to exhorting and persuading brethren in this section to continue and advance in the grace of God and in efficiency in his work. The results have been gratifying. We all feel that when spring comes we will be in better condition than ever before to invite the world to share Christianity with us. Up to Dec. 27, I have received the following contributions: Mrs. Laura V. Odom, Tex., \$1.00; Bertie Kelly, Miss., \$1.00; J. L. Broad, Tex., \$2.00; church at Shep., Tex. by J. E. Allen, \$6.80. Brethren here send wood, potatoes, syrup and some meat. Many thanks to all.

SAM H. CHAMPLE,

Bogue Chitto, Miss.

We have given every inch of available space to good reading matter this month, but a number of articles and reports failed to find room.

WORDS OF ENCOURAGEMENT.

Brethren, I am sending in every subscriber I can get for the A. W. and I want to insist that others do the same. We can well afford to pay for the post office money orders and remit the full amount. Let me insist that all of us do what we can to make the paper a success.

W. F. Elliott, Cross Plains, Tex.

Please send me some sample copies of paper. I think I can work up some subscribers here for you. I ran across a copy and I think it the paper that I want. Ira S. Valentine, Ga.

Find enclosed 50 cents for my subscription to our little visitor that has failed to come this month. I can't do without it. I like it so well on account of its purity and honesty. H. H. Stone, Okla.

Dear Brother Teurman: Through the kindness of some sister I have been reading "The Apostolic Way" for about one year, and in the main like its contents, and have concluded to let you know that I appreciate what you are doing in your effort to enlighten the people by showing them The Way of Life as God has revealed it to us in his word, by sending you a check for \$1.50 for which you will please send "The Apostolic Way" for one year to the following addresses: H. M. McRae, Ga.

Find enclosed postoffice order for \$5.50 for which you will please send the Way to the names below. I want to have another list for the Feb. number. Yes, and for the March number, and on every time I can get a name I will send it in. If I have to pay half the subscription, I know the Way has got a hard fight, and if I read my Bible right it is right on the dot, and I aim to try to help make it with. B. F. Wersel, Okla.

Dear Bro. Teurman: You will find check enclosed for \$4.00, \$2.00 for the above subscriptions, the other two for yourself. Use it as you see best. I like the paper because it is pure, has no trash in it, and is straight on the Bible. Mrs. John W. Lampp, Ga.

THE APOSTOLIC WAY

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

VOL. 4. NO. 8.

UNION CITY, GEORGIA, MARCH, 1917.

50 CENTS THE YEAR

WHAT MUST I DO TO BE SAVED?

BY A. M. GEORGE.

The only answer to the above question that is worthy of your consideration for a moment, is the answer that God made to the same question, when it was asked over eighteen hundred years ago.

No matter what this, or that preacher; you, I, or all the world may say, it is only what God says that will save any one. And you can find what he says in his word, the New Testament; and you will be without excuse if you do not find it, in this land of Bibles. If you wish to know just what God says about this salvation you can find it, full and satisfactory, if you are a believer in Christ, in two short verses in the second chapter of Acts of Apostles, verses 37, 38.

Here three thousand unsaved believers ask this same question, and God, by the Spirit, answers it. He says: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins." Verse 37 shows us that they were believers, and verse 38, shows the balance that they were commanded to do. Verse 41, shows that they did it; that all their past sins were forgiven and that they went into the church of God, verse 47. No one whose mind is not darkened by prejudice, can fail to understand this, and every one knows that this whole matter was just as God wanted it, for God managed it himself. This saved those three thousand, and the same will save any one, and we all know it. Many preachers and churches give a different answer, but you would better turn away from all that differ from God's answer. They are only deceivers, and your soul is at stake.

Don't be deceived. "Let God be true, but every man a liar."

Many turn from what God says, to follow their teachers, but they should remember that they will have to look to their teachers for their salvation.

If you don't know what baptism is, read Matthew 3:6 16, and Romans 6:4-5.

A WORD ABOUT THE PAPER.

The returns on subscriptions have been very encouraging for the past three months, for which we are devoutly thankful. Many are renewing their subscription and sending in nice lists of new subscribers. A brother at Hartwick, Ia., sends his check for \$10. to have the paper sent to twenty persons. A few more helpers like this would easily make greater undertakings possible.

The paper has a bright future, and the continued help of its many friends in sending in subscriptions will enable us to add our present office equipment, preparatory for greater undertakings. We mean to take no backward steps, but shall make no venture, that we do not feel sure we can

carry out. We are depending upon money received from donations and subscriptions to meet our running expenses, and shall be governed largely by the interest manifested by our friends as to future undertakings. A great work is before us. Let us hear what you are going to do about it. PUBLISHERS-



SAM H. CHAMPIE.

Brother Champie was born at Ft. McKavett, Tex., 1887; attended public schools there nine years; attended higher school at Eugene, Ore., one year; spent one year at State Normal School, Ellensburg, Wash., after which a year was spent doing special work in the University of Texas. Brother Champie was for three years publisher of a county newspaper. He has been a member of the church eight years, and four years a preacher of the gospel of Christ. He has recently cast his lot with the few brethren in South Mississippi in an effort to build up the cause there. Brother Champie has consented to become one of the editors of THE APOSTOLIC WAY, and his name goes on the editorial staff this issue. We desired to make this announcement last month, but did not get word from Brother Champie in time. We hope that his association as an editor may be profitable in every way.

THE CALL OF THE SOUTH.

BY SAM H. CHAMPIE.

The old South, celebrated the world over in song and story, rich in its natural beauty and its heritage of historic past, now offers to zealous and ambitious disciples of Christ's kingdom, an open door, an inviting field, a fruitful vineyard, for Christian endeavor, second, I believe, to no other English-speaking country in the world. It is a matter worthy of congratulation and of deep gratitude that earnest brethren at different points in the South have called in other help in their efforts

to save their neighbors, and are making worthy sacrifices for the advancement of the cause. Brethren here in Mississippi are putting their shoulders to the wheel like veterans; the earnestness of the Georgia brethren who are working with Bro. Tuerman is being widely commented on and is serving to stimulate others. No doubt Bro. Harper could bear witness to the faithful labors of the noble few in Florida. There ought to be more faithful preachers located in Louisiana and Alabama. I believe the disciples in those two states have the same earnest care for the work as do others, but may have lacked proper opportunity. Bro. Tuerman works some in Alabama, I believe.

Now, those of us who are standing for a genuine and thoroughgoing restoration of New Testament Christianity ought not to be slothful and tardy in taking advantage of this land of opportunity in the name of our Master. I believe that with the assistance of preachers already on the ground, a few other sound preachers of small families could readily find a support in any of these states with just a little outside aid. Congregations in the West and elsewhere where money is more plentiful and gospel fields less fruitful ought to take an interest in this work at once. Send a man to a good location or assist some in his support. The brethren at Shep, Texas, have done a noble part by me, and their faith and liberality have much stimulated and encouraged the good brethren here. I would like to see every disciple bearing his part in the Lord's work.

We hope to have Bro. Wm. Guy Ashley locate with us permanently as soon as he can come (next fall). We are arranging to more adequately support worthy local preachers; are getting all good brethren more closely united in love, purpose and fellowship; and mean to put a new man in our field just as often as we develop home and foreign support sufficient: Why not? We can evangelize the entire South in a few years if all sound brethren will help. Take it up with your brethren at home, and write some one of us here in the South what you can do regularly. God will bless your efforts and ours together. We mean to send the A. W. to all the disciples that work with us and obey the gospel here, and thus teach them up to their duty in every way. Let us all unite in conquering the South for Christ and true Christianity.

A cross-mark here is not intended as a "dun," but as a kindly reminder that your subscription has expired. We have put the paper on a cash basis and it is important that you send in your renewal at once. If you will send us three new subscribers at the regular subscription price, we will advance your subscription a year.

A GOOD WORK.

BY J. R. JONES.

"If a man desire, the office of a bishop, he desires a good work."

A good work must, surely, be done by a good man.

Let us see: A bishop then must be sober, just, holy, temperate, a lover of good men, hospitable, having a good report of them that are without, patient, apt to teach, the husband of one wife [once married], having faithful children; i.e., children in subjection; and one who holds fast the faithful Word; not a novice, not given to wine, no striker, not greedy of filthy lucre, not a brawler, not soon angry, not covetous, not self-willed. A pretty good man, think you not?

His work, what is it? To feed, oversee, rule; and take care of the church of God. Now let us get a description of a cared-for church, and perhaps we will be convinced that a good work has been done by good men.

Paul, addressing the church at Philippi, the members of which were his children in the faith, told them: "what to do so as to make his joy full, and thus be satisfactory to him—a church right, said, 'That ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation among whom ye shine as lights in the world, holding forth the word of life.'" There it is. You know, not only that; that is a good work, but you know also that there is none better. Do you know of such a church anywhere? If not, it follows that none of the churches you know of have been properly cared for. And it follows, also, that either the bishops would not or could not properly care for them. The elders who can not should not desire the work. Those who can and will not, are worse than the others, at least, their condition is worse. I believe there are elders among us who could if they would; but it seems they prefer to sit back and listen to sermons by a hired preacher, or devote their time and energies to Sunday school work, which is none of their business, while the church, neglected, goes unfed, unruled, uncared for.

O, if all elders could imbibe, fully, the sentiment and spirit referred to by the poet in the following lines:

"I love thy church, O God,
The house of thine abode;
The church our best Redeemer saved,
With his own precious blood.

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be giv'n,
Till cares and toils shall end."

Then would they work with a three-fold purpose:

1. To make their work satisfactory to the Chief Shepherd.
2. To save the flock.
3. To save themselves.

Wont you send us three new subscribers and let us advance your subscription a year for your trouble? In this way, you help to do good; help yourself, and help us to put out the paper. All could help in this way.

A FRIENDLY CRITICISM.

In the "A. W.," the October edition, there are a few things in an article headed "Notes From Texas," by Brother Guy Ashley that I would be glad to review. I trust you may not think me forward in sending you this short article. If you don't wish to publish it I assure you that I shall think none the less of you.

It is now and has been my notion for many years that no one should make an effort to teach a lesson that he doesn't know himself. And again I believe that every teacher should manifest the spirit of Christ in all his teaching. One reason why there is so much bitterness among us is because we have not always manifested the spirit of Christ in dealing with one another.

It seems to me that Brother Ashley does not show the spirit of Christ when he compares the "S. S. man" with an ass. Of course I know he doesn't say the "S. S. man" is an ass, but still most any sensible man or woman would take it that he wishes to convey that idea. "We are all human and if I make mistakes, which I am certain to do, then deal kindly with me and make the effort of your life to teach me what is right. Comparing a man to an ass will never on earth lead him to Christ, nor will it ever straighten a Christian out, if he is crooked. Bible is what the sinner wants to lead him to Christ, and the same thing, the Bible, is what the erring Christian needs, and not ugly, low comparisons.

Now is a horse not an animal because it is not a cow? That seems to be the lesson that Bro. Ashley teaches when he teaches the church is not a school because it is not a daily secular literary school. "THE APOSTOLIC WAY," according to the argument Bro. Ashley makes is not a paper because it is not a daily secular paper. Now because the church is not a daily secular school does it follow that it is no kind of a school at all? Do you think it would be greatly amiss in speaking of the church to call it God's school? But, Brother Ashley teaches it would not do to call the church a school for that would make the secular school the church, for he says, Things that are equal to the same thing are equal to each other. Then by that reasoning I can show that I am a horse: Karnes an animal. The horse is an animal. Karnes is an horse, or the horse is Karnes. But I am still not a horse. Now Brother Ashley, here is something that is true, has always been and will always be true: Quantities that are equal to the same quantities or to equal quantities, are equal to each other. Now that axiom misapplied, as you have done it, leads one into much error.

I hope you may understand, my dear brother, that I write this not to stir up strife, but to set some things right. But in conclusion let me make this proposition to Brother Ashley: If you show from the Bible where it is wrong to have a Bible School on Sunday I shall quit the business.

Cookville, Tenn.

W. L. KARNES,

REMARKS.

We are perfectly willing to give this friendly review of Brother Ashley, but since Brother Karnes and a host of others

are in the Sunday school "business," we are quite sure that they should be willing to defend their practice.

Will Brother Karnes, or any other representative man, debate the following propositions with us, to be published through the columns of THE APOSTOLIC WAY? If some man will sign this first proposition we will get a man to deny, and affirm the second.

PROPOSITIONS FOR DEBATE.

"Proposition 1. The scriptures teach that a church of Christ, through its elders, has the right to conduct a Sunday school in which women teach some classes, literature is used, and class divisions made."

"Proposition 2. The Sunday school, with its usual features, such as female teachers, class divisions, and so-called 'Lesson Helps,' is, in its relationship to the church of Christ, an innovation; that is, a thing added to the church revealed in the New Testament."

The above propositions were agreed upon and signed for debate by N. L. Clark and A. W. Young several years ago. To this day, they have not been discussed. They state the issue between us, and brethren who are sure of their grounds will be willing to sign and debate these propositions.

These propositions can hardly be improved upon. I suggest that brethren cut them out and preserve for future use.

CLARENCE TEURMAN.

HITS THE NAIL ON THE HEAD.

"When disciples, during the time appointed for worship, divide the assembly into classes for instruction; they walk without precept or precedent in the Scripture, and are usually found riding the jaded argument of 'expediency,' which carries so many into innovationism.

No such babel of voices as is heard in some of our chapels during class session can claim any semblance to New Testament worship, and the effort on the part of some to justify the practice by reference to 'your order,' in Col. 2:5, will prove an open gate to a multitude of evils."—Horace Hinds, in the "Review," Feb. 13, 1917.

You hit the nail on the head that time, brother; and if you keep this up, the "Review" may yet learn to be apostolic. You are not the only one that has seen this "jaded argument" to sustain the organization of classes in the church, and the "your order" argument is simply babyish, trivial, silly.

H. C. HARPER.

Please find \$1.50 enclosed, for which run my sub. up a year and add the three names mentioned below. A friend of ours had the Apostolic Way sent us a few months ago and I do not think I ever got more information out of a paper and just what was needed. I will not be without it again as long as I can see to read.—C. W. Webb, Okla.

To "do the work of an evangelist," is to go and "preach the word," establish churches and set them in order by ordaining elders. When this is done, the authority of the evangelist ceases, and the oversight and teaching, passes to the elders of these churches.—C. C. HAGGARD.

WHERE ART THOU?

BY D. S. LIGON.

Away back yonder in the beginning of man's abode in the earth, God asked this very important question: "Adam, where art thou?"

Let us look at this question a little. Let us emphasize the word "art" and see its meaning. "Adam, where art thou?" This indicates the place or whereabouts of Adam. So my Christian brother or sister, "Where art thou?" Then let us place the emphasis on the word "thou" and see its meaning. "Adam, where art thou?" Thus you see the Lord is calling for Adam, not some one else, just now. So my brother, sister, "Where art thou?" Many in these days ha' d better remember God's call to Adam, and begin to see in all reality if they have not gone beyond the commandments of Jehovah.

HID THEMSELVES.

Soon they heard the Lord in the garden, and ran off in the brush and hid themselves from His presence, but Adam had to come up before the Lord and give an account of his doings. Just think of his confession: "I was afraid, because I was naked, and I hid myself." Oh, my dear brethren, how many in this day of disregard for what the Lord has said would be afraid and run off and hide themselves? How many are thinking they are hid from the eyes of Him with whom we have to do? But the Lord called to Adam, and he had to come up and give an account of himself to the Lord. So it will be in the last day. The Lord will call, and all men will have to come up and give an account to God for the way they have respected His commandments, and many will be like Adam of old—they will want to run off and hide themselves from the Lord. Yea, tney will "er yfor the rocks and the hills to fall upon them and hide them from the presence of the Lord." Oh, what a thought!

ADAM'S EXCUSE.

When Adam did come up and the Lord began the interview, Adam began at once to put up an excuse for his sin. Now, Lord, "the woman that thou gavest to be with me, she gave of the tree, and I did eat." What a pitty, indeed. But you must note that the Lord did not accept the excuse, but kept His word: "In the day thou eatest thereof thou shalt surely die." And old mother Eve put in her plea also, saying: "The serpent beguiled me, and I did eat." But this excuse was not accepted by the Lord; hence, they had to suffer the penalty of a broken law of God.

With one accord, men are making excuses in these days, but will the good Lord be as true to His own word in the last day as He was in the days of the long ago? I believe He will. So excuses will count as naught in that great day. Oh, just think!

Enclosed you will find 50 cents for the renewal of The Apostolic Way. I would gladly double the price to get the paper oftener.—R. L. Harber, Texas.

WISE AND OTHERWISE.

BY C. C. HAGGARD.

Some people, especially sectarians, seem not to know the difference between faith in its incipency, and faith made perfect by works of obedience to gospel requirements. He that stops short of obedience, stops short of being saved by faith.

The cause of Christ is suffering for the want of cash, but people go ahead spending money for self-gratification, and thus, instead of denying self, they deny Christ.

Will a man rob God? Yes, of course he will, but I'm thinking that, that man has a mighty poor chance for heaven.

Brethren, I am an old man, consequently I have seen some strange things: I have seen poor laborers who did not own their homes, nor scarcely anything else; yet on Lord's day they would come forward with a gift of twenty-five cents; then, at the same time and place, I have seen others who owned houses, lands, bank accounts, etc., yet they, too, came forward with a gift of the same sum as that of the poor laborer. I am thinking that if real estate in heaven is as high as it is in New York, some of these rich folks wot have enough territory in Canaan to stand upon. The Lord requires a sacrifice, and it is a question of denying self, or denying Christ to make it. Remember the "two miles." Matt. 12: 41-44.

If elders want a direct command for teaching the church, let them read Acts 20; and among other things said to them, they will find this direct command: "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

It seems that some people are unable to distinguish between a resurrection and "the fruits" of a resurrection; hence, they are calling "the first fruits," the "first resurrection." Post up gentlemen, and learn to "rightly" divide "the word of truth." (2 Tim. 2:15.)

Some people quote Matt. 19:28, in order to prove that Christ is now sitting "on the throne of his glory," and that the apostles are now sitting "upon twelve thrones, judging the twelve tribes of Israel;" but Jesus shows us that this event is still future: "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne" (Rev. 3:21). Christ is now sitting on the Fathers throne and will not sit in his own throne until the millennium begins. See the point?

Some Baptists, when applying for membership in the church of Christ, if asked "Were you baptized for the remission of sins?" will answer, "Yes;" and the reason they do so is, because they have been taught

to believe that "for," in Acts 2:38, strictly means "because of." Besides this, they did not make a scriptural "confession" before they were baptized, therefore, they offended "in one point;" and James says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2: 10). The only way to do a thing right is, to do it just as the Book says.

"HOT SHOT" REVIEWED.

BY WALTER MCMURRY.
(NUMBER XII.)

Question 125. Is water baptism in order to the remission of alien sins?

Answer. Yes, and all other kinds so far as I know. At least, Acts 2:38 does not contain the qualifying clause "past" or "alien," and I much prefer to let it stand as it is without qualifying where the Lord has not. Christ shed his blood for the remission of sins—that is, he shed his blood to make it possible for man to secure remission. So baptism, when rightly submitted to, puts believing penitents into Christ (Rom. 6:1-8; Col. 2:11, 12), where are all the promises of God (II Cor. 1:20).

Q. 126. Was Jesus a sinner?

A. No, not a natural sinner, but the Lord laid on him our iniquities so that he bore our sins (Isa. 53:6, 11, 12).

Q. 127. If water baptism is in order to the remission of alien sins, and Jesus was not a sinner, for what purpose was he baptized?

A. Really we ought to accept, without quibbling, what the Scriptures say the object of our baptism rather than spend our time trying to darken council by inquiring as to the motive which led Jesus to be baptized at the hands of John the Baptist. A sufficient motive would have been, to submit to the will of God (and I suppose that will suffice in our case). Thus his act became a part of all righteousness, and a refusal, no doubt, would have involved him in transgression.

Q. 128. If Jesus was baptized to fulfil righteousness, is baptism in order to the remission of alien sins?

A. Jesus Christ bore our sins (Isa. 53:6, 11, 12), and submitted to John's baptism, which was "for the remission of sins" (Luke 3:3), and who is prepared to say that each and every act of Jesus Christ our Lord had not as its object one specific purpose—securing the remission of sins?

Q. 129. Would you knowingly baptize unbelievers?

A. No.

Q. 130. Is the believer born of God? 1st. John 5:1.

A. The believer is begotten of God. This begettal is produced by any one hearing the word of God and believing it (Matt. 13:18 23; Mk. 14:20; Luke 8:11-15; John 20:30, 31; James 1:18). After the begettal there must be a quickening period (which corresponds to repentance), then the birth act (baptism) that brings one into the family of God.

Q. 131. If one is born of God, is he not born again?

A. One is never really born of the father until he is born of the mother. But the act of begettal may and does occur some

time before full consummation of the birth.

Q. 132. Is one born of God in water baptism.

A. God uses the gospel as a means to beget, and water as a means of bringing the begotten into the family of God.

Q. 133. If the believer is born again, and is born again in baptism, how many times is one born again?

A. Only once. A simpleton ought to know that there can be no birth without a mother, and, as previously explained, God's proposed covenant is the mother. (See answer to number 79.) From what Elder Cayce says, I suppose the Primitive Baptists are orphans, as there seems to have been no mother in the matter of their birth.

Q. 134. When is one born again, anyhow? Is it just before, in the act, or immediately following baptism?

A. That the truth may have time to soak through to your understanding, I will apply another plaster. First, in the absence of the mother (God's law or covenant) there could be no begettal. The truth, as exhibited in "The law of the Spirit of life" (Rom. 8:2), makes believers of people. This faith leads through repentance to obedience to God's law of induction into his family. Thus one is born of water when he is raised from the liquid grave.

(To be continued.)

Questions for Primitive Baptists.

BY WALTER MCMURRY.
(NUMBER XII.)

Q. 125. Does not the case of the blind man receiving his sight, recorded in John 9:1-38, show that in the act of obeying the word of the Lord his blessings reach us as promised by him?

Q. 126. Did the blind man receive his sight that he might wash, or did he wash that he might receive his sight?

Q. 127. How far had the people to go in obeying Christ's command, "Come unto me and I will give you rest"?

Q. 128. Could they get rest without coming?

Q. 129. Is God's grace less because it is appropriated by faith, repentance, confession and baptism?

Q. 130. If Bill Blank was to give John Doe a cow, would Doe pay Blank for her by simply bringing her home?

Q. 131. Will the soul that sins die?

Q. 132. Is transgression of God's law sin; if not, what is?

Q. 133. If a person does more than God says, would he thereby transgress God's law?

Q. 134. If a person were to do less than God says, would he thereby transgress God's law?

"THE NON-PROGRESSIVES HAND IT OVER."

[Continued from page five.]

for thirty years. He confessed to me that the preacher referred to was Brother J. W. Fenner. I then proved by a sister who was present at the debate, lives in Dallas and knows Bro. Fenner, that he is not now in that home and that when there he was supported by our brethren. So Monk lost this point. And while in Dallas after this debate, I was told that a brother in

Louisiana paid one hundred dollars to get Bro. Fenner in that home! This is the kind of charity (?) work we generally find these people engaged in doing.

Again, Monk tried to make an impression that they were doing "great things," by telling that the Dallas church had recently made a contribution of \$2700. Previous to this he had stated that there were four ways to do mission work. 1. Give all, like the Jerusalem church (Acts 2). 2. Give "once and again, like the Phillipians (Phil. 4:16). 3. Give nothing, "like the Non-progressives do." 4. Lay by in store upon the first day of the week as the Corinthians were commanded to do (1 Cor. 16:1). I then asked him if the contribution at Dallas was given, as commanded in 1 Cor. 16:1, and after pressing the question several times he said, "It was given by subscription, like the Bible teaches!"

When I met Monk in Dallas, he insisted that we devote our attention to the issue and conduct the debate on a high plain; but much of his time was spent talking about other things, trying to get me to defend the position of some of my preaching brethren on the pastor question, Sunday school, etc. His conduct was fairly good the first three days, but the last day he acted very ungentlemanly. My affirmative speech in condemnation of the society put him in bad humor. He confessed that my position was new to him. Forty minutes of his hour's reply was given over to the reading of various clippings from our papers, endeavoring to show that we preachers are "a set of liars" and bad folk in general. He made light of my inability to debate, stating he was sure that my brethren and the people present must be very much disappointed with my efforts, etc. But I here silenced him by offering to leave it to a vote of the entire congregation present. Monk was called to order by his own moderator for abusing Non-progressives, and compelled to come back to the question. I am confident that I speak the sentiment of all present that day, including Monk's moderator, when I say that his conduct was anything but that of a Christian gentleman. When I came to reply, I ignored all personalities and devoted my attention to the issue.

Here are Br. Fenner Douglas's own words at the close of his report of the debate:

"Brother Teurman carried away with him the unanimous written endorsement of the Sylvana brethren, of his ability to meet J. H. Monk, or any other 'Progressive' Christian preacher in debate."

Does this sound like Monk "WAS WINNER" in this debate?

The endorsement here referred to was published in the February issue of THE APOSTOLIC WAY and I shall not take the space to give it at this time.

Monk and his brethren utterly failed and refused to discuss the question submitted by the church at Sylvana, although publicly, at close of debate, taunted with cowardice for failure to do so.

I have here stated the facts as far as space will permit. I am sending a number of papers into the community where the debate was held, and among Bro. Monk's brethren who were present, also a copy to

the Courier and to J. H. Monk.

If Brother Monk makes any reply to this, I suggest that justice and fairness demand that he give my article to his readers.

CLARENCE TEURMAN.

"We the undersigned here give our endorsement to the reply above given by Bro. Teurman to J. H. Monk's report of the debate at Sylvana church.

"GEO. DOUGLAS."

SIGNED: "I. L. STANFORD."

ADDITIONAL REMARKS.

I sent this review to Brother Douglas and Brother Stanford to sign. They both wrote me personal letters by return mail and I am taking the liberty to give our readers their part of their letters regarding the debate:

"Your papers and clippings to hand today. I can endorse all you say in your paper for publication, only you did not say enough."—Geo. Douglas.

"Your article, the clippings and his reply were handed me to-night at the supper table, and I have given them my careful reading, i. e. your review and clippings. I am neither surprised nor abashed at the things written by Bro. Monk and his following, for I thoroughly learned his course while listening during the debate. You are having to deal with him in this "after-math" just as you did in the debate, and I desire to commend you for the spirit in which you are still acting. I concur with Uncle Douglas that you could have used him much more severely in your review than you have and not have approached the limit of the exact facts in the case. Again I say that I am not surprised at what Monk has written, but am deeply sorrowful that a man of his intelligence, and one, too, who claims to be a consecrated follower of the meek and lowly Nazarene will allow himself to become so entangled with the machinations of his own mind as to misrepresent a people who had accorded him the consideration he had received at my hands. If in your opinion a statement from me of the facts from the beginning to the end of the matter as far as this immediate locality is concerned would be of any good I would gladly assume the task."—I. L. Stanford.

Now, I should be glad to meet J. H. Monk in debate again, specially should like to meet him in the Progressive church at Red Oak, Texas, and I here challenge him for a six days' discussion on the same propositions we debated at Sylvana, including the propositions submitted by the Sylvana church, time to be arranged convenient for the disputants.—C. TEURMAN.

THE APOSTOLIC WAY office is indebted to the Firm Foundation Publishing House, Austin, Texas, for a copy of "Bible Briefs and Sermon Outlines," by W. M. Davis and G. H. P. Showalter. It is a very valuable booklet, and deserves a place in every library. Price, 50 cents per copy. Send to the above address, and get a copy.

We are unavoidably delayed about five days in mailing this month, largely due to a break-down on our press. It is our intention to mail out not later than the fifteenth of each month, and earlier if possible.

THE APOSTOLIC WAY

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

VOL. 4. NO. 9.]

UNION CITY, GEORGIA, APRIL, 1917.

[50 CENTS THE YEAR

WHEAT AND CHAFF.

BY A. ELLMORE.

A good book is a safe counsellor, and a perpetual feast, but a bad book is a dangerous companion and a lamp which lights up the way which leads to ruin. Beware of bad books.

I wish every married man could realize that he belongs to his wife, and that every christian could know that he belongs to the Lord. We are not our own.

The question has often been asked: How can we reach the masses with the gospel? The following might at least suggest a reply. Here is a strong man who has a good farm, some fine teams, plenty implements and seeds, and he procures an easy rocker and a fan, and he spends his time in the shade and taking rides in his auto with his friends, and goes not at all into his fields. Tired preachers take warning. To some the Master said: Go ye into my vineyard and labor.

Many people are dissatisfied with their efforts upon yesterday, but we are all anxious to try again to-morrow, but if a man falleth seven times, he shall rise again.

Revelation comes to man just where he is, and proposes to assist him on his way. But does not Christianity demand of its subjects sacrifices? Yes. But it will bestow upon its subjects manifold more than it takes from them. It extracts from man his sins, takes away his load of guilt, lightens up his faculties, gives brilliancy to the eye, acuteness to his ear, more agility to his movement, increases his usefulness, and gives him ten-fold more happiness here, and promises him eternal happiness in the great beyond.

Whether the world is growing better all things considered, is an open question, but one thing we all would be glad to know at death is, that the world has been made better by our having lived in it. But there is one thing of which we are all assured, viz., that the road leading us out of it is rapidly growing shorter. I am in no way responsible for the condition of the world before I came into it, but I can't say that I will not be responsible for the condition of some men after I have gone from the world.

A cross-mark here is not intended as a "dun," but as a kindly reminder that your subscription has expired. Please let us have your renewal at once. Some neglect to send in their renewal and then when we drop their names from our list they complain of not getting their paper.

A REQUEST.

We have several hundred names on our single list. Papers to these parties have to be addressed and wrapped separately. We have gone through this list and selected one hundred names whom we think we can depend upon to secure three or more new subscribers. To save the time and expense of writing each of you a personal letter, we are placing a cross-mark by the side of this notice to indicate to you that you are counted in this number. If others who do not find their paper marked here should surprise us by sending in a list of subscribers, we shall not become offended in the least. We appreciate the help of all. Remember, if you send us three new subscribers, we will advance your subscription a full year. We believe you will do what you can to help in this way. — PUBLISHERS.

I DO NOT KNOW.

"We do not know how we are to learn that God would accept it [the instrument] if we were to use it. Here we confess our inability. Now is there a Go-li-ah on the side of humanism that feels able to come to the rescue of this innovation? If so, send him out before this great army of 'will worshipers' (Col. 2:22, 23) who stand opposed to the church of God, and let us see how well he can do battle in behalf of the devotees of this human relic."—S. H. HALL.

We do not know how we are to learn that God would accept it (the Sunday School) if we were to use it. Here we confess our inability. Now, is there a Go-li-ah on the side of humanism that feels able to come to the rescue of this innovation (descended from Robert Raikes)? If so, send him out before this great army of "will worshipers" (Col. 2:22, 23) who stand opposed to the church of God, and let us see how well he can do battle in behalf of the devotees of this human relic.—H. C. HARPER.

Friends of the paper will be encouraged by the following note from Brother George W. Phillips, Cleburne, Texas: "Dear Bro. Teurman: Enclosed please find \$25.00, which should have been sent before, but I have been busy on other matters." We greatly appreciate this liberal contribution from Brother Phillips to help the paper in its efforts to accomplish good. This money will be used to buy things that are badly needed to equip our office for the work before us. Every cent received in this way will be used to put our plant in proper condition for a greater work, which we shall undertake as soon as our friends make it possible. What will you do about it, reader? Can't you secure a list of subscribers and send in, if nothing more? Perhaps you have been promising yourself that you would do this, but neglected the matter.

THE CHURCH AND THE WORLD.

BY N. L. CLARK.

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. "Ye are the light of the world. A city that is set on a hill can not be hid." Matt. 5:13,14. "I have given them thy word and the world hath hated them, because they are not of the world, even as I am not of the world." Jno. 17:14. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14.

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and can not obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." James 4:1-4.

The Scriptures just quoted make it very clear that there is a marked distinction between the world and the true children of God. They also indicate clearly the position occupied by members of the church who walk as the world walks: "The salt of the earth," "The light of the world," "A peculiar people zealous of good works"—these are some of the appellations of God's true and faithful ones. But the salt may lose its saving influence, the candle may be hidden under a bushel, children of God may become adulterers and adulteresses with this world.

Such people form the connecting link between the church and the world. They not only conceal their own light but by their religious pretensions obscure the light of the faithful ones. These stand between Christ and the world in such a way as to conceal from the view oftentimes of honest people the beauty and truth of pure christianity. They are properly called adulterers and adulteresses. They have a form of godliness but deny the power thereof. They believe a part of Mark 16:16; Acts 2:38; Acts 22:16, and perhaps a few other passages.

But they do not believe such passages as those quoted at the beginning of this article. The belief of the truth begets love for the truth. And any man or woman who

really loves the truth will be found exemplifying the truth in daily life. No one who believes the Bible is trying to keep pace with the sinful and useless fashions of this degenerate age. In a crowded street of one of our cities, on some public occasion, one may see, at every turn, a gambling device to ensnare the unwary. So it is in the crowded circles of society. Every form of temptation imaginable is presented by satan to allure the children of light into the ways of sin. Satan is never more displeased and disappointed than when he sees christians acting in such way as to appear different from the world. He is certainly well pleased when he sees professed christians talking and acting as the world talks and acts.

In some religious communities, the empty and lifeless forms and ceremonies of religion constitute the only apparent distinction between the church and the world. The destruction of genuine piety and spiritual impulses is one of the first and one of the most marked effects of a christian's inclination to conform to the world. Satan is doubtless well pleased with that church which places style, show, and entertainment first in its efforts. In every such case Jesus Christ must take a back seat and, of course, that pleases satan. Then, too, the devil has his representatives in the pulpit. Some of these preach in such a way as to please him. Others do not preach to suit him; but their conduct outside of the pulpit, and sometimes in it too, is so nearly up to his standard that most or all of their influence in preaching is destroyed. How hard it is to teach the young to live pure, simple, upright, noble lives when the preacher who stands before them as a mouthpiece for God chews tobacco, smokes, dresses extravagantly, acts the part of a blackguard outside of the pulpit, and that of a clown inside the pulpit, spends what the brethren give him for cold drinks, unnecessary and useless articles of luxury, keeps company while holding a protracted meeting with worldly-minded and silly girls, etc., etc. Such preachers are a disgrace to the cause of the Redeemer, and ought to be relegated to the rear of Zion's camp till they either learn to behave better or quit pretending to preach. The preacher should set an example of godliness and consecration and then do all in his power to lead everybody to forsake the world and become worthy members of that glorious body which shall be "without spot or wrinkle or any such thing."

"I AM CURIOUS TO KNOW."

BY JOSEPH MILLER.

In the October number of THE APOSTOLIC WAY, Bro. H. C. Harper, on last page and column, made mention of Brother W. G. Roberts' book, "40 Reasons Why I Am Not a Baptist."

Bro. R. says, "Baptist baptism is not scriptural anyway, as we will show farther on in other articles." I am curious to know how it is, when Bro. Roberts is writing or debating on Baptist doctrine, "it's unscriptural anyway," but when Bro. R. is in a meeting, he will accept all of the Baptist, Meth-

odist and United Brethren who present themselves to him on their dipping, then report them to the "Apostolic (opposite) Review" as "additions to the church of Christ?" I have been informed that Bro. R. was received by our brethren on his United Brethren-dip, but would not risk it, and had a preacher of the church of Christ to baptize him into the one body. Why have people to chance something Brother Roberts would not risk himself?—Joseph Miller, in THE APOSTOLIC WAY, Dec. 1916.

In the "Apostolic Review," February 27th, 1917, Bro. Roberts gives the above question and remarks with "comments" in part as follows:

Bro. Miller says, "I Am Curious to Know." Well, Bro. Miller is a "curious" fellow anyway, religiously. The word curious means "desirous to see or know something new or strange; inquisitive; scrutinizing; exact; extraordinary." Bro. "Joe" is anxious "to see or know something new or strange," hence is very "inquisitive" about his "something new" he has a desire to see.

Well, Bro. Roberts has not given all the shades of meaning to the word curious, but he may think these will serve his purpose. I thank him for placing me "on the Lord's side," for God uses the word "curious." Read Exodus 28:8. Yes, R. has placed me with Jehovah, for in the making of the tabernacle, God "desired" to see it made according to the pattern given Moses in the mount. See Ex. 22:40-49. The tabernacle was "something new," "exact," "extraordinary," "strange," etc. When we come to the "true (second) tabernacle," it is said to be "a new and living way" (Heb. 10:20). R. may now see why "Bro. Joe is a curious fellow anyway." Yes, I am anxious to learn, hence curious to know how it is that Bro. R. in his writing, preaching and debating says, "Baptist baptism is not scriptural anyway," but in his practice accepts it?

Bro. R. says: "If we could find the scripture that says, 'Re-baptize all that come from the sects,' we would have one of the new things Bro. 'Joe' is very 'desirous to see.'" No, this is not the question, Brother Roberts. The question is: I am curious to know, how it is, when Bro. Roberts is writing or debating on Baptist doctrine, it is unscriptural anyway, but when in a meeting Baptist baptism is alright? Moreover, if Bro. R. will give the scripture that says "re-baptize" one that comes from the sects, I will then find the scripture that says "re-baptize all who come from the sects." Let him come right up, and we shall "see something new."

R. says Bros. Steel and Arbuckle sent him copies of the "Apostolic Way" in which the above was printed. I am very glad that these brethren sent THE APOSTOLIC WAY to Bro. R.; maybe they wanted him to see his inconsistency! R. declares "There has not been an issue of that so-called 'Apostolic Way' for four or five months that did not contain an attack on me. Wonder if it is being published to expose 'Robertsism,' as they would call it?"

In reply, I would say: "Weep and howl for your miseries that are coming upon you" (Jas. 5:1). From what I have learned about THE APOSTOLIC WAY, it exposes "Robertsism" and all other isms! R. says, "as they would call it." No, Brother, you

are the one who named it. (I think you have it correct.) So we will let it go by that name ("Robertsism"). I knew Bro. R. was holding to an ism (unsound doctrine), but I had not learned that he claimed to be its father. Hence R. comes right up and owns the "ism." The people may begin to understand why it is I am curious to know "something new; strange; see; inquisitive," etc.

R. says: "I say when writing, preaching or debating that 'Baptist baptism is not scriptural.'" Good for Bro. R! But R. in practice says Baptist baptism is alright. This is why I am curious to know how it is Bro. R. will preach and debate against Baptist doctrine, but in practice receive it? R. continues: "I explain in my book what 'Baptist baptism' is. I explained it for the benefit of such men as Bro. Miller—men who don't know the difference between 'Baptist baptism' and 'Christian (scriptural) baptism.'" Yes, Bro. R. is a wonderful fellow to "explain" to explain things away! I did not ask R. what Baptist baptism is. I was raised in Baptist doctrine. Therefore I know, as does Bro. R., that, "Baptist baptism is unscriptural anyway." But the thing I am curious to know is, why R. in his writing, preaching and debating on Baptist baptism opposes it, but in practice accepts it? R. seems to know how to darken counsel and stay away from the issue. He speaks of "Christian baptism," but like Baptist baptism, it is not found in the Word of God. In his way of explaining, R. slips in "scriptural." Let him tell us how a thing is "scriptural" that is not mentioned in the scriptures? "Baptist baptism" and "Christian baptism" are not given by inspiration. R. may tell ("explain") the difference between the two.

Bro. Roberts would have his readers believe that he is very wise, and I and those like me are very ignorant. Well, if we do not get any more light than R. has given us in his "comments," we shall remain in ignorance. "Be not wise in your own conceits" (Rom. 12:16).

Lena, Indiana.

[To be continued next month.]

ANNOUNCEMENT.

Western Heights congregation (Atlanta, Ga.) have changed their place of meeting to the hall on the corner of Elm and Kennedy Streets. This puts us within a ten minutes car ride from the heart of the city and fully as convenient for all of the members, and gives us an opportunity to sow the seed of the kingdom in a new field.

The Western Heights church' membership numbers about thirty-five, all poor laboring people. Since January, 1916, this church has put a little better than \$500.00 into the Lord's treasury. We hope to do even more, but considering the fact that this is a young congregation and almost all had to be taught the duty of giving and several months during this time some of us were out of employment, we think this report speaks very well for this church. We intend to have Bro. Teunman conduct tent meetings in different parts of the city this Spring and Summer.

To reach our place of meeting, take English Avenue car and get off at Elm Street in front of meeting place.—J. A. DENNIS.

ACTS OF BALLINGER CHURCH.

My Dear Brethren: If there ever was a time that is testing our loyalty to God through his word, it is now. All preachers that will sell out have the opportunity offered them.

We were forced to leave the S. S. brethren or support their pastor E. A. Bedichek and the S. S., as he preached publicly that our worship was not acceptable unless we worked with them and supported the work, and said he would advise the elders to withdraw from all that did not do so. The first Sunday in October, the elders told two of the leading brethren they were going to do this, so we were forced to leave them or support that we believed to be wrong. They locked us out of our church house, and did everything possible to keep us from building a place to worship in, and presented a document for us to sign (a copy of which we have), which states that we could not be brethren and in fellowship with each other as sister congregations unless we were of the same faith and order, hence, dis-fellowshipping us and all other congregations that have no S. S. and hired preacher to pastorate for them, because we would not sign this which refused us the right to worship God as we believe the Bible teaches, and forced us to support that we believe to be wrong. But we continued to build a place for worship, with a clause in the deed that would keep the S. S. out.

The elders withdrew from five of us leading brethren, when there were about thirty of us, for not obeying the elders and dividing the church. But not one of the elders came to any of us and admonished us to come back.

J. W. KELLY,
Signed: E. E. STARKS,
M. D. SCROGGINS,
Ballinger, Tex.

WISE AND OTHERWISE.

BY C. C. HAGGARD.

If Christ was "made perfect" and "became the author of eternal salvation unto all them that obey him" (Heb. 5:9), why is it that alien sinners will go to a "mourner's bench" and ask God to give them this salvation, instead of obeying him? "He that turneth away his ear from hearing the law, even his prayer shall be an abomination" (Prov. 28:9). In view of this declaration, it is no wonder it was said, "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (John 9:31). Better be trying for "eternal salvation" through obeying its "author," than trying to obtain it in some other way.

God said to Moses concerning prophets of the present, or New Testament age: "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." (Deut. 18:20). Now, my friend, behold the legions of prophets that "presume to speak" words in the name of the Lord, which he has "not commanded" them to speak; that are presuming to speak

in their own names, or "in the name of other gods," like unto John Wesley, John Smyth, John Calvin, et al. Oh, what hosts of prophets must die the awful second death!

In handling the Bible, some people have a hobby of delving into abstruse questions, instead of confining themselves to that which is of practical benefit, or that which immediately concerns our eternal well-being.

Just listen! "Want ads inserted in this column WITHOUT DISPLAY at EIGHT CENTS PER WORD for a single insertion; four consecutive times for 7 cents per word each insertion. Count each initial, abbreviation or number as one word. Cash with order and no ad counted less than ten words."—Capper's Weekly.

In view of the foregoing, it looks like publishers of papers carrying hundreds and thousands of dollars worth of ads, have a mighty poor excuse for raising the price on subscription.

Sometimes debates do good and sometimes they do harm. It all depends upon the ability, spirit and fairness of one, or both parties in the contention; both parties may possess ability, yet, if they manifest a spirit of bigotry and overbearing, treat each other with unfairness in argument, fail to meet issues, misrepresent each other and indulge in personal flings, such debates are nothing but downright "wrangling," doing more harm than good.

THAT TWENTIETH CHAPTER
OF REVELATION.

BY R. M. MICKLE.

Oh! ye mysterious (?) twentieth chapter of Revelation. Thou "mother" of delusions! Here comes Brother Haggard with the astounding declaration, that if satan has ever been bound he knows nothing to indicate it. What! "Thou a master of Israel, and knowest not these things?" The apostle Paul commanded young Timothy to study to rightly divide the word of truth. The more I study the scriptures, the more I am impressed with the essentialness of the above command. In order for any one to arrive at a correct conclusion of Bible teaching, there must of necessity be made a proper division of the subject matter. To start wrong, is to end wrong. And especially is this true of the book of Revelation. Most people look upon the book of Revelation as a book of mystery or unfilled prophecy and let it go at that, never making any attempt to investigate its teaching; while others have fixed theories and misconceived ideas concerning its revelation, and endeavor to make it applicable to their imagination, rather than study it for the real truths it contains. And of course, all ends in confusion and delusion.

I must confess that I am actually astonished at the universal ignorance manifested concerning the real truths contained in the book of Revelation. We take, for instance, this twentieth chapter and note the great divergence of opinions, with tales and

fairy stories built out of it, by professed Bible students; among which the most damnable and misleading is Mr. Russell's millennium and second chance "hobby." The fact is that the very truths contained in this chapter thoroughly repudiate his claims and assertions. The chapter contains nothing that should be so mystifying to one who has made a special study of the whole book. It is merely a summary of various subjects taught in other chapters—there being six or eight different thoughts discussed in this one chapter. So if we are going to understand Revelation, we must study it subject by subject, not chapter by chapter. We must remember that all things do not occur in the order that they appear in the Bible. It must also be borne in mind that Christ's weapons of warfare are spiritual, not carnal (2 Cor. 10:4) as some seem to imagine; but he accomplishes all things by the word of his mouth, "the sword of the spirit." So in this article I shall discuss only the thoughts contained in the first, second and third verses respectively.

THE BINDING OF SATAN.

Yes, Brother Haggard, this angel was evidently Christ. And he evidently bound satan, and I will evidently point you to scripture that evidently "indicates" that he did evidently bind him.

Satan was cast out of heaven into the earth. Rev. 12:9. Jesus said: "I beheld satan as lightning fall from heaven." Luke 10:18. "Woe to the inhabitants of the earth and the sea! for the devil has come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. A short time for what? To deceive the nations. For his power to deceive the nations, was soon to be bound with the proclamation of the plan of salvation to every nation—the chain that this angel (Christ) had in his hand to bind satan with a thousand years.

The short time referred to above, was from the time satan was cast out of heaven to earth until the proclamation of the gospel on the day of pentecost. "For this purpose was the Son of God manifested, that he might destroy the works of the devil." 1 John 3:8. Jesus said: "How can one enter into a strong man's house and spoil his goods except he first bind the strong man?" Matt. 12:29.

So we have learned that Christ's mission was to destroy the works of the devil; but Christ says in the above verse that to destroy his works, he must first bind him. How did he bind him? "And I saw another angel [Christ, the same angel that had the chain in his hand] fly in the midst of heaven, having the everlasting gospel (chain) to preach unto them that dwell on the earth, and to every nation [that they should not be deceived], and kindred, and tongue, and people." Rev. 14:6.

It will be observed by the reader, that in the above 14th chapter, 6th verse, the angel, Christ, with the everlasting gospel to preach to all nations, exactly corresponds with the angel, Christ, in the twentieth chapter, 3rd verse, with the chain in his hand to bind satan with a thousand years. The thousand years evidently represents the period between the proclamation of the gospel

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plan of salvation and the great apostasy or falling away of the church mentioned in the second chapter of second Thessalonians. The earth is the pit; the gospel, the seal, as well as the chain; the key, Christ's divine power—"All power in heaven and earth."

But Brother Haggard says: "The apostle Peter never saw anything to indicate that satan was bound either. Else he was joking when he said, 'Be sober, be vigilant, because your adversary the devil as a roaring lion walketh about, seeking whom he may devour.' 1 Pet. 5:8."

Brother Haggard, does the apostle Peter's language above imply that the devil literally "walks about?" Have you ever seen the devil, or seen any one that has seen him, since Christ inflicted on him the deadly wound (Rev. 13:3) with the sword of his mouth, "Get thee hence satan?" Then what do the apostle's words imply? He simply means the evil spirit, the adversary spirit to that of Christ's. Christ dwells in the individual spiritually, and so it is with satan. Both are accomplishing their work through the instrumentality of human agents, as Brother Haggard well knows. The enemies of Christ, possessed with the spirit of satan, "walk about as roaring lions." Satan appears as an angel of light—comes right into the church as a disciple of Christ, with the Bible in his hand. Yet, with all his deception Christ has bound his power to deceive, by making known to us the gospel—God's power to save. "Beloved believe not every spirit, but try the spirits (see if they have the seal of God) whether they are of God: because many false prophets are gone out into the world." 1 John 4:1. According to Brother Haggard's literal figuring, the devil is literal, literally "walking about," literally seeking whom he can literally devour. But whom can he devour? Only those who reject Christ's plan to save. But hear Brother Haggard's concluding statement: "Can any one show us a period in history that satan was powerless to practice deception among the nations? If this can be done, then, and not till then, can it ever be shown that satan was ever bound."

No one has contended that satan was powerless to practice deception, but the record states that the angel set a seal on him

that he should not deceive.

The apostle tells us that through the scriptures we are thoroughly furnished unto all good works. Then if we walk by the authority of God, satan is powerless to deceive us. The old world was in darkness from Adam to Christ. During this period, satan worked great deception. But Christ came as a deliverer, bringing immortality, life and light into the world, through the gospel plan of salvation, which the angel carried to all nations. With this chain, Christ bound satan's power to deceive the nations. And no living man can successfully refute this fact with the scriptures.

"Put on the whole armour of God, that you may be able to stand against the wiles of the devil." Eoh. 6:11.

If Brother Teurman will allow me space I shall be glad to continue an investigation of this chapter, beginning at the fourth verse. I should also like to write one article on the "Signs of the Times" vs. "The Battle of Armageddon."

Route 2, Waco, Tex.

[Send in your articles, Brother Mickle, and we will try to find room for them.—T.]

REVIEW OF J. W. CHISM.

BY A. M. GEORGE.

In the Firm Foundation of Dec. 12, 1916, Brother Chism takes me to task about an article of mine in Firm Foundation of Nov. 21, 1916, concerning what a certain college President said about 1 Cor. 14, in an effort to persuade a certain young preacher to abandon his opposition to "Sunday Schools."

Brother Chism says I misunderstood the president and missed the mark entirely as to his argument on 1 Cor. 14. If this is so I am sorry, but we will look into the matter to see how that is. On reading Chism's article, I find that he, the college president and also David Lipscomb hold about the same view concerning this chapter, that is, that it was written by inspired men, to other inspired men, or churches, and can not apply today.

Brother Chism bases his statement that I missed the president's argument, on my saying that according to their theory, not only this chapter, but all the New Testament ceased when the inspired people ceased. He says he never knew of any one teaching that this chapter ceased when miracles ceased, but that being addressed to spiritual men only, it could not now apply where there are no spiritual people. He does not like the word "ceased," it is too big and loud, and takes in too much. "Inapplicable" suits him better.

Now, how is this? It was addressed to inspired, or spiritual people only, and could not be applied to any other class of people, as they say. Well by and by those inspired people all die, miracles cease, and all of that sort of thing ceases, comes to an end; no more spiritual people; but the law that was given to them, only, does not cease, but simply can't be used any more. What a hair-splitting argument. A law that can never be a law any more, does not cease to be a law, but is only inapplicable.

Let us consider another similar case, to

see how this sort of reasoning will work.

God addressed the law of Moses to "Israel," only. Israel "ceased," but the law did not, it only became "inapplicable". But in Eph. 2:15, Paul says that Christ abolished the law of Moses. It is also said that Christ was the end of the law, and again in Rom. 7:6, Paul says: "But now we are delivered from the law, that being dead wherein we were held," etc. See also Col. 2:14 and Heb. 8:13. Now, as the law of Moses, addressed to Jews only, ceased, died, came to an end when Israel ceased, I want to know why the law of 1 Cor. 14, addressed to inspired people, only, did not cease, die, or come to an end when the inspired people ceased, or came to an end?

They tell the truth when they say 1 Cor. 14 has not ceased, but according to their reasoning it certainly has ceased if the law of Moses ended at the cross of Christ, or was dead, as stated in Romans 7:6.

In my review of the college president, I said that when he wiped out 1 Cor. 14 for the reason that it was addressed to inspired people only, and could not apply to uninspired people, that he at the same time did away with all the epistles and all the New Testament for the same reason; and I say so yet. If they are right in their argument, I am right in mine. If any part of the New Testament has ceased as a law to us, because it was addressed by an inspired writer to inspired people, or churches, then all must go for the same reason. So if there is any misunderstanding, maybe Bro. Chism has failed to see just what his position embraces, or did not go quite far enough to see the hole to which his reasoning leads.

Next, it occurs to me that these brethren in their eagerness to get out of this spiritual mess, as well, and we are in a bad fix in general, or at least they are.

Brother Chism takes pains to show who spiritual people are, and they are, he says, inspired men. Then as (according to his argument) all inspired people have ceased, we now have no spiritual people. This 14th chapter contains about all the law that the Spirit gave for the regulation of the assembled churches, and when it goes, the law goes, and the spiritual people go; and as there can be no church without spiritual people, the church goes along with the balance, and the devil will get the whole.

Brother Chism says that this argument of his that 1 Cor. 14 has not "ceased," but only became "inapplicable", has as yet been un-answered. I believe that if he had looked to the end, or results, of his reasoning, that he would not have made the argument, as he might have fore-seen the answer. His argument does not affect mine in the least. I would just as soon have the law "inapplicable" as dead, or ceased; it all spells the same, so far as I am concerned. If it does not apply to us, it is dead to us. And all this hair-splitting can make nothing else out of it but confusion.

Chism says that truly that the right application of John 14:16, 17 is to the apostles only (so far as the baptism of the Holy Spirit is concerned), and that the right application of 1 Cor. 14, is to the parties ad-

dressed in it. I agree. Just let it go that way and all will be well.

Why can't these brethren see that all the New Testament was written by inspired men to what they call inspired people, or churches; and that if one part fails to apply to us for that reason, all the balance will for the same reason? If the laws given to what they call inspired people do not apply to us now, because, as they say, we are not inspired, why can't they see that this would put the inspired people under rules and limitations, and leave the uninspired without law? And so if there are no more inspired people, what we have been used to calling the "Old Ship of Zion," is nothing more nor less than an old tub afloat on the turbulent sea of human wisdom.

Their ways are full of bit-falls.

What they say about John 14:16, 17 applying to the apostles only is true in one verse; yet, if we apply Chism's rule to it, as he does to 1 Cor. 14, there would, it seems to me, be no good in it for us, as we are not apostles, or spiritual. What the Spirit gave to these apostles, they were commanded to give to the whole world; and so it did not "cease", or become "inapplicable" to the uninspired. Treat 1 Cor. 14 the same way and the uninspired will come under law as well as others.

The church is the pillar and ground of truth. Most all the epistles were addressed to all the saints, or churches, and were for the whole church, each one taking to himself what he needed, and these applied to all churches. The letters to Timothy and Titus were to them as individuals. Was what Paul said to them, for them only, and not applicable to us or anybody else?

When Paul calls a man "saint," "brother," "sanctified in Christ Jesus," I regard him as a spiritual man; and more, as an inspired man in part at least.

In the time of miracles, there was only partial inspiration, imperfect, because partial. They saw darkly; but now we have the more excellent, perfect teaching, or inspiration; the whole of the Spirit's teaching, no "in part" about it. But according to these brethren, no spiritual people; the imperfect could make spiritual people, but the perfect can not.

I will ask if we have any inspired people today, under this perfect way? Suppose that the Spirit comes to one man directly and teaches him certain things, and writes the very same to me in a letter, and we both believe and accept the teaching, where is the difference between his inspiration and spirituality and mine? If the Spirit teach me, by letter, more fully than he did the other directly, I maintain that my inspiration and spirituality will proportionately exceed his. And so what the Spirit taught directly in those days, he still teaches, only indirectly, but in a much fuller, completer way. What was law to them, is law to us, unless these brethren are right; and if they are, then we have no church, that I can see; if there is, it is uninspired.

All true Christians are inspired, spiritual people, and all scripture given by inspiration to the people of that class, applies to that class yet, to us.

Near the close of his article, Chism says:

"The argument that applies 1 Cor. 14 to the Church to-day, as teaching, or to individual Christians, as teaching, will force the promise of the Holy Spirit to the man of the world to guide him, and for the same reason." The Spirit went directly to the apostles and inspired them; only they could get it that way, but what it brought to the apostles did not cease, or become inapplicable because he came to them only, for John 16:8 says, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." And so what the Spirit taught the people in 1 Cor. 14 miraculously, was to be handed on down to us through the "more excellent way," the written word; for Paul said to Timothy (2 Tim. 2:2), "And the things that thou hast heard of me, the same commit thou unto faithful men, who shall be able to teach others also."

The Brother says: "Let your women be quiet in the church, for it is not permitted to them to talk," was given for all time to come, and is applicable to spiritual men and their women (wives)." How could it be for all time when the spiritual men and women were to cease in a short time?

They put the men and women on an equal footing; both can teach in the church if only one at a time, and the women be modest. They seem to have no fancy for the 35th verse of this 14th chapter. It lets all the wind out of their sails. It says nothing about "teaching," but it forbids the women to ask a question to learn something; and no conditions about it. I wonder why they never notice this verse?

Chism says the school assembly is for "teaching" and the assembly for the Lord's supper is for "worship." Leaving off the Lord's supper, I say they are almost exactly the same. Singing, praying and teaching.

Albany, Tex.

THE DAILY CROSS.

BY SAM H. CHAMPIE.

It was on the long and tedious journey up to Caesarea Philippi that Jesus first had occasion to emphasize that great Christian doctrine: "If any man would come after me, let him deny himself, and take up his cross daily, and follow me" (Lk. 9:23). The servant is no greater than his Lord, nor him that serveth greater than him that is served: and if Jesus who knew all things pertaining to the service of God, and to the life eternal, found it indispensably necessary in order to properly accomplish the work of the Father to practice a rigid and unrelenting denial of self and selfish pleasures, and to daily shoulder the uncompromising cross of duty with its weight of care and responsibility, we who are but poor and slow learners in heavenly wisdom, and for whose unmerited good the first and greatest cross was carried, ought not to think it a thing amiss if we in the process of our own perfecting should be called upon to bear our daily cross, and carry our share of the responsibility.

The crucifying can not all be done with the mighty effort of the will, but it is the slow work of days and weeks and years. Where Paul in the 6th chapter of Galatians speaks of the world having been crucified

to him it is through the cross of Christ that this was done. Christ, by his cross, redeemed us from the bondage of corruption; and pointed out the way whereby every one of us who wills can shoulder the daily cross; and press his way safely through the world to the mansions of rest. Paul bore his daily cross even as you and I must do (See 2 Cor. 6 etc.), and he warned the Ephesian brethren daily and nightly in tears for the space of three years lest they should weary of their daily crosses, and miss and lose the real end and aim of life (Acts 20). All the epistles were written to aid, assist and comfort us in this daily task; let us use them to the best advantage. Let us gird our loins, and take up our cross daily, and follow Christ and Paul and the others on home. Most of us can use the cross to good advantage every day on our inclinations to ignorance, idleness, laziness, foolishness, pleasure and pride to say nothing of baser appetites. These things must be crucified in this life; the time to do this is each day, the time to begin is today.

CLIPPINGS.

We have too much sermonizing to-day and not enough developing of the talent of the church. Wherever the preacher goes he should be trying to develop the brethren in the study of God's word, so they can carry on the work unto edification by themselves. Then we can be out in new fields, and the churches can stand behind us. Let us make the disciples of Christ His followers in deed and in truth.—D. Austin Sommer, in *Apostolic Review*.

The weekly meeting on the Lord's day is intended, primarily and above all else, as a meeting of the church to worship God and cultivate the kindly feelings of love, sympathy and mutual helpfulness among the people of God. The talents of all the members ought to be brought out and cultivated in these meetings. A great trouble with Christians has been, and is, that they forget the meeting is for them and not for the world.—D. Lipscomb, in *Gospel Advocate*.

Such meetings, conducted as the New Testament directs, will indeed develop Christians, and more and more of them will become able to teach and exhort, and some of them will become preachers of the word. Let this regular and divinely appointed meeting for worship on the Lord's day be maintained; yes, we must maintain it, or be found in disobedience to God.—M. C. Kurfess, in *G. A.*

A Christian has as much right to partake of idolatry, robbery, drunkenness or any other crime, as he has to go into war. He has no right in either. The more a Christian resembles Christ, the greater detestation he has of murder, whether retail or wholesale murder, for war is neither more nor less than wholesale butchery, a combination of all other crimes.—C. E. W. Dorris, in *The Home Missionary*.

If you receive a copy of THE APOSTOLIC WAY marked "Sample Copy," it is an invitation to you to become a subscriber.

THE UNPARDONABLE SIN.

BY J. S. JOHNSON.

As I am one of the elders of the little band of disciples where Bro. W. O. Snow worships, and having given my indorsement to the article sent the A. W. by him, I now cheerfully undertake, in my crude way, the defense of the position taken by him, and trust that all may be said in the right spirit; that good may be done for the cause of him who said, "He that cometh to me, I will in nowise turn away."

1. Bro. S. did not say that unbelief was the unpardonable sin, but failure to accept Christ and his teaching. The individual who does not obey Christ, does not accept him and his teaching.

2. Bro. Mickle is mistaken as to Bro. S. being the first to take this position. Bro. Jim Brown put me right on this question eighteen or twenty years ago at Harrah, Okla. Then some ten years ago, old Bro. Richardson wrote an article that was published in the F. F. in which he took the same position. And while I did not see the article, yet I know that, that grand old soldier of God and his Christ put many able, well-meaning brethren right on this subject.

3. Bros. Mickle, Rice and Teurman, come let us reason together. Mark 3:28, shows that the very sin these Pharisees had committed could be forgiven, and all others as well, if the parties would repent. Luke 13:1-5. Again, Mk. 3:30, "Because they said, He hath an unclean spirit." Christ did not say this was the unpardonable sin; but he made the statement in regard to the unpardonable sin because of their having said it. Matt. 12:31. Every sin and blasphemy shall be forgiven unto men (verse 32); and whosoever shall speak a word against the Son of man, it shall be forgiven him. Brother this charge was made against the Son of man in the flesh; the ones making it not knowing the spiritual Christ. But to speak against (or reject) the Spirit's call will not be forgiven in this world, nor in the world to come.

4. Let us illustrate: Two individuals start in child hood; they walk out of Christ until they reach forty. One is a good moral individual; the other is unlawful, ungodly, a vile sinner. At forty, the sinner repents and becomes obedient to the law of Christ, his sins are forgiven and he is added to the church of Christ (Acts 2:47) and thus gets forgiveness in this world. He walks on in faith and obedience, doing all things Christ has commanded (Matt. 28:20), yet he does not live a perfect life, as none are good save God. Lk. 18:19. He dies at eighty and stands before God in the world to come (or judgment day), and there Christ pleads his cause before God, and again he gets forgiveness. Glorious thought! grand and glorious victory—heaven for a home as long as time lasts. But let us turn to the other; he lives on in his easy way, does not repent, does not obey Christ; Christ does not add him to his church (Matt. 16:18); is not his priest; he has no salvation from sin in this life because he did not obey Christ (Heb. 5:9). He will not get forgiveness in the world to come, because Christ will not

plead his cause, but will fight against him (Rev. 2:16). Christ said, "He that believeth and is baptized, shall be saved," that is, saved from his sins at the time, and added to the family of God. Thus Christ is his advocate: when he stands before God, so that victory only can be the reward of the faithful. (Heb. 4:14.)

In this short life, we plod along,
Thoughtful of the day
That we must stand before our God,
These awful words to say:

I did not think, I did not act,
I cared not to obey,
And now, alas, my doom tis sealed,
From God I'm turned away.
Truscott, Texas.

REPLY.

On account of limited space, and a desire on my part to deal directly with the issue, I have numbered the paragraphs in the above, and shall deal with them consecutively. And since Bro. Johnson indorses Bro. Snow I shall reply to him, instead of to Bro. Snow.

Paragraph 1. Bro. Johnson makes a failure to accept Christ and his teaching the unpardonable sin. The trouble with Bro. Johnson, and a great many other writers is that they do not stop to "think before they speak." If a failure to accept Christ and his teaching is any kind of sin, it is pardonable, else all who have heard the gospel and failed to obey it are lost to all eternity. An unpardonable sin, Bro. Johnson, is one for which there is no forgiveness. Surely you would not intentionally take a position that would close the door of mercy to those who are out of Christ.

Paragraph 2. I feel so sure that Brother Johnson misunderstands the writers he names that I will deny that they teach that a "failure to accept Christ and his teaching" is the "unpardonable sin," and will gladly make apology if shown that they do.

Paragraph 3. Our brother cites Mark 3:28 as proof that "the very sin those Pharisees had committed could be forgiven." Brother Johnson does not only fail to "think before he speaks," but in this instance he stops reading before he gets done. He should have read the 29th verse. The two verses are as follows: "Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith they shall blaspheme; but whosoever shall blaspheme against the Holy Spirit, hath never forgiveness, but is guilty of an eternal sin; because they said, He hath an unclean spirit." I do not see how any one could make it plainer. Matt. 12:22-32 is equally plain, except that it does not give the reason as Mark does, who says, "Because they said, He hath an unclean spirit." In other words, these Pharisees, like the multitudes (Mark 3:20), having seen with their own eyes, the wonderful things Jesus was doing, could not deny that he did them, so they made the charge that he did them by the prince of devils, an "unclean spirit," instead of the Holy Spirit; and this sin Jesus calls an "eternal sin" for which, of course, there is no forgiveness.

Paragraph 4. Bro. Johnson will pardon me for passing his illustration without notice. In fact, illustrations prove nothing. They may be used sometimes to good purpose, but should always correspond with the point at issue. His does not.

A Grave Error.—In his illustration Bro. Johnson pictures a man as having obeyed the gospel and been pardoned. Later on he dies in sin, and at the judgment, having Jesus to plead his case, is pardoned. This is a kind of "second chance doctrine," which grows out of the mistaken idea that the expression "in this world nor in the world to come," means in this life nor in the life to come—at the judgment, as Bro. Johnson would have it. It would be hard to conceive of a grosser error. The true idea is, in this age (the Jewish age) nor the age (the Christian age) to come. This life is but a span of time given us in which to prepare for the eternal life beyond death. If we die in sin, there is no promise for pardon at the judgment—no second chance.

W. J. RICE,

333 Boulevard, Atlanta, Ga.

WAYS AND THOUGHTS.

BY J. R. JONES.

God says, Isa. 55:8, that his ways and thoughts and man's ways and thoughts are not the same, but his ways and thoughts are as much higher than man's ways and thoughts as the heavens are higher than the earth. Are the ways and thoughts that make up the present government of the Son exclusively his, or, are they a mixture of both God's and man's? In Rom. 11:34, Paul asks this question: "Who hath known the mind of the Lord? or who hath been his counselor?" The answer is: "For of him and to him and through him are all things." The steps, then, of the obedient unto his government are directed by whom? "It is not in man that walketh to direct his steps."

The Father gave words to his Son. The Son then had the words, the thoughts, the mind of the Father. The Son gave the words to the apostles, and so they could say "we have the mind of Christ;" and say, also, "truly our fellowship is with the Father and with his Son Jesus Christ." John said, "These things declare we (apostles) unto you (Christians) that ye also may have fellowship with us," and as said above, their fellowship was with both "the Father and his Son Jesus Christ." The Father, the Son, the apostles and Christians all have fellowship one with another. All one in speech, one in doctrine, one in will, of one mind and judgment. In their book, the New Testament, these things are conspicuously absent: Get religion, join the church, go to meeting, attend the Endeavor, or, go to Sunday school.

Frequently we hear speakers and writers making use of the phrase: "I think;" but I had rather have one "Thus saith the Lord," than ten thousand "I thinks." "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11).—C. C. H.

APATHY OF THE CHURCHES.

BY GEO. DOUGLAS.

Much is being said in the papers at present on the above subject, and various are the reasons given as solutions of the problem, or the pointing out of causes leading to the present decadence.

In the last analysis of the question but two causes exist in my mind as fundamental to the whole trouble, and these are: first, the basic error in the minds of the people, pointed out hitherto by me, "I am my brother's keeper," and second, a lack of personal piety. Given a congregation of devoted members, and an eldership free from the foolish notion that, "I am my brother's keeper," we have an ideal church, as near the apostolic pattern as we might hope for in this present world.

But how are we to attain this condition under our present environment?

Begin at the beginning of course. Preach the Word! But have we not preached the Word? No! Only a part of it, and that part might be called the "water part." There is another part that for convenience might be called the "separation part." Suppose for a while that we preach this part with all the zeal and fervor we have displayed in the water part.

Here that basic error crops out again and has hidden the separation part of the gospel from the eyes of the ministry, just as completely as the shadow of the earth hides the moon in a total eclipse. Let the earth get out of the way and the moon will shine again; get this error out of the way and the gospel light will shine in its pure refugence.

Now try it. Take Matthew 5:33, 34 and preach it, preach it just as you do Acts 2:38. Put your soul into it, go down after it, put every thing in it that Jesus put in it, stake your reputation as a biblical critic on your exegesis, never mind where it leads you, and then tell me if you don't see something? Go through the entire sermon on the Mount in the same way, and then the tribute money, and then the betrayal in all of its phases, and then the death of Christ into which the Romans and Colossians had been baptized, and tell us in what that death consists.

The law of separation has got to be preached before the people will separate, and the people have to separate themselves from the world, political and fraternal, before they can possibly unite with Christ. His church is separate from all other churches. His kingdom is separate from all other kingdoms. No man can bow at the shine of mammon and render an acceptable worship to God—"Ye cannot serve God and mammon."—No man can serve Cæsar and Christ—"Ye cannot serve two masters." Face the question like men! This way of trying to "run the country" and the church at the same time is the quintessence of folly.

If we, who claim to be preaching Christ and Him crucified, can't turn the world loose and say with our claim, we had better quit Christ and go to the world where we belong. As we are, we are practically component parts of the apostasy, and many find ourselves in the class to whom strong

delusion will be sent that we may believe a lie.

Let us preach the doctrine of separation as taught in the New Testament and behold results.

Red Oak, Texas.

A BIT OF CHURCH HISTORY.

BY H. M. MCRAE.

In the beginning of the nineteenth century, Alexander Campbell and his father, Thomas Campbell, seeing the divided condition of the religious world, and finding by careful and diligent study, that the various creeds of the different religious organizations did not only contradict each other, but very clearly contradicted the plain statements of the Scriptures, therefore, they, together with a few other faithful men, determined to take the Bible, and the Bible alone, for their creed; so they, in order that their faith, work and worship should be scriptural in the strictest sense, determined that, "Where the Bible speaks, we will speak; and where the Bible is silent, we will be silent." Thus they began to teach and preach the truth of the gospel of Christ in its purity and simplicity, as revealed through the apostles, by the Holy Spirit, as recorded in the New Testament. Their appeal to the people with the word of God, without addition or subtraction, met with such favor among the honest hearted, that in a few years there were some three hundred thousand who had determined to follow the Lord according to his word.

This success of the truth stirred up the most bitter prejudice of all those leaders in religion, who had surrendered themselves to creeds of human origin and had determined to hold to their creed.

These preachers and teachers began the most bitter persecution, of tongue, of those who had rejected the creeds made by men, and among the many untrue things of which they spake concerning them, they nick-named them Campbellites, and called their meeting-houses Campbellite Churches. No well informed christian has ever done other than deny these false accusations, knowing that the belief of and obedience to the gospel of Christ, as preached by the apostles as they were guided by the Spirit makes of the obedient ones Christians, and nothing else.

Many honest people believe until this day that there are Campbellites and Campbellite churches, they being deceived by false teachers who belong to human organizations, the name and doctrines of which are not mentioned in the Bible; and whose end will be according to their works. (I Cor. 11:13 to 15. And thus the "Campbellite Church" was born and continues to flourish in the prejudiced hearts of those who have rejected the truth of "the gospel of Christ," which "is the power of God unto salvation to every one that believeth" (Rom. 1:16) and those whom they have deceived.

Rockmart, Georgia.

To brethren who need a home:

I came here from Texas, and I think there is a better chance here for a poor man than any place I have ever been, and I have been around quite a bit. You can buy land here on terms that any working

FROM ROBERT LEE, TEXAS.

Dear Brethren:

I am preaching the fourth Lord's day at Hayrick, a mission point, there being but three members of the "only body" in that community. It is our purpose to continue work at this place and hold a meeting in the Summer; but to do this, we must have the co-operation and fellowship of the faithful. The brother living there will board the preacher while he is preaching, but that is not enough, the preacher has a family. So our present needs are, first, some dozen copies of "Glad Hozannas" song books, which some congregation can and will please donate. And second, some help for the preacher and his family. I think the brethren at Indian Creek will do their part, in fact I am sure they will. I have a call from another mission point, and shall go at my earliest convenience. This whole western country is a veritable mission field. Much work needs doing. Thousands here never heard the gospel in its purity.

Brethren, wake up and let's get busy preaching the unsearchable riches of Christ. Who will help me while I go to these mission points? Don't all speak at once, but let me hear from you.

I will want some preacher, who can sing, to help me hold the meeting at Hayrick. I can't sing and preach in a meeting, I have tried it a time or two and know the results.

Bro. A. D. Dies is to hold our spring meeting here in Robert Lee, beginning the last week in April. We are hoping for much good to be accomplished.

I will have some time for meetings in the Summer. I shall get as many subs. for THE APOSTOLIC WAY as possible. I consider the Way the best paper being published by the brotherhood, and I am in perfect accord with it.

WILL T. TAYLOR:

We insist that brethren in Bro. Taylor's immediate vicinity give him their support in his work. As to the "song leader," we kindly suggest to Bro. Taylor that the gospel (not singing) is the power of God to save sinners. Preach it and persuade men to obey it, and leave results with the Lord. It is to be regretted that our brethren have become so much "like the nations (people) about them" that they have come to believe that people must be entertained, for that is usually the object in having a song leader. Oh for faith to faithfully PREACH the word of the Lord!—C. T.

man can pay for. This is a good fruit and vegetable country. This land has been held by a large timber company, but it is now on the market.

If there ever was a place on earth that needed the gospel preached, it is here. Hunter is a nice growing town seven miles from me. There is a Methodist and Disciples church at that place. Myself and family are all the Christians that are here as far as I can learn. Just as soon as I am able, I intend to have a meeting held at Hunter.

For further information, write me enclosing stamp for a reply.

J. D. TAYLOR,

Hunter, Missouri.

"HOT SHOT" REVIEWED.

(NUMBER XIII.)

BY WALTER M' MURRY.

Question 135. Is one serving God in being baptized, or is he serving the devil?

Answer. He is obeying God.

Q. 136. If he is serving God, is he doing so from a principle of love?

A. Yes, he is obeying from a principle of love.

Q. 137. If he is serving the devil, will God save him on account of the service?

A. Your question again loses its point.

Q. 138. If he is serving God from a principle of love, is he not already born of God?

A. He is begotten, or a believer. His faith works by love. Gal. 5:6.

Q. 139. Is not every one that loveth born of God? 1st. John 4:7.

A. "And every one who loves has been begotten by God." (Emphatic Diaglot.)

Q. 140. Do you baptize children of God, or children of the devil?

A. Neither. I baptize a man who has died to the service of the devil—one over whom the devil does not dominate. Rom. 6th. chapter. This dead man is buried by baptism into the death of Christ (Rom. 6:3, 4), wherein he is quickened and raised up to walk in a new life. Col. 2:12, 13.

Q. 141. Do children of the devil become children of God by being baptized?

A. No, the devil loses all his children like everybody else—they die.

Q. 142. Are not believing in Christ, repening of sins, confessing Christ and being baptized, all good works?

A. They all have God as their author. James 1:17.

Q. 143. If so, is not the one who does these good works, in obedience to the command of God, already in Christ? Eph. 2:10.

A. Say, Cayce, did you ever know a thing to be changed and yet remain the same as it was? Getting into Christ requires a change of mind (faith vs. unbelief); change of the will (right purpose vs. the wrong purpose); a change of state (the kingdom of God vs. the kingdom of satan). God furnishes the evidence, the man believes and changes his own mind. God furnished the motives that lead a man to change his purposes in life. A changed purpose produces a change in conduct. Thus the entire man has undergone a change, and each one required a mental, moral or physical change. We get the mind of Christ through faith, his view-point, through repentance, and his standing in the kingdom of God, by obedience to his commands. For it is only by obeying his commands that we become servants of God (Rom. 6:16).

Q. 144. If one is serving in being baptized, has not his conscience already been purged? Heb. 9:14.

A. The conscience is a man's real understanding of right or wrong, and, of course, his understanding must be corrected by the truths of the gospel before he can intelligently obey the commands of God.

Q. 145. Does one serve God in order that his conscience be purged, or is the conscience purged "from dead works to serve the living God?"

A. As stated above, man gets God's view-point of life through the gospel, and thus his understanding (conscience) corrected, en-

ables him to obey the commands of God.

Q. 146. Is not a man bearing good fruit in believing, repenting, confessing and being baptized?

A. The good which a man may do in obedience to the commands of God is produced by the seed (gospel) which falls into his heart (understanding, affections) and produces actions as purposed by God.

Q. 147. If so, has he not already been made good? Mat. 7:17, 18.

A. The understanding and purposes have been made good as a result of receiving the gospel (Luke 8:4-15), but the life is made good by the righteous deeds being done in obedience to the teaching of the New Testament. We have, first, the seed (gospel), then the blade (faith), then the ear, (form of doctrine—baptism), after that, the full corn in the ear (the fulness of the statue of Christ, Mk. 4:26-29). Thus the entire man is brought into subjection to Christ by the gospel, which is the power of God unto salvation. Rom. 1:16.

(To be continued next month.)

Questions for Primitive Baptist.

BY WALTER M' MURRY.

NUMBER XIII.

Q. 135. Can a Primitive Baptist do more than believe on the name of the Son of God and obey his commands?

Q. 136. If not, what is to be gained by being a Primitive Baptist, seeing that others can do that much?

Q. 137. If there is nothing to be gained by believing in and practicing Primitive Baptist doctrine, but a likelihood of losing everything, would it not be wise to have nothing to do with it?

Q. 138. Did not Naaman (2 Kings 5:1-14), refuse to obey God's prophet when he turned away in a rage?

Q. 139. Would his refusal have prevented his healing?

Q. 140. Did not his obedience secure his healing?

Q. 141. Did Naaman "frustrate the grace of God" (Gal. 2:21) when he dipped seven times?

Q. 142. Was Naaman's cure a water cure, or was it a divine one?

Q. 143. Was not Naaman's blessing an exhibition of God's grace?

Q. 144. If it was God's grace, and it could work in connection with Naaman's obedience to the prophet's command in bringing him health, why not obedience to God's law work harmoniously with his grace bringing salvation?

Q. 145. Why should any one want to be a Methodist, Presbyterian or Primitive Baptist, seeing that God has made them no promise of any kind?

Q. 146. Just being a Christian, nothing more nor less, would meet all the requirements, would it not? If not, why not?

Route 2, Wedowee, Ala.

(To be continued next month.)

Bro. J. A. Montgomery, Rising Star, Tex., can be secured for meetings this Summer. He is willing to help those who need his assistance in building up the cause in weak places. Call him, brethren.

MISCELLANEOUS NOTES.

BY CLARENCE TEURMAN.

Following the mailing of the March issue, I spent about a week in North Georgia preaching and working in the interest of our paper. Space forbids my reporting the trip in detail as I had hoped. I visited Canton, Dalton, Rome and Rockmart. I was treated nicely by the brethren. At three of these places, I left under promise to return as soon as possible.

We appreciate the many personal letters received from brethren in different states expressing their appreciation of our efforts to give them a good paper. I regret that I am kept so busy preaching and working in the office that I have not the time to give these letters the attention that they justly deserve.

"Every kick is a boost." So let preachers and editors who can't, by sane reasoning, overturn the position taken by THE APOSTOLIC WAY, just keep "knocking." It is surely evident to all, that these fellows would do better if they could. Really, we appreciate that kind of "advertizing." But we do not wish to in any way be held responsible for the helpless condition of these floundering fence-riders. We admit that we are "running in a gang to ourselves." But Truth is free, brethren, and why not all receive it that we may be found in the battle with our armor on?

By request of Brother Harper, we have left out his continued review of Mr. Vanzandt on "The Plan of Salvation" the past two issues to make room for others. We hope to give these articles beginning with our May number. There are also several queries in the office which we hope to give attention next month.

I am to be with the brethren at Cross Roads and Napoleon, out from Roanoke, Alabama, to preach the last week of April.

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We have the "restrictive clause" church deeds at this office. Ten cents per copy.

THE APOSTOLIC WAY

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

VOL. 4. NO. 10.]

UNION CITY, GEORGIA, MAY, 1917.

[50 CENTS THE YEAR

MAY WE COUNT ON YOU?

It has occurred to us that there ought to be quite a number of brethren that would be willing to send us their check for five or ten dollars, with the understanding that they are to be allowed to solicit enough subscribers at the regular subscription price to cover the full amount, these subscribers to be secured and sent in along as convenient. By this means, friends of the paper, who are anxious about our undertaking greater things, can render valuable assistance without being out any money.

As stated some time ago, we are greatly in need of better office equipments. In fact, these things must be purchased before we can undertake to issue oftener. We now have in our treasury about forty dollars above all expenses of publishing up to present date. We are anxious to raise at least a hundred dollars at the earliest date possible to go with the above amount for the purchasing of necessary equipments. Under the above plan, this should easily be made possible. We assure you that your assistance in this way will be appreciated and that you will lose nothing by it. A report of the amount received in this way will be published through our paper. May we count on you to help? PUBLISHERS.

"IN DIFFERENT CONGREGATIONS"

BY H. C. HARPER.

"The Review is also opposed to Sunday schools, but favors teaching the Bible to both young and old in different congregations. While we believe in teaching the Bible and the Bible only, on Lord's days, yet it must be done under direction of elders. The church is the only organization we know of to do such teaching on Lord's days."—W. G. Roberts, in Review.

Yes, evidently "the church is the only organization to do such teaching on Lord's day." And just as Bro. J. T. Hines says: "The apostles made provisions for Bible study, and the local church as divinely organized is amply sufficient for having that done without any extra organization, and my contention is that it should do it."

No church "as divinely organized" was ever organized into "different congregations" under one set of elders. The Review has taken some strange freaks about evangelists, and this freak of "congregations" under one set of elders does not surprise us much. But that such a thing is not authorized by the Bible is evident, for Daniel Sommer says: "In every assembly where one or more persons in good standing will object to the forming of classes they should not be formed." The Sunday School Question Considered, p. 10.

When Bro. Roberts is ready to copy my reply to his criticism of my comments on Bro. J. T. Hines' paragraph in The Review, and is ready to affirm about his "different congregations" under one set of elders, I shall gladly accommodate him.

SHRAPNEL.

BY G. A. TROTT.

Brother Roberts seems to be slow about coming again; I hardly blame him, for "it is hard to kick against the pricks." Nevertheless, it would be a right Christian and manly thing for him to come back at least one more time and apologize for the wrong and unscriptural stand he took upon the question of woman's work in the church; he will find us ready to forgive him and welcome him back to the fold.

Perhaps he is still looking for the scripture that either commands or permits women to teach in the assembly, or for the example, telling where they did it. Either one will be perfectly satisfactory, and I may add that nothing else than one or the other will be convincing. Remember; that I am not asking for both; either one will do, either the precept or the example.

I gather from a little squib of Brother A. W. Young's ("little" and "squib" are right) which recently made an almost indecent exposure of itself in the F. F., that the correctness of a man's doctrine depends upon the number of congregations he has established and how many of his children are members of the church; and not upon the scriptures he may have upon his side.

At that, I am not sure that I have not established more congregations, where none existed before, than Brother Young, but if I knew that to be so, I would not contend that I was therefore less fallible than he.

For instance, I know some Methodist evangelists who can boast of having established more churches in one year than Young ever did in five; therefore they must be correct and Brother Y. ought to join them.

Brothers Young and Chism argued, at the Hillsboro preacher's convention, that the covering of the woman's head when praying or prophesying, simply implied that she must be in subjection to her head (husband); in reply to which, I pointed out that if that were true, then it would be as great a shame for man to be in subjection to his head (Christ) as for the woman to fail to be in subjection to her head, since the man must not be covered.

At that same meeting, Bro. Ledlow took the position that the Greek word *laleo*, which Paul used in commanding the women not to speak in the church, simply meant to babble. When asked to give some other passages in which he would be willing to translate it babble, he was silent. When asked for the lexicon which defines it babble, he was also silent.

Oh, well; what is a fellow to do when he has an unscriptural position—knows it, but is determined to hang to it all the same? Well, then, these are just specimens of the dodges he will resort to.

By the way; I have challenged the churches in Dallas and Hillsboro to affirm that they are scriptural in doctrine and practice, but they have all declined; doesn't that whisper something to you—or does it? Perhaps you are deaf in that ear.

FROM GOULDBUSK, TEX.

You will find inclosed fifty cents for which extend my subscription one year to your valuable paper. You have some able writers, and they may be able to throw some light on the enclosed questions. The truth and the unity of the church of Christ should be maintained, for in unity there is strength. And just think of the glorious time—as it used to be—if all the brethren would lay aside all prejudice and strive to unite as one great body, each member caring for the other, as Paul says, 1-Cor. 12, and offer our thanks to God. It would be as the poet has it: There is music in heaven over the saved ones of earth. Now, brethren, let us study God's word more carefully and pray more earnestly that divisions and strife may not overcome us.

Let us accept all the good, and try to teach the erring the right way in meekness and in love. If we should love one another as the Saviour has loved us, we would not be oppressed with divisions and strife. And to this end, with the hope and love of a Christian and brother, I remain Yours in Christ,
J. P. COPELAND.

I have been in a protracted meeting in Atlanta for two weeks. We are having a good meeting, and may continue another week. I work every day in the office, catch an evening train or car in time to reach Atlanta for meeting, and after preaching I return home on a mid-night train. During the two weeks I have slept scarcely five hours a day. Owing to the meeting and my having to wait on a very sick wife for three days just on the eve of getting ready to mail out, we are, much against our wish, reaching our readers a few days late. We intend to mail about the fifteenth of every month.—CLARENCE TEURMAN.

We have a number of good articles on hand that failed to find room in this issue. Until recently we have been able to publish practically all articles received, but as the paper becomes better known, more brethren write for it. We appreciate the interest manifest in this way, and insist that brethren continue to write. We will find room for your articles if possible.

WOMAN'S DUTY IN THE ASSEMBLY.

BY DR. A. G. BINKLEY.

"Let the prophets (not prophetesses) speak two or three, and let the others (prophets) judge. If anything be revealed to another prophet that sitteth by, let the first (prophet) hold his peace. For ye (prophets) may all prophesy one by one, that all may learn, and that all may be comforted." 1 Cor. 14:29, 30, 31.

At that time, the only source of knowledge was through the "holy men of God." Every prophet was not necessarily a married man. Paul was not, and revelations were made through him. 1 Cor. 14:6.

"Let your women keep silence in the churches: for it is not permitted unto them to speak (teach, nor even learn by asking questions) in the church." I understand Paul to use the word "church" in the sense of the church assembled; either for worship, or instruction, as in this instance. That women may sing with the church as "one body," blending their voices together, I presume no one will deny. Nor will any one, I presume, deny that she may teach as did Priscilla; but Paul does say here: "Let your women keep silence (Where?) in the churches." As I stated above, women are forbidden both to teach or learn by asking questions "in the church." Hence, Paul says: "Let the woman learn in silence with all subjection" (1 Tim. 2:11, 12). "And if they will learn anything, let them ask their husbands (Where?) at home: for it is a shame for women to speak (teach) in the church." 1 Cor. 14:35. "But I suffer not a woman to teach (Where? In the church. See 1 Cor. 14:34, 35), nor to usurp authority over the man (anywhere), but to be in silence." 1 Tim. 2:12.

If that is not the true meaning of these scriptures, then I am sure Paul contradicts himself; for he certainly does not prohibit women asking questions for their learning only "in the church," in the sense in which he uses it in the Corinthian letter.

Well, says one, "What about the woman who has no husband?" Do you not know that "let them ask their husbands at home," at the time Paul wrote this to the Corinthians, only applied to the women whose husbands were prophets? The 30th verse shows that the church had come together to learn, and that God would reveal something to a prophet sitting by, while one prophet was teaching the assembly. It was his duty to sit down and let the revelation just given be taught the people. Now, suppose brother A in that assembly was the prophet to whom God made this revelation, something new—never before heard of, and while brother A is making it known, "that all may learn," sister A, his wife, should want to entangle him on this subject for her learning, this Paul forbids. He says "let them [wait and] ask their husbands at home," not "in the church." These prophets were instead of the full revelation. We have the full and complete revelation now, and no prophets to whom the wife may go for further learning. The expression, "let them ask their husbands at home," did not apply to a woman who had no husband, nor did it apply to her who had not a proph-

et for a husband, for none but prophets are under consideration in that chapter. Nothing was revealed to one sitting by except he were a prophet. There was just as much of an implied prohibition to the woman in that assembly who had no husband, and she whose husband was not a prophet, from asking sister A's husband, who was a prophet, speaking on that occasion as there was to sister A. The only difference is, the maid sister, or the married sister, whose husband was not a prophet, might not go home with brother and sister A. So sister A would have the opportunity to ask brother A at home, whereas they would not. Paul, by that, prohibited neither the maid nor married sister from asking brother A., the prophet, as many questions as sister A if they would not ask him "in the church." We now have the complete revelation to which all may go for their information. It was then, and would be now, a violation of the Lord's will for any woman, married or unmarried, to ask any brother "in the church" (in the sense used in 1 Cor. 14) a question for their learning: Paul says "Let your women learn in silence (Where?) in the church." This was to be observed then and now. There is no further necessity for asking their husbands, but to obey verse 34, they must not teach "in the church." 1 Tim. 2:11.

4900 Alabama Ave., Nashville, Tenn.

MONEY FREAKS.

BY C. C. HAGGARD.

I have seen large sums of money,
Yet but little came to me;
But the thing to me most funny,
Is how freakish it can be.

It can cause our joys to double,
Drive our sorrows from within;
It can bring us lots of trouble,
It can lead us into sin.

It can lead us up to heaven,
It can lead us down to hell;
It can be destructive leaven,
Or a saving thing as well.

It depends on how we use it,
Whether good or bad it be;
Use it right and don't abuse it,
Then its blessings you will see.
But 'tis bad if vainly squandered,
For it brings an evil day;
So these things should well be pondered,
If we'd make our money pay.

WHEAT AND CHAFF

BY A. ELLMORE.

Many mistakes have been made by people in marrying. They hitch together the draft horse and the pony, but these can never make an agreeable team. One of the great mistakes is for a poor man to marry a rich woman, especially where their tastes and desires are opposite. But different results are likely to follow where a rich man marries a poor girl of sweet temper. This man marries this girl because he loves her. And she, having been denied the luxuries of a good home, appreciates these great blessings and she assimilates herself to her household and be-

comes the queen of her home, which to them becomes a paradise indeed, and these may form that perfect oneness which the Scriptures demand in every home.

In order that men should become perfect Christians there are two lines of active duties they must observe, viz., the things they must take up and the things they must give up.

Man, when born into this world, is as sinless as an angel of light, and yet, if turned loose into bad society where he has neither teaching nor government, he may reach the state where he becomes un-governable.

One of the most difficult things to impress upon the hearts of the people is that good people simply have no promise of eternal life. They do not seem to know that there is a difference between the good man and the righteous man. But there may be a very great difference between the good child and the lawful heir.

But if the whole world were divided into two classes, the strictly spiritual on the one side, and all the rest, the moral and the immoral, the good and the bad, on the other, then with which party would we wish to dwell? This is the proper division now, in heart, and will be in person, in fact, in the coming day.

In order to enjoy real happiness we all need more Christian culture. We should read the Bible daily, and other good books as we have opportunity. But human books should be selected. We should read from the very best authors. Light literature, say nothing of immoral, should be strictly avoided. A good, sound sermon book and biographies of great and good preachers will help us much.

FROM SPRINGDALE, ARK.

Dear Brother Teurman:

You will find my check attached with my subscription for one year.

Springdale church is in line with THE APOSTOLIC WAY, but there are only a few of us and we are striving so hard to repair a building we bought on a lot so we can have a home. We have paid rent for five years and the burden has kept us from doing the work of sounding out the gospel to the regions around. We like about \$100.00 having enough to put the house in good repair, that is, just for the material. We can do the work ourselves. When this is done North West Arkansas will hear from us, if we are just a few. The lot and building, counting our work, will cost us \$750.00. We have gone our limit just now. We trust that churches and individuals who are in sympathy with our work can fellowship us in this our need. Any one desiring to send us a contribution will help the cause of a congregation who is set for the defense of the gospel.

E. V. HOLIFIELD

SHALL WE GO TO WAR?

BY A. J. JERNIGAN.

TO THE MEMBERS OF THE CHURCH OF CHRIST, GREETING:

As our country is now entering into a great war, a carnal war, in which millions of human beings have already been slain, and in all probability many millions more will be killed, and as I believe that no Christian can shed his fellowman's blood without disobeying the Lord (Gen. 9:6; Matt. 26:9; Rom. 3:15, 18), I believe it is our duty as members of the Church of Christ, knowing as we do the scriptural teachings in this regard, to petition the Government to exempt from compulsory military service, either in the Army or Navy, every member of the Church of Christ. Therefore, I have asked our papers to publish this with the request that every congregation of the Church of Christ send a petition to the President of the United States asking that such exemption be granted on behalf of our people.

I suggest that the following petition, or some similar one, be sent to the President by each congregation of the Church of Christ, and that this action be taken immediately. I would also suggest that a copy of same be sent to your congressman and senator representing you in the United States Congress.

LETTER TO THE PRESIDENT:

President Woodrow Wilson,
Washington, D. C.

Most Esteemed Sir:

We as a religious body of people, known as the Church of Christ, honor and respect the flag of our country and are truly thankful for the liberty we have under it, in being permitted to worship God in the way we believe to be right, but we would respectfully represent to you that we cannot conscientiously take up arms to kill our fellow man without violating the most sacred tenets of our holy religion.

We, therefore, most earnestly petition and pray that every member of the Church of Christ be exempted from compulsory military service in the Army or Navy of the United States, and that we be permitted to continue to worship God in the way that we believe to be right.

The writer of this article would be pleased to hear from each congregation that takes action in this matter, as I have been informed that an action of this kind will exempt our people from compulsory military service, as this is antagonistic to our religious belief.

Elk City, Okla.

The above article from Brother Jernigan is timely. We gladly give it space, with our hearty endorsement, and insist that the churches of Christ throughout the United States give this matter their immediate attention—CLARENCE TEURMAN.

A wild crab tree is an apple tree, to be sure, but without engrafting into it the tame nature, how long must you prune it and cultivate it and enrich its soil, for it to bear the golden pippin? The moral man out of Christ.—A. E.

THOUGHTS ON LOVE.

BY SAM H. CHAMPIE.

The world in general has false ideas of the real nature of love as it has false ideas of most every other Bible theme. The world and worldly Christians too often mistake the profession of the thing for the thing itself. In this short article I want to attack this false idea of love from a Bible standpoint, touching the subject in five phases of its manifestation.

First, God's love for man. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 Jno. 4:10. God saw the lost and ruined condition of the human race; it was within his power to lend them sufficient aid; two apparent courses were open. He could have sent cherub, seraph, angel, priest and prophet into the world proclaiming his love for man, and his commiseration for his awful ruin, and stopped with that. Or he could send them with messages of sympathy the help they so sorely needed. He chose the latter course. John says this was love; the other would not, could not have been love.

Man's love for God. "For this is the love of God, that we keep his commandments."

1. Jno. 5:3. "If a man love me, he will keep my word." Jno. 14:23. Here inspiration places human love for God on one plain, clear, unmistakable basis. Any other prayer, profession, protestation or sacrifice, though it come in all the tongues of men and angels, and though it represent the consummation of earthly wisdom, and though it give all its possessions to the poor, and its body to the torch, will not, cannot be recognized as love by God if it fall short of a determined, consecrated, continuous effort to keep all his commandments. Not those that cry Lord, Lord, but those that do the will enter in. To do these commandments it is first necessary to carefully learn them, and then it is necessary to keep them always in mind.

The love of brethren. "Hereby we know that we love the children of God, when we love God, and do his commandments."

1. Jno. 5:2. To say that we love the children of God on any other basis is to proclaim God a liar. To know that we are doing the commandments of God we must first know that we know the commandments. Until we know the commandments of God, and know that we are doing them we do not know whether we are spiritually alive or dead. Brethren who wound and harass and offend the consciences of other brethren do not the commandments of God, and do not walk in love. Rom. 14:15. Such brethren would do well to say less about love, and do more of God's commands.

The parents' love. "Ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." Eph. 6:4. No matter how much the Christian parent may fondle, caress and cherish his children; no matter how many and how varied the gifts and pleasures he may give them, if he neglects to diligently provide for their eternal welfare he does not really love them. No doubt many a child of Christian parents will rise up in the judgment and bring the heartrending

charge: "If you had loved me you would have used all diligence and all patience to teach me when my mind was young and tender, and my heart open to your instruction, and I should have avoided the terrible and eternal ruin that has come upon me for want of your teaching and your love."

The Christian's love for man. "But I say unto you that hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." Lk. 6:27, 28. In an honest endeavor to obey these admonitions it might be wise and safe to take them up in reverse order: First, truly pray for the one who has misused us; ask God's blessing upon him, and that we might have the privilege of conveying the blessing; then watch for the opportunity to do him good, which is sure to come; and by this means we most easily learn to love our enemy. By first willing him good, and then resolutely doing him good we come to seek his good, and this is the highest and truest form of love. This is much nobler and more effective than that superficial puppy-love that professes much, but does nothing. True love blesses him that gives and him that takes. It aims at nothing less than the greatest good of the object loved.

FROM BROTHER LIGON.

Supposing that the readers of the A. W. would like to hear from me and my work, I shall take time to give an outline of the work here in "The Strip," and from this you can see that I have not been idle by any means.

I returned to this country the first of the year, and have been teaching the Bible two nights here at Forgan, and two nights out at Mount Olive school house. This work became very interesting to all who came, and we feel that much good was the result.

I have held a few days' meeting at Valley Center and Mount Olive school houses. At Mount Olive, we have a faithful little band of brethren, and their hearts are in the work here; but at the other places, we have no brethren at all. I had good crowds there, however, till I told them the reason I did not use the organ. When I did this, some of them went into religious fits. Fits, as a rule, are very hard to cure, but religious fits are indeed extremely hard to manage, and in their worst form, they are rarely ever cured at all. When you find a case stricken with "One church is as good as another," or "Salvation is not in the church," or even "Just so one is honest he is alright," you will find out soon that it is a case of religious fits in their worst form. I am to begin a meeting at Happy school house April the 14th. I am doing all I can to teach the word of the Lord to these people. My headquarters while in this country is Forgan, Okla. Brethren, pray for me that I may do much good sounding out the word. Love to all the saints.

D. S. LIGON.

Brother Ligon's report reached our office too late for our April issue.

Wont you lend your aid by inducing your friends to take THE APOSTOLIC WAY?

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WATCH.

BY G. A. TROTT.

"Eternal vigilance is the price of liberty," is as true in the spiritual world as in the physical world. Jesus implied as much when he commanded his disciples to "watch and pray," and the many admonitions of the apostles along the same line impress the lesson upon every thoughtful mind.

Constant must be the watchfulness of him who would stand fast in the liberty wherewith Christ has made us free, and our watchfulness must be directed to many different points of the spiritual compass. Some neglect the needful introspection that will apprise them of their own shortcomings in the intentness of their search after the faults of others. Some, while eagerly watching the results of their efforts for the salvation of others, forget to exercise the caution they should in regard to the methods they are using to accomplish that most desirable object. That no point may be left unguarded against the attacks of satan, our vigilance should be directed to every avenue by which he might gain an entrance into the camp. When Paul said "watch ye, stand fast," he undoubtedly meant that we could not stand fast unless we watched. It is by watchfulness and prayer only, that we may hope to escape the fowler's snare and wing our flight at last to the glorious home of the blest. The elders must watch for the souls of those over whom the Holy Spirit has made them overseers, and are warned in Heb. 13:17 that they will have to give an account for them. If those who hold this most important and responsible relation to the church of God, fully realized this, as they should, we would find fewer flocks in the care of hirelings—fewer in sheep's clothing wasting and devouring the flocks. Habakkuk of old said: "I will stand upon my watch, and set me upon the tower, and, will watch to see what he will say unto me, and what I shall answer when I am approved." We have no more urgent need to-day than to watch to see what the Lord has to say to us. Too few are as careful as those noble souls of Berea, constantly trying, not only the doctrines preached to them, but the methods by

which they are asked to accomplish the Lord's work, by the infallible touchstone of the inspired word.

I have no intention of writing at length upon this subject, but have written merely to arrest the attention of the careless and awaken them to the danger of any relaxation of their vigilance, lest their feet stray into forbidden paths and their souls be lost, not through rebellion but through heedlessness, for you may be assured the one may prove to be as fatal as the other. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Revelation 16:15.

THE SCHEME OF REDEMPTION.

ETERNAL LIFE.

BY N. L. CLARK.

A redemption from sin for man that should stop short of giving man eternal life would be worth very little to him. "The wages of sin is death."—eternal banishment from the presence of God. To deliver man from sin is, therefore, to rescue him from the penalty of sin, hence to give him the only thing that can take the place of eternal death, viz: eternal life. Death does not mean utter extinction of conscious being, neither does life mean simply conscious existence. Did conscious existence alone constitute life, the devils would have life, yea, eternal life at that. See on this point 1 Tim. 5:6; Ephes. 2:1, 2; Rev. 20:10.

What is death? In Ephes. 2:1, we read, "You hath he quickened, who were dead in trespasses and sins." Referring again to this period of death in their past lives, in the 12th verse of the same chapter Paul says, "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." This clearly teaches that to be without hope and without God in the world was to be "dead in trespasses and sins." Again, in 2 Thess. 1:9, Paul describing the punishment of the wicked after physical death says, "Who shall be punished with everlasting destruction, from the presence of God, and from the glory of his power." This is what John in Rev. 21:8 calls "the second death."

From these scriptures it may be clearly seen that separation from God of the spirit of man is called death. It is the spirit that enables the body to enjoy what we call physical life. When the spirit is separated from the body, we say the body is dead. Is the departed spirit dead? I answer this depends upon its relationship to God before it left the body. If with reference to God's kingdom the spirit in question was in this life dead in sins, the mere fact of its having left the body has not changed this relationship; hence, it is still dead, separated from God. If the spirit, in the body was found by physical death serving God its union with God was not broken when it quit its earthly mansion. Of such a spirit Jesus said to the bereaved Martha, "And whosoever liveth and believeth in me shall never die. Believest thou this?" Jesus could not have referred to temporal life for faith in

him has never saved from physical death a single person. On the contrary faithfulness to him has brought physical death to many. He certainly had in mind the spirit, the inner man.

This brings us face to face with a very interesting subject over which fierce controversy has often been waged. When does eternal life begin in man? Does he possess it in this life or is it reserved for the life to come? On these questions able and sincere brethren are divided. Hence, I cannot possibly agree with all. With the hope of doing some good I shall briefly give my views on these questions.

First—I do not believe that eternal life and remission of sins are the same thing. Baptism is for the remission of sins. I have never been able to find any reason for believing that a sinner receives eternal life in baptism. We are said to be buried in baptism into death, but the context shows this to be Christ's death. Bury was not meant to kill us but to bury the already dead. Something crucified us and killed us before burial—killed us to the service of sin. What was it? The sword of the Spirit, the word of God. Now, that which cut me loose from the service of satan at the same time turned me into the service of God. When I ceased to believe satan I at once began to believe God. To my mind, between these two states of belief there is no neutral ground. Neither did any man ever believe God and satan at the same time.

In the next place, I believe firmly in using Bible terms when speaking of spiritual things. Hence, I reject the term "spiritual life," so popular with many brethren. I have not found this term in the Bible. I formerly used it quite frequently to designate the life now possessed by the Christian. But I have since rejected it because neither Jesus nor the apostles ever used it. In speaking of the believer Jesus often said he had life or eternal life. (Jno. 6:47, etc.)

Jesus ascribed this life to the believer. I was once debating with a man on the possibility of apostasy. He made the usual flourish over "He that believeth on the Son hath eternal life." In reply I challenged him to produce a passage which says, "He that has believed has eternal life." Of course, he did not produce it. The truth is, Jesus attributed eternal life to a certain character, viz: The one who believes, is now believing. Of this character John declares that he is begotten of God." (1 Jno. 5:1, R. V.) He is in such relationship with God that he is declared to be God's begotten child. Is he in possession of life? To be sure, else the apostle used a figure wholly unsuited to his meaning.

In what sense does the believer possess eternal life? Perhaps we will be better able to answer this question if we give attention to Christ's use of the term, "eternal, or everlasting life." In his conversation with the Samaritan woman Jesus said, "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (Jno. 4:13, 14.) Here the Saviour drew a contrast between water that

supports temporal life and that which supports perpetual, or eternal life. This "living water" is certainly the wisdom that comes from Christ's word. In John, 6th chapter, we have the same lesson under a slightly different figure. In verse 27 Jesus says to the people, "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." In verse 35 we read, "And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Temporal life is supported by food that must be continually eaten. Such food supplies the demands of the system for only a few hours. Then it must be taken again or life becomes extinct. Not so with the word of God as a food. The same word once believed, thus received by the Spirit, is sufficient to sustain the new life forever. We may, to be sure, lose this word from the Spirit and thus fall into unbelief and be lost; but unlike temporal food we do not daily CONSUME a new supply of what is merely the SAME KIND of food. The SAME identical food for the soul maintains life ETERNALLY.

In Jno. 6:21 we read, "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I shall give for the life of the world." Verse 54 says, "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." These declarations puzzled both the Jews and the disciples. To relieve their minds Jesus said, "It is the spirit that quickeneth (giveth life); the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." (Jno. 6:63.) This he said to show his hearers that he had not meant they should literally eat his flesh, but that he spoke of their eating so to speak; his words.

From these passages I gather the doctrine that the man who feeds upon the words of God till he becomes a BELIEVER has ETERNAL life as long as he BELIEVES. This life is ETERNAL as opposed to the TEMPORAL life supported by PHYSICAL food. It is eternal because produced and maintained by eternal, unchangeable food. It is eternal because it is a union of the soul with God that is to have no interruption at physical death. Adam in Eden had the tree of life, hence enjoyed a state that would have been eternal in its blessings had he not forfeited his right to the tree of life by sin. Just so the believer in Christ enjoys a spiritual union with God that will be eternal unless he by disbelief breaks the bond of this union.

In such passages as Mark 10:30; Matt. 25:46; 1 Tim. 6:12, "eternal life" clearly includes the redemption of the body. In Rom. 2:7 eternal life is said to be given in the world to come to those who have here sought glory, honor, immortality (incorruptibility). Do we seek for three things here and get one entirely different thing over yonder? Of course not. I conclude, then, that glory, honor and incorruptibility are the elements of eternal life as we shall receive it in the world to come.

Other things might be said on this subject, but I trust the careful reader will understand what I have written.

THEIRS AND OURS.

BY J. F. JONES.

In the Patriarchal and Jewish ages, figures, shadows, or types, abounded. In this age, the substance, or anti-type, is found. Then there were typical persons; typical animals, typical buildings, typical events, typical things. Adam, Moses, Aaron, David and others, were typical persons. The paschal lamb and scapegoat were typical animals.

The tabernacle and temple were typical buildings. The salvation of eight souls by water and the deliverance of the Israelites from Egyptian bondage, were typical events. The bread from heaven the Jews ate in the wilderness and the rock smitten by Moses, were typical things.

In the scriptures, the name of the type is sometimes given to the anti-type, and the name of the anti-type is sometimes given to the type. When this is done the two go by a common name. Hence we can say, they had their Adam, we have ours; they had their lamb, we have ours; they had their bread from heaven, we have ours; they had their smitten rock, we have ours; they had their throne of David, we have ours; they had their tabernacle of David, we have ours; they had their passover, we have ours—listen: "For Christ our passover has been sacrificed for us." When Paul says our passover, it implies others had a passover, and we know that is true. Then they had theirs, we have ours; and so of all the things named above.

There are thousands of people blind to these plain facts. They think Christ can not "sit on the throne of David" without coming again and taking it in Jerusalem; that we can not have the re-built tabernacle of David without restoring again the old kingdom to Israel. There would be just as much sense in saying because Christ is called a lamb, a rock, and bread, that he is those old literal things they had away back yonder.

CHRIST'S THRONE.

BY J. R. JONES.

In the March issue of the A. W. we find the following: "Jesus is now on the Father's throne and he will not sit on his own throne until the millennium begins."

The above is from the pen of an able brother, and one, too, whom I have heretofore held in high esteem.

In Zech. 6:13, we read: "He shall sit and rule on his throne." Here the pronouns he and his refer to Jesus, reading "his throne." But let us read on, "And he shall be a priest on his throne." Now, he shall be a priest on his throne; but he is a priest now; therefore he is on his throne now. The brother says he is on his Father's, not on his own. In Rev. 22:1, is this: "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." The throne both God's and Christ's. If there is, consequently, a kingdom, the same must be true of it. We read, "hath no inheritance in the kingdom of Christ and of God." Kingdom, singular, of Christ and of God.

Jesus, addressing his Father and speaking

of the apostles, said, "Thine they were, and thou gavest them me." Did they, then, belong to both? Jesus added, "And all mine are thine, and thine are mine." The Father gave Jesus words; he could, therefore, have said, "Thine they were, and thou gavest them me." "And all mine are thine, and thine are mine."

An angel said: "The Lord God shall give unto him the throne." He did it so Jesus could say, "Thine it was, and thou gavest me; and all mine are thine, and thine are mine."

The brother knows that the apostles, the words, the doctrine, the kingdom, the church—all of them, are both God's and Christ's. But he does not know that the throne belongs to them both! He knows, I suppose, that Jesus is priest on some throne. It may be that he, Christadelphian like, expects Jesus to come and take David's throne and be a priest on that here on earth, notwithstanding Paul said "if he were on earth, he should not be a priest."

THE PLAN OF SALVATION.

BY H. C. HARPER.

(NUMBER IV.)

Continued from February issue.)

Mr. Vanzandt says: "Because Ananias said to Paul: 'Arise and be baptised, and wash away thy sins,' it is claimed that our sins are never really forgiven until the act of baptism."

Well, if there is dependence to be placed in the testimony of the Spirit, this "claim" is certainly correct. And Christ himself testifies to the truthfulness of this "claim" for he says: "Preach the gospel to every creature. He that believeth and is baptised shall be saved" (Mk. 16:15,16). And how does Mr. Vanzandt meet it? He says: "I repeat, that inasmuch as baptism is the last of the series of acts required in accepting and confessing Jesus, it properly includes the whole of the list, when it is only a public testimony that we have accepted Jesus as our personal Saviour."

Now, since baptism is the "last" of the series of acts required in accepting Jesus, it is one of the series of acts required in accepting Jesus, according to his own admission. And since baptism is one of the series of acts required in "accepting" Jesus, how can the statement be true that "It is only a public testimony that we have accepted Jesus as our personal Saviour?" It is not true. No act can be "required in accepting Jesus" and yet be "only a public testimony that we have accepted Jesus." Never! The testimony of the Spirit abundantly sustains the statement that baptism is the last of the series of acts required in accepting Jesus as our personal Saviour; but for the statement that baptism is only a public testimony that we have accepted Jesus as our personal Saviour, we have nothing but the ipse dixit of Mr. Vanzandt.

But he says: "Baptism is sometimes spoken of as doing the work of the whole list." True, if he means that baptism is the only condition of salvation sometimes mentioned in a given passage of scripture. And he might have referred us to Acts 22:16; 1 Pet. 3:21; Gal. 3:27. And he might have told

that "repentance" is, "sometimes spoken of as doing the work of the whole list," as Acts 11:18; Acts 17:3 and other texts show. And he might have said the same thing of "faith," as Acts 15:9; Acts 16:31 and other texts show.

Using Mr. Vanzandt's logic (?), Mr. A says "baptism doth also now save us," and he forthwith builds up a theory of salvation by "baptism only." Mr. B says "repentance unto life" is taught in the Bible, and he sets forth a theory of salvation by "repentance only." Mr. Vanzandt says, "Unless there are conditions that must be met before we can exercise faith, it is the ONLY condition of becoming a Christian."

But any honest soul can see that these are all in "the series of acts required in accepting Jesus as our personal Saviour," that is, they are all divinely stipulated conditions of salvation from sins. And the same logic (?) that cuts out one as a condition of salvation will cut out any other one!

When Naaman was commanded to dip (baptizo—Greek Tr.), he staggered not at the promise of God through unbelief, but "dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child; and he was clean." II Kings 5:14. One dip was as essential as another. The water did not cleanse his leprosy; neither did the faith that took him into the water do so: but when he complied with the conditions stipulated for cleansing (staggered not at the promise of God), God cleansed him.

The blood of Jesus is the procuring cause of our salvation from sins: it is that which purchases our release (redemption, Eph. 1:7); and you cannot make blood out of faith any more than you can make blood out of repentance or baptism. However, salvation from sin is conditional, and while no divine condition can be given a purchasing value, yet every such condition is essential. And Naaman could as logically have hoped for relief from his leprosy while leaving out one of the divinely stipulated conditions, as any one now can hope for salvation from sins while leaving out one of the God-given conditions. Yes, indeed, and here is where Satan may rob many a soul of "a crown of righteousness." II Tim. 4:8. Better not become wise "above that which is written." I Cor. 4:6.

If baptism is not essential to salvation, the Holy Spirit never would have said to those distressed by sin who asked, "What shall we do?"—"Repent, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." Acts 2:38. What did the Spirit tell them to do—to do "unto the remission of your sins?" He said, "Repent and be baptized," clearly showing that when these conditions were complied with, "remission of sins" would be granted. The same reasoning that proves these people received "remission of sins" before baptism, proves that they received "remission of sins" before repentance! Did the Spirit tell these sin sick souls to "repent, and be baptized" "because of," or "on account of," or "to declare" the remission of sins: a remission they had not yet received? He did not. They were

to "repent, and be baptized in the name of Jesus Christ"—unto the same end: "the remission of sins." "Then they that gladly received his word were baptized." Acts 2:41. And now having received the remission of sins, the next verse says: "They continued steadfastly in the apostles' teaching and fellowship, and in the breaking of bread, and the prayers." They thus receive the "teaching" after their baptism, as commanded by Christ (Matt. 28:20), and begin, after their baptism, to "walk in newness of life." Rom. 6:4. When they "obeyed" in being "buried by baptism," then they were "made free from sin." Rom. 6:4, 17, 18. Then they were "born again." John 3:5. Then they were "forgiven." Col. 2:12, 13. Then they became "children of God." Gal. 3:26, 27. Then they were granted "the remission of sins." Acts 2:38. And Jesus says they were "saved" then (Mark 16:16), and I believe Jesus.

And now to Acts 22:16. If baptism is not essential to salvation, Paul never would have been commanded—"Arise, and go into the city, and it shall be told thee what thou must do," when he asked, "What wilt thou have me to do?" Acts 9:6. Never! He is there to be told what he must do—something that is essential, if you please. And what was he told to do? Ananias said to him: "And now why tarriest thou? Arise [as he had done to come into the city] and be baptized and wash away thy sins." Acts 22:16.

There can be no question with any honest soul that "wash away thy sins" (Acts 22:16); "unto the remission of your sins" (Acts 2:38); "that your sins may be blotted out" (Acts 3:16); and "shall be saved" (Mk. 16:16), all refer to the same thing; namely, the forgiveness of sins. And Dr. Hackett (Baptist) comments on the clause "and wash away thy sins," saying: "This clause states the result of baptism in language derived from the nature of that ordinance. It answers to 'for the remission of sins' in Acts 2:38, that is, submit to the rite in order to be forgiven." (See his commentary on Acts.)

Never was comment more justly and truly made. Look this case squarely in the face now. Paul had to go into the city to learn what he "must do." There he remained for three days in great agony, smitten in conscience, not knowing what he "must do." He tasted no food. But when Ananias came and told him what he "must do," and he obeyed in being baptized, relief came, his conscience became "good" ("Baptism doth also now save us, not the putting away of the filth of the flesh, but the seeking of a good conscience toward God, by the resurrection of Jesus Christ"—1 Pet. 3:21), and now he takes food and is strengthened.

This is too plain to be misunderstood by those who want the truth. It clearly shows that baptism is essential to salvation.

(To be continued.)

SOME QUESTIONS FOR THOSE WHO ADVOCATE CLASS DIVISIONS.

BY FRED MILLER.

1. Does it take classes to make an apostolic church?
2. Do you deny that a church that does

not have classes is not an apostolic church?

3. If you will not, don't you admit that we who oppose classes are apostolic, seeing there is but the one apostolic church?

4. If you have got to divide your congregation at the ten o'clock hour, in order to teach them the scriptures; would you not have to do the same at the eleven o'clock hour, seeing you have the same audience?

5. Does not Heb. 5:14 teach that strong meat is both good and evil?

6. What is there about the scriptures to discern that is evil?

7. If milk is the simple things of the gospel, what is a man going to become of full age on?

8. Could he become of full age on milk if it is the simple things of the gospel?

9. Does not the word "milk" come from gala, and mean "sincere word of righteousness?"

10. Does not the word of righteousness include all of God's words?

11. If meat is the higher things of the gospel, why did the apostle tell the Corinthian brethren that he would not feed them with strong meat and then go ahead and teach them some of the hardest things to understand in the Bible?

12. Did Christ and his apostles have things decently and in order if they did not have classes?

13. Have those who oppose classes departed from the faith?

14. Paul said: "For we are his workmanship created in Christ Jesus unto good works, which God hath ordained that we should walk in them" (Eph. 2:10). But when did God ordain the class system?

15. Jesus said: "Every plant which my heavenly Father hath not planted shall be rooted up" (Matt.). When has the heavenly Father planted the class system for the teaching of his Word?

16. Did not Paul declare the whole counsel of God? Acts 20:27.

17. Has not God given us all things that pertain to life and godliness? 1 Pet. 1:2, 3. If so, when did he give us classes?

18. Are not we forbidden to go beyond that which is written? 1 Cor. 4:6. R. V. Where is there anything written about classes?

19. Titus was left in Crete to set in order the things that were wanting (Titus 1:5). Did he set classes in the church.

20. Jude says: Earnestly contend for the faith once delivered unto the saints. If classes be of faith, why did the early Christians not contend for them?

21. If you cannot give precept or example for dividing a congregation into classes to teach them the scriptures, how can you stand in the pulpit and condemn religious denominations for practicing things without precept or example?

22. Where do you get your scripture to withdraw from brethren who oppose classes and at the same time admit that they will get to heaven without classes? Where do you get authority for this unwritten human creed, anyway?

I have only been in the church about six years, but come on with your strong meat, which is both good and evil. I demand the scripture on these questions.

Searsboro, Iowa.

A GOOD SCRIPTURE.

BY H. V. HARPER.

We get The Apostolic Way, and I like to read it. They told me when I became eight years old I might write something for the paper, and I was eight the 26th of last April. Brother Dudley, Atlanta, Ga., gave me a little Bible, and I like to read it. Here is a Scripture that I like very much, and I often read it:

"Make a joyful noise unto the Lord all ye lands.

"Serve the Lord with gladness; come before His presence with singing.

"Know ye that the Lord He is God; it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture.

"Enter ye into His gates with thanksgiving and into His courts with praise; be thankful unto Him and bless His name.

"For the Lord is good; His mercy is everlasting and His truth endureth to all generations."

Can you find it?

This good letter from "Veda," daughter of our Brother and Sister H. C. Harper, speaks for itself. This child is being brought up "in the nurture and admonition of the Lord." Parental teaching and training is an important duty that is much neglected. Little Veda loves to sing as well as read the Scriptures, and can sing many songs beautifully. C. T.

BUILDING MEETING HOUSES.

BY J. N. LANGLEY.

We see a great deal said in our religious papers about building meeting houses; in which the preachers or some one else ask for help to build or pay the debt incurred in building, etc.

Now, brother preacher, why not teach those brethren to go to work and through sacrifice and labor with their own hands, build them sufficient houses in which to worship?

We—all of us poor—have purchased a one acre lot and built us a house 28 by 42 feet—have it partly ceiled—with an outlay in money of one hundred and ten dollars.

We were fortunate in having a saw-mill located near, and having the timber, we got busy and cut and hauled logs to the mill and with our own hands built our house, which we think is worth about five hundred dollars. We did not beg any one nor get up a petition for help. What we have done, others can do, and will do when they become ready to sacrifice.

We are willing to help as far as we are able, but prefer to help those who cannot help themselves.

Route 2, Wedowee, Ala.

This is a country church, ten miles from Wedowee, county site of Randolph county, and known as "Napoleon Church." Roanoke is the nearest railroad town, which is sixteen miles away.

It has been my privilege to be closely associated with the Napoleon church from its beginning. I have held several meetings for them, and am under promise to hold them a meeting this summer. In all, I spent

about three weeks with them when they were building their house, assisting them in whatever way I could in its construction.

The lumber in the above house is made from the very best virgin pine, and all the outside material is hand-dressed. If the material had to be bought and the labor hired, I doubt if the house could be duplicated for one thousand dollars.

We hope the work of the Napoleon church may serve as an incentive to other churches.

Sometimes, no doubt, church houses are built where there is no necessity for them, and often we find places where they are needed and could be built if brethren could only be induced to work and sacrifice a little. As a rule, a church that cannot build its own place of meeting without outside help, does not need a church house.

Perhaps much of the money that is spent for the building of church edifices would better be spent for the support of the gospel in destitute fields.

These remarks are not in any way intended to discourage worthy appeals for help.—CLARENCE TEURMAN.

"I AM CURIOUS TO KNOW."

BY JOSEPH MILLER.

(Concluded from last month.)

"A Baptist preacher baptized A Campbell, yet he was scripturally baptized."

Yes, Campbell was baptized by a Baptist preacher (Luce), and R. says he was "scripturally baptized." Well, it could not have been "Baptist baptism," for R. has already said "Baptist baptism is unscriptural." But why not tell the facts in the case? The Baptist preacher (Luce) had to lay aside his Baptist doctrine to baptize A Campbell. Campbell believed in the Christ, repented of his sins, confessed that Christ is the Son of God, and was baptized for the remission of sins. This is all contrary to "Baptist usage," so said Luce. Did Campbell enter the Baptist church after having received the law of adoption? No! R. should have told his readers this; but I guess he forgot to "explain." For further information about A. Campbell, read, "Memoirs of A. Campbell;" also, "Christian Baptist, vol. 6, page 496; "Christian Baptism," page 256.

Campbell's case is always the last resort for all the "shakers;" but they will not tell the details, but try to leave the impression (as R. has done), that Campbell came into the "one body" on his Baptist doctrine, when the facts are, Campbell denounced the Baptist doctrine and obeyed the gospel, and the Lord added him to the church.

Should a person be scripturally baptized by a sectarian preacher said preacher would have to do as Mr. Luce did when he baptized Campbell, lay aside his sectarian doctrines ("usages"). A person must be baptized by the authority of Christ, which is "for the remission of sins," hence saves. See Acts 2:38; Matt. 28:18, 19, 20; Mk. 16:16.

"If Bro. Miller takes the position that it is all in the administrator, he will have to be 're-baptized' himself!" No, Bro. R. is the man who takes that position, for he was first baptized by the United Brethren but later had a gospel preacher baptize him, or as R. would say, "re-baptize." Therefore

R. believes in re-baptism, and by his practice he has taken the position that it is all in the administrator. See!

R. says, "I understand Mr. Bundy baptized him, and Bundy was as 'black a goat' as ever got into a flock of sheep. Bro. Miller can tell you all about the rascality of the man that baptized him." Yes sir! J. M. Bundy baptized me. But neither I nor Mr. Bundy are on trial in this case. W. G. Roberts is the one being tried. But was not Bundy a member of the church of Christ (not the Baptist church), and a preacher of the gospel? I heard Bundy preach the gospel (not Baptist doctrine). I understood it, repented of my sins, confessed "that Jesus Christ is the Son of God," and was baptized by the authority of Christ "for the remission of sins," and the Lord "added" me to his church (not the United Brethren, Methodist or Baptist). I had been a member of the "one body" for some time before I heard any report on Bundy. But why all this twaddling by Bro. R? Just simply to mislead. R. says it makes no difference who does the baptizing, so why bring up Bundy? He was a member of the body of Christ, but became a disorderly walker. So far as R. or I may know, Bundy may have been in full fellowship with God's people when he baptized me. R. tries to make Bundy parallel with a sectarian, which is not true. R. is not the first "shaker" that has thrown Bundy into my face. He has done by Bundy as he did with A. Campbell, failed to state the truth and left the people in darkness as he usually does. I would just as soon undertake to defend the disorderliness of J. M. Bundy as to try to defend "Robertism." I am opposed to wrongdoing, whether it be Bundy or Roberts. I do not know "all about the rascality of Bundy," but learn he turned out to be a bad man.

R. says: "When Bro. Miller says I 'will accept all of the Baptists, Methodists and United Brethren who present themselves, etc., when I am in a meeting,' he misrepresents me. He should remember when I was at his (then) home congregation I went to Eel river to baptize a lady that came from the United Brethren church."

Let R. name one he has refused to accept who wanted to come in on his "dip." He knows he accepts of all the above parties, hence I have not misrepresented him. As to the lady, she was a sister to my brother's wife. R. brings up this case in his dodging way and leaves the reader in obscurity. Why did you not tell your readers that the congregation to which you refer did not practice "shaking in"? My brother and his wife taught this lady "the things pertaining to the kingdom of God." Acts 8:12. Therefore this woman had learned the truth and understood she was not a christian before Bro. R. came there! She made the "confession" and had R. baptize her. The woman never hinted at coming in on her United Brethren dip, as Bro. R. well knows. Reader, you can see Bro. R.'s deception in the above case. But this witness, like all the others he has brought up, is against him. Moreover, at this time R. had not gotten in with the Octographic Review, as it was then called. Hence he did not seem to be in the "shaking business"

then. At that time R. stood for the truth on the baptism question and wrote some for the F. F. R. became a great worker for the O. R., passing many eulogies on Brother and Sister Sommer, and the O. R. then puffed R. until he has become quite prominent, and gained a great deal of notoriety with what is now called the "Apostolic Review." These are the facts in the case.

Bro. R. says: "When I went into the U. B. church I was put under the water; that is, about six months after I went in I was put under the water. We waited for warm weather and warm water. I afterwards learned I had not been baptized, and demanded baptism.

Now, we want Bro. R. to tell us why his first immersion, "when he went in the U. B. church, was not scriptural. Was it because he did not then understand that God requires baptism? Was it because he was not "sincere"? Did he not wish to do what divine authority requires? Or was it because he was not baptized as he now teaches when he says: "I baptize all whom I can persuade to obey the Gospel (or have it done), and I baptize them for [in order to] the remission of sins." (Acts 2:38.)" (See Forty Reasons Why I Am Not A Baptist, page 45.)

Did that church of Christ which took W. G. Roberts into its fellowship when he "had not been baptized," act according to Apostolic teaching and practice? Did it? If so, are we not justified in taking into our fellowship the "pious (?) unimmersed"?

And I repeat my question—Why have people chance something Brother Roberts would not risk for himself?

Lena, Indiana.

"HOT SHOT" REVIEWED

BY WALTER M. MURRY.
(NUMBER XIV.)

Question 148. Do you not teach that no one can be saved in heaven without baptism?

A. No. All babies and idiots were saved unconditionally when Christ died on the cross and arose from the dead (Luke 10:14; Rom. 5:18). But all responsible people are gospel subjects in this, the gospel age, and must hear, believe and obey the gospel before they can receive remission of their wicked deeds.

Q. 149. If you are correct, does not that involve the idea that all Baptist, all Methodist, all Presbyterians, and all others who have not been baptized in order to the remission of sins will be eternally lost?

A. While I believe that God will have a fearful account to settle with all such preachers as you are for withholding His word and largely perverting it, thus detaining many from loving obedience to the gospel, yet some may, and doubtless do, see that God requires them to be baptized and humbly submit because he requires it, and not because they wish to use it as a door into the Baptist church, or some other human institution.

Q. 150. If one must be baptized in water in order to be saved in heaven, does

it not follow that salvation is no nearer than the creek?

A. A gospel subject is never nearer salvation than submission to God's will places him, else some rebellious might get into heaven and spoil it for the godly. I am glad, however, to be able to truthfully say that water is much more universal than Primitive Baptist doctrine represents the grace of God to be. According to that doctrine, all the damned will spend eternity in hell, all because God refused to bestow on them saving grace. Scientists tell us that more than three-fourths of the earth's surface is covered by water.

Q. 151. Do you not teach that feeling is no evidence of regeneration or the new birth?

A. Not altogether; but I teach that feeling is no evidence that God has remitted sins, since that takes place in the mind of God, and can only be known by faith in the promises He has made through the gospel. Regeneration, or conversion, takes place in man partly as a change of mind toward God and His Son, Jesus Christ, and further in a changed purpose affecting the life. God made man originally with power to know his own thoughts and purposes, and has never deprived him of that power, but man has no way of knowing the mind of God only as God sees fit to reveal it. When God said, "He that believeth and is baptized shall be saved" (Mark 16:16) He revealed His mind on that subject. And when a self-conscious man believes and is baptized in obedience to God's requirements, he knows he has complied with the law of heaven, and this knowledge enables him to intelligently rejoice in the hope of eternal life.

Questions for Primitive Baptist.

Q. 147. Do you always have the same feelings?

Q. 148. If not, does your salvation change with your feelings?

Q. 149. Can one have salvation without feeling good?

Q. 150. Can one feel good without having salvation?

Q. 151. Is it not a fact that feelings are controlled by the understanding?

Route 2, Wedowee, Ala.

(To be concluded next month.)

QUERIES ANSWERED.

BY CLARENCE TEURMAN.

The following questions are asked by Bro. J. P. Copeland, Gouldbusk, Texas:

1. Would there be any sin for me to read The Apostolic Way to a congregation where we had met for worship?

Nothing can take the place of the word of God, "which is able to build you up and to give you an inheritance among all them which are sanctified." (Acts 20:32; James 1:21; I. Peter 1:2.) The apostolic church read and studied the inspired writings (Col. 4:16; I. Thes. 5:27). I never try to see how far into danger I can go and yet please the Father. From the example of Jesus we know we can please the Father when we do what "the Father hath

taught us. (John 8:28-29.) This is "safety first," last and all the time. If anyone wants to see how far over the precipice he can swing and "not sin," he can try; but it is not brotherly to compel others to go with him.

2. Is it right to sing an invitation song and ask the candidate for baptism to come forward and give the preacher his hand?

I find no precept or example in the word of God for such a practice, and I feel sure that the one who would insist on such a practice to the distraction or division of a church lacks the spirit that should govern the members of the body of Christ. It takes constant watching and correcting to keep ourselves in the "narrow way." It was so of Isreal under Moses—they seemed to take on the ways of the surrounding nations in spite of themselves. The great apostasy—and all other digressions—have come from very small and insignificant beginnings—"watch and pray."

If we wish to unite on the Bible we must get so close to the Book that there will be no standing room between us and Holy Writ for another body. In my preaching I have not followed the custom of singing an invitation song for several years, and I believe my work has been fully as successful as before.

3. Is it right for women to take part in the singing at worship?

I am not sure that congregational singing was a practice of the apostolic churches. The scriptures cited as proof are not altogether conclusive evidence to my mind. I am open for conviction, as I am seeking to know the truth about this and all other questions. I want to be free from all traditional teaching and practice. However, it is evident that the brother has in mind Paul's prohibition against woman's teaching in the church assembly. But the scriptures show that public speaking is under consideration; not singing.

"Pro and Con" is a thirty-two page tract on the Sunday school question, by Dr. G. A. Trott and Prof. N. L. Clark. Send ten cents to this office and get a copy.

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THE APOSTOLIC WAY

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

VOL. 4. NO. 12.]

UNION CITY, GEORGIA, JULY, 1917.

[50 CENTS THE YEAR

NOTES AND REPORTS.

BY CLARENCE TEURMAN.

This office has recently been favored with neat catalogs setting forth the claims of Gunter Bible College, Gunter, Texas, and Harper College, Harper, Kansas. Concerning the prospects of Gunter Bible College, Bro. John R. Freeman writes: "Prospects for school are good, despite the threatening evils of war. We hope for a good year." A letter from Bro. Dow Martin, also cut of Harper College, appears elsewhere in this issue of The Apostolic Way. I am strictly opposed to any school that is designed for a "preacher hatchery." However, I am confident that Christians have a perfect right to engage in school teaching, as individuals; and being personally acquainted with most of the teachers in the above mentioned schools, also the manner in which these schools are conducted, I unhesitatingly recommend them to anyone who may be interested in attending such institutions of learning.

Dear Bro. Teurman: Inclosed you will find express money order for \$10.00 and a list of ten names, all of which is a gift from the congregation on James St., South Ottumwa, Ia. Five dollars of the above amount will send the paper to these folks, the other five goes to you, to be used as best suits your needs. We are with you in your efforts, and what little we can do will be ready to help.—J. H. McKaig, Ia.

We greatly appreciate this assistance. Most all of our readers understand that I am doing all the work on the paper without remuneration. A few from time to time have, of their own accord, sent me money to enable me to do this work. I wish also to state in this connection, that a number of individual friends and churches who have learned of wife's recent illness have, unsolicited, sent us contributions, and a full report will be given in our next issue.

Bro. Fred Adams, Harper, Kans., has been in Texas holding meetings for three weeks. He was in a fine meeting at Little Elm when heard from. He goes next to Iowa for some meetings.

In response to our appeal for contributions to enable us to buy some much needed equipment for our print shop the following have sent help to date:

"A Sister," Fla., \$10; G. A. Trott, Dallas, Tex., \$5; Mrs. E. L. Martin, Eden, Tex., 5; church at Ottumwa, Ia., \$5; Geo. W. Phillips, Cleurme, Tex., \$25; "a Brother," Tex., \$3.

We very much appreciate this assistance. Others write us they will help in this way soon; and no doubt there are still others that intend to help. A report of the amount sent in will be given each month.

Remember you cannot lose on this proposition. You simply advance us whatever

amount you wish, and then you are to solicit subscribers, send us their names and addresses and keep the subscription money collected until you have been paid back in full. A hearty cooperation from a number of brethren will put us in shape to issue semi-monthly soon. The Apostolic Way has come to stay, and we shall take no steps and make no promises that we do not feel fully able to carry out.

WHEAT AND CHAFF

BY A. ELLMORE.

Where the scriptures are preached and taught with full force, and lived out faithfully, righteousness will prevail as daylight will follow sunrise.

Unbelief of itself is sin in the heart, and before salvation is obtained, the heart must be cleansed, without faith it is impossible to please God.

Said the man who was noted for resting: "I am not so self-important as some men, I have never entertained the thought that I could move the world." Of course not, but there is one important thing which he might do with proper effort, move himself.

There are two lines of freedom open to men in this life, one from the devil and one from God. The devil allows men to do what they please, the Lord allows men to do what they ought to do, and urges them to do it.

Now, without even a suggestion from anyone, I wish to speak a kind word concerning the support of this paper. These are perilous times to Christians, and I believe dangerous times. The world is gone daft, wild and crazy after fun and money, and a large portion of the church has dropped into the gushing torrent. This seems to be the day of auto, piano, movieland and a finer house. And it takes just as much food, raiment and sundries to support a preacher's family as it did when corn was 50 cents and meat 10 cents. Now, brethren, can we not curtail some of our expenses and give the WAY a boost? Who will send in ten subscribers, who will send in five, or even two? Let us haste. The time is short.

Gunter, Texas.

A TRIP TO SOUTH ALABAMA.

BY CLARENCE TEURMAN.

A very promising meeting near Dothan, Ala., was suddenly brought to a close after continuing only eight days. Just as I was about to dismiss my large audience on Saturday night before the last Lord's day in June, a telegram was handed me from my

home physician which read as follows: "Your wife is very sick. Come home at once." I reached home and found my wife in the sanatorium under a trained nurse, dangerously ill. After fifteen days in the sanatorium, I am glad to report her much better, and we hope she can be at home in a few days.

I found a fine country and a fine people in the vicinity of Dothan, and hope to return to them for other meetings as soon as I can meet other engagements under promise. Four other places near Dothan are begging me to hold meetings for them, which I hope to do.

Bro. W. T. Goalen (deceased) did a great work in that field. Also Bro. H. E. Pierce, of Pensacola, Fla., has held several meetings there and is loved by all the brethren.

My home was with Brother L. A. Glover and family, and a better home no preacher could wish for.

HALL-CAMERON PERFDY EXPOSED.

[The following from Brother Rice will give our readers some idea of the kind of opposition a few of us are meeting with in this field.—CLARENCE TEURMAN.]

When I went to Umatilla, Fla., to hold a meeting, I found a little band of about two dozen members. I soon learned that there was little hope of accomplishing much good, on account of the condition of the church. The elder in charge, like many of our elders, had the wrong idea of things, and under his rule, or rather misrule the church had little influence in the town, as well as with a number of discouraged and disgusted members. He was one of the most zealous men I nearly ever met, and his character above reproach. Here are some of the reasons for the condition of the church:

1. During the eight years of the life of the church he had handled the contribution, and had never made a report to the members as to the amount contributed or how he had used it. As a result, but little was being given; yet there was not a member that doubted his honesty.

2. He made the wine and kept it in a jug. After the communion he would pour that which was left over back into the jug, which was not only unsatisfactory, but very unsanitary.

3. He had persisted in running a Sunday school with literature and women teachers, over the protest of brethren until it had dwindled to nearly nothing and died months before I went there.

4. He was charged with being inexcusably neglectful of his personal appearance, especially as a leader.

5. On account of the opposition to the Sunday school, and in hope of creating an interest in the study of God's word,

brother residing there temporarily, had bought and put into the house privately two dozen small Bibles, which the elder refused to even touch, and said he could not teach out of them, but if others thought they could use them they might at least "give them a trial." This before I went.

6. About this time the old brother took a back seat and refused to so much as offer thanks for the emblems, and during my meeting resigned as treasurer, without request.

Under these circumstances I advised the brethren to begin the study of the Corinthian epistle, which they did, teaching one chapter each Lord's day. They did real well, and in course of time some of them would develop into good teachers.

Bro. Redeffer and I bought a communion set and provided wine. It was also agreed that a Brother Collins take charge of the contribution. Aside from my preaching, this constitutes the nature and extent of my work at Umatilla. The elder, however, being dissatisfied with the way things were going sent for Bro. Cameron to come to his aid, which he did. This leads up to quite an interesting but one-sided correspondence, which I now give.

LETTERS:

Atlanta, Ga., Mch. 13, 1916.

Dear Brother Cameron.—I received a letter from Brother Redeffer the other day, stating that Brother Beasley had written you, and that Brother Smith had also written you in regard to the church there at Umatilla, and that you had promised to come and visit them some time in April. He also expressed himself as being glad you are coming. He thinks when you see how they are getting along you will encourage them rather than try to cause trouble by insisting on them to have the Sunday School. The S. S. was dead before I went, and it was some time after I got there that I really knew that they had been having one. Brother Redeffer will no doubt remember when it was that I first learned of their having had one. He and others talked about Brother Beasley using the Quarterlies, but I did not know that they had women teachers and classes for a week or so after I went there.

Now Brother Cameron and Bro. R. thinks you will do them good by indulging the work I did there, and I do hope, for the sake of the cause at that place, that you will; but I got the Apostolic Way today, and on reading your letter to Brother McMullen, and his reply, I was moved to write this letter, fearing the result of your visit. You certainly have a bad feeling toward the Apostolic Way. Just any I do not know, as there is not so far as I can see, any grounds for this feeling.

Now Brother Cameron, if you are going to visit Umatilla to undo what I did, or at least to try to do so, which I cannot help but fear since I learned of your bitterness against the Way, I ask that as a matter of fairness, if my fears are well grounded, that you let me know of that intention, so that if I am able I may be present. I hope, however, that you may be so considerate of the welfare of the church there as to encourage it, under the circumstances.

Sincerely,
W. J. RICE.

Brother Cameron ignored this entirely, and the next thing I heard or saw of the matter was the following which appeared in the Gospel Advocate, by Brother S. H. Hall of Atlanta:

"Good News from Florida."

"Brother W. A. Cameron, of Largo, Fla., was with the brethren at Umatilla, Fla., beginning April 27 and continuing three weeks. This congregation was established by Brother Cameron and Brother H. C. Shoulders about eight years ago. "Since then they have had a struggle to live, as many of the members in that state have had. But they succeeded in building them a small, but neat, place of worship, (not quite finished) and to hold together until last winter, when the seed of discord was sown and the congregation went to pieces. Such was the condition when Brother Cameron began the recent meeting. A competent leader, this congregation needed. After three weeks preaching, praying, pleading and reasoning our brother has got-

ten them together again and reestablished the former order of services with Brother I. E. Beasley, a man true and faithful to the Word of God, in the lead, doing what he can for the work."

We are glad to get the above statement of the good that has been done at Umatilla. May the Lord bless those brethren in loving each other and serving God as they have never served him before.—S. H. Hall, in Gospel Advocate.

(Note.—Bro. Hall of course wrote the short note following the above, but says the so-called "good news from Florida" was sent to him from someone at Umatilla. It may be well to also state here that since the above clipping implies that I changed the order of the worship, or "service," as the writer says, and one brother informs me that he so understood it, that I did nothing of the kind.)

Atlanta, Ga., Mch. 24, 1917.

Dear Brother Hall.—I have just had the real pleasure of a visit from Brother Redeffer, of Umatilla, and on learning from him some things concerning the church at his place, I enclose herewith a clipping from the Gospel Advocate, and ask you as matter of justice to state who gave you the information contained in this clipping. It does me a gross injustice, and I hope you will be glad to give me the information, that I may be set right by the brother who furnished the information to you. This, as a Christian brother he no doubt will be pleased to do on learning the facts as they existed when I went, as well as after I came of it. Kindly attend to this request at once and greatly oblige.

Sincerely,
W. J. RICE.

On failing to get a reply to the above, I wrote again as follows, thirteen days later:

Atlanta, Ga., Apr. 6, 1917.

Dear Brother Hall.—I wrote you Mch. 24 for certain information regarding it, you give me the matter prompt attention and enclosed postage for reply. Please let me hear from you and oblige.

Sincerely,
W. J. RICE.

On failing to receive a reply to the above I wrote the following.

Atlanta, Ga., Apr. 9, 1917.

Dear Brother Cameron.—Read first, after this, my letter to Brother Hall, who has just called, and informs me that he has forgotten who furnished him the information, and suggests that I write you. Please let me hear from you at once, giving, if you can, the name of the author of the statement contained in the clipping enclosed. Enclosed find stamp for reply.

Sincerely,
W. J. RICE.

Atlanta, Ga., Apr. 27, 1917.

Dear Brother Cameron.—Please me for calling your attention to the fact that you have not complied with my reasonable request of the 9th inst. Surely you do not mean to ignore that request and hold my letters and clippings. So kindly let me hear from you and oblige.

Sincerely,
W. J. RICE.

Brother Cameron ignored the above letter but was kind enough to return the clippings and postage. As a last resort, but with little hope I wrote as follows:

Atlanta, Ga., May 28, 1917.

Dear Brother Hall.—When you called at my house some time since, you informed me that you was unable to find the letter in your office from Umatilla giving you the report of Brother Cameron's meeting at that place, but thought you would be able to find it at the Gospel Advocate office at Nashville, to which point you expected to go soon. Brother Cameron refused to state who wrote the letter in question. So if you made any discovery in regard to the matter, or if you did not please let me know. Enclosed find stamp for reply. Sincerely,
W. J. RICE.

No reply has been received to the above letter.

Atlanta, Ga., June 21, 1917.

Publisher Gospel Advocate, Nashville, Tenn.
Dear Brother Hall.—I am writing you this clipping which appeared in your paper some time since, which misrepresents the facts and does me a very grave injustice. I have sought in vain for redress, as the enclosed letters to Brothers Cameron and Hall will show, only to be ignored in the main. Since Brother Hall is your "representative" in this field, consider you brethren responsible for his actions in this case, and appeal to you, as a last resort, to require of him that he through Brother Cameron, or otherwise, name the man that gave him the information, so that I may take the matter up with him in hope of being set right, that my influence may not be crippled longer among the churches in this territory, large enough for all, and so greatly in need of help. Sincerely,
W. J. RICE.

More than twenty days have elapsed

since I sent the above to the Advocate, and it appears that they, too, intend to ignore the matter and thereby uphold these brethren in their effort to injure good men.

CONCLUSION.

After I had written the first two letters to Brother Hall he called to see me, and gave me the clipping, postage, etc., and said almost in these words: "The information contained in the clipping was taken from a letter from someone at Umatilla. The letter came with a letter from Brother Cameron. I have forgotten who wrote it. I have looked through my papers for the letter but failed to find it. When a letter is well written I usually just cut out the part I wish to use and paste it on to my manuscript. I am quite sure I did that in this case."

Brother Hall will pardon me for saying that I do not believe that he received a letter from any one at Umatilla containing the statement in question. If he did and it came in a letter to him from Brother Cameron, surely one or both of them ought to be able to name the writer. On the other hand, I believe Brother Hall wrote the so-called "good news from Florida" himself, enclosed it in quotation marks and in order to further mislead his readers added his comment, saying "We are glad to get the above statement of the good that has been done at Umatilla."

My belief is further strengthened by such expressions as these: "A competent leader this congregation needed," and "after about three weeks preaching, praying, pleading and reasoning our brother has gotten them together again," etc.

Any one that ever read after Brother Hall will be able to see at a glance that the expressions are his to a dot. Then as a matter of fact the clipping was not from anyone at Umatilla, as Brother Hall said, nor even from anyone in Florida, for it says: "Since then they" (not we) "have had a struggle to live, as many of the congregations in that state" (not this state) "have had."

Now if I am wrong in my conclusions and Brother Hall or anyone else will name the man that wrote that "good news from Florida," I will gladly apologize for the wrong I have done. On the other hand, if my conclusions are right Brother Hall is a sinner and unless he repents he must be lost.

But why all this opposition—this effort by Brother Hall to cripple my influence? Why does he oppose so bitterly the good work of such preachers as Bros. Teurman, Duckworth and others? Of course we do not agree with him on some points, especially on what it takes to constitute valid baptism, the Sunday school and pastor system and he knows that he is not able to meet us in fair and manly discussion on these points, but does he consider that a sufficient reason for the course he is pursuing? Others do not. Let us be men.

Sincerely,
W. J. RICE.

114 E. Fair Street, Atlanta, Ga.

The church at Portsmouth, Ohio, appeals to the brotherhood to assist them in remodeling and seating their church house. Send all contributions to F. R. Bachman, Scioto Trail, Portsmouth, Ohio.

SHALL WE GO TO WAR?

BY A. J. JERNIGAN.

TO THE MEMBERS OF THE CHURCH OF CHRIST, GREETING:

As our country is now entering into a great war, a carnal war, in which millions of human beings have already been slain, and in all probability many millions more will be killed, and as I believe that no Christian can shed his fellowman's blood without disobeying the Lord (Gen. 9:6; Matt. 26:9; Rom. 3:15, 18), I believe it is our duty as members of the Church of Christ, knowing as we do the scriptural teachings in this regard, to petition the Government to exempt from compulsory military service, either in the Army or Navy, every member of the Church of Christ. Therefore, I have asked our papers to publish this with the request that every congregation of the Church of Christ send a petition to the President of the United States asking that such exemption be granted on behalf of our people.

I suggest that the following petition, or some similar one, be sent to the President by each congregation of the Church of Christ, and that this action be taken immediately. I would also suggest that a copy of same be sent to your congressman and senator representing you in the United States Congress.

LETTER TO THE PRESIDENT:

President Woodrow Wilson,
Washington, D. C.

Most Esteemed Sir:

We as a religious body of people, known as the Church of Christ, honor and respect the flag of our country and are truly thankful for the liberty we have under it, in being permitted to worship God in the way we believe to be right, but we would respectfully represent to you that we cannot conscientiously take up arms to kill our fellow man without violating the most sacred tenets of our holy religion.

We, therefore, most earnestly petition and pray that every member of the Church of Christ be exempted from compulsory military service in the Army or Navy of the United States, and that we be permitted to continue to worship God in the way that we believe to be right.

The writer of this article would be pleased to hear from each congregation that takes action in this matter, as I have been informed that an action of this kind will exempt our people from compulsory military service, as this is antagonistic to our religious belief.

Elk City, Okla.

The above article from Brother Jernigan is timely. We gladly give it space, with our hearty endorsement, and insist that the churches of Christ throughout the United States give this matter their immediate attention—CLARENCE TEURMAN.

A wild crab tree is an apple tree, to be sure, but without engrafting into it the same nature, how long must you prune it and cultivate it and enrich its soil, for it to bear the golden pippin? The moral man out of Christ.—A. E.

THOUGHTS ON LOVE.

BY SAM H. CHAMPIE.

The world in general has false ideas of the real nature of love as it has false ideas of most every other Bible theme. The world and worldly Christians too often mistake the profession of the thing for the thing itself. In this short article I want to attack this false idea of love from a Bible standpoint, touching the subject in five phases of its manifestation.

First, God's love for man. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 Jno. 4:10. God saw the lost and ruined condition of the human race; it was within his power to lend them sufficient aid; two apparent courses were open. He could have sent cherub, seraph, angel, priest and prophet into the world proclaiming his love for man, and his commiseration for his awful ruin, and stopped with that. Or he could send them with messages of sympathy the help they so sorely needed. He chose the latter course. John says this was love; the other would not, could not have been love.

Man's love for God. "For this is the love of God, that we keep his commandments." 1 Jno. 5:3. "If a man love me, he will keep my word." Jno. 14:23. Here inspiration places human love for God on one plain, clear, unmistakable basis. Any other prayer, profession, protestation or sacrifice, though it come in all the tongues of men and angels, and though it represent the consummation of earthly wisdom, and though it give all its possessions to the poor, and its body to the torch, will not, cannot be recognized as love by God if it fall short of a determined, consecrated, continuous effort to keep all his commandments. Not those that cry Lord, Lord, but those that do the will enter in. To do these commandments it is first necessary to carefully learn them, and then it is necessary to keep them always in mind.

The love of brethren. "Hereby we know that we love the children of God, when we love God, and do his commandments." 1 Jno. 5:2. To say that we love the children of God on any other basis is to proclaim God a liar. To know that we are doing the commandments of God we must first know that we know the commandments of God, and know that we are doing them we do not know whether we are spiritually alive or dead. Brethren who wound and harass and offend the consciences of other brethren do not the commandments of God, and do not walk in love. Rom. 14:15. Such brethren would do well to say less about love, and do more of God's commands.

The parents' love. "Ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord." Eph. 6:4. No matter how much the Christian parent may fondle, caress and cherish his children; no matter how many and how varied the gifts and pleasures he may give them, if he neglects to diligently provide for their eternal welfare he does not really love them. No doubt many a child of Christian parents will rise up in the judgment and bring the heartrending

charge: "If you had loved me you would have used all diligence and all patience to teach me when my mind was young and tender, and my heart open to your instruction, and I should have avoided the terrible and eternal ruin that has come upon me for want of your teaching and your love."

The Christian's love for man. "But I say unto you that hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." Lk. 6:27, 28. In an honest endeavor to obey these admonitions it might be wise and safe to take them up in reverse order: First, truly pray for the one who has misused us; ask God's blessing upon him, and that we might have the privilege of conveying the blessing; then watch for the opportunity to do him good, which is sure to come; and by this means we most easily learn to love our enemy. By first willing him good, and then resolutely doing him good we come to seek his good, and this is the highest and truest form of love. This is much nobler and more effective than that superficial puppy-love that professes much, but does nothing. True love blesses him that gives and him that takes. It aims at nothing less than the greatest good of the object loved.

FROM BROTHER LIGON.

Supposing that the readers of the A. W. would like to hear from me and my work, I shall take time to give an outline of the work here in "The Strip," and from this you can see that I have not been idle by any means.

I returned to this country the first of the year, and have been teaching the Bible two nights here at Forgan, and two nights out at Mount Olive school house. This work became very interesting to all who came, and we feel that much good was the result.

I have held a few days' meeting at Valley Center and Mount Olive school houses. At Mount Olive, we have a faithful little band of brethren, and their hearts are in the work here; but at the other places, we have no brethren at all. I had good crowds there, however, till I told them the reason I did not use the organ. When I did this, some of them went into religious fits. Fits, as a rule, are very hard to cure, but religious fits are indeed extremely hard to manage, and in their worst form, they are rarely ever cured at all. When you find a case stricken with "One church is as good as another," or "Salvation is not in the church," or even "Just so one is honest he is alright," you will find out soon that it is a case of religious fits in their worst form. I am to begin a meeting at Happy school house April the 14th. I am doing all I can to teach the word of the Lord to these people. My headquarters while in this country is Forgan, Okla. Brethren, pray for me that I may do much good sounding out the word.

Love to all the saints.

D. S. LIGON.

Brother Ligon's report reached our office too late for our April issue.

Want you lend your aid by inducing your friends to take THE APOSTOLIC WAY?

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WATCH.

BY G. A. TROTT.

"Eternal vigilance is the price of liberty," is as true in the spiritual world as in the physical world. Jesus implied as much when he commanded his disciples to "watch and pray," and the many admonitions of the apostles along the same line impress the lesson upon every thoughtful mind.

Constant must be the watchfulness of him who would stand fast in the liberty wherewith Christ has made us free, and our watchfulness must be directed to many different points of the spiritual compass. Some neglect the needful introspection that will apprise them of their own shortcomings in the intentness of their search after the faults of others. Some, while eagerly watching the results of their efforts for the salvation of others, forget to exercise the caution they should in regard to the methods they are using to accomplish that most desirable object. That no point may be left unguarded against the attacks of satan, our vigilance should be directed to every avenue by which he might gain an entrance into the camp. When Paul said "watch ye, stand fast," he undoubtedly meant that we could not stand fast unless we watched. It is by watchfulness and prayer only, that we may hope to escape the fowler's snare and wing our flight at last to the glorious home of the blest. The elders must watch for the souls of those over whom the Holy Spirit has made them overseers, and are warned in Heb. 13:17 that they will have to give an account for them. If those who hold this most important and responsible relation to the church of God, fully realized this, as they should, we would find fewer flocks in the care of hirelings—fewer in sheep's clothing wasting and devouring the flocks. Habakkuk of old said: "I will stand upon my watch, and set me upon the tower, and, will watch to see what he will say unto me, and what I shall answer when I am approved." We have no more urgent need to-day than to watch to see what the Lord has to say to us. Too few are as careful as those noble souls of Berea, constantly trying, not only the doctrines preached, to them, but the methods by

which they are asked to accomplish the Lord's work, by the infallible touchstone of the inspired word.

I have no intention of writing at length upon this subject, but have written merely to arrest the attention of the careless and awaken them to the danger of any relaxation of their vigilance, lest their feet stray into forbidden paths and their souls be lost, nor through rebellion but through heedlessness, for you may be assured the one may prove to be as fatal as the other.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Revelation 16:15.

THE SCHEME OF REDEMPTION.

ETERNAL LIFE.

BY N. L. CLARK.

A redemption from sin for man that should stop short of giving man eternal life would be worth very little to him. "The wages of sin is death."—eternal banishment from the presence of God. To deliver man from sin is, therefore, to rescue him from the penalty of sin, hence to give him the only thing that can take the place of eternal death, viz: eternal life. Death does not mean utter extinction of conscious being, neither does life mean simply conscious existence. Did conscious existence alone constitute life, the devils would have life, yea, eternal life at that. See on this point 1 Tim. 5:6; Ephes. 2:1, 2; Rev. 20:10.

What is death? In Ephes. 2:1, we read, "You hath he quickened, who were dead in trespasses and sins." Referring again to this period of death in their past lives, in the 12th verse of the same chapter Paul says, "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." This clearly teaches that to be with ut hope and without God in the world was to be "dead in trespasses and sins." Again, in 2 Thess. 1:9, Paul describing the punishment of the wicked after physical death says, "Who shall be punished with everlasting destruction, from the presence of God, and from the glory of his power." This is what John in Rev. 21:3 calls "the second death."

From these scriptures it may be clearly seen that separation from God of the spirit of man is called death. It is the spirit that enables the body to enjoy what we call physical life. When the spirit is separated from the body we say the body is dead. Is the departed spirit dead? I answer this depends upon its relationship to God before it left the body. If with reference to God's kingdom the spirit in question was in this life dead in sins, the mere fact of its having left the body has not changed this relationship; hence, it is still dead, separated from God. If the spirit in the body was found by physical death serving God its union with God was not broken when it quit its earthly mansion. Of such a spirit Jesus said to the bereaved Martha; "And whosoever liveth and believeth in me shall never die. Believest thou this?" Jesus could not have referred to temporal life for faith in

him has never saved from physical death a single person. On the contrary faithfulness to him has brought physical death to many. He certainly had in mind the spirit, the inner man.

This brings us face to face with a very interesting subject over which fierce controversy has often been waged. When does eternal life begin in man? Does he possess it in this life or is it reserved for the life to come? On these questions able and sincere brethren are divided. Hence, I cannot possibly agree with all. With the hope of doing some good I shall briefly give my views on these questions.

First—I do not believe that eternal life and remission of sins are the same thing. Baptism is for the remission of sins. I have never been able to find any reason for believing that a sinner receives eternal life in baptism. We are said to be buried in baptism into death, but the context shows this to be Christ's death. Bury was not meant to kill us but to bury the already dead. Something crucified us and killed us before burial—killed us to the service of sin. What was it? The sword of the Spirit, the word of God. Now, that which cut me loose from the service of satan at the same time turned me into the service of God. When I ceased to believe satan I at once began to believe God. To my mind, between these two states of belief there is no neutral ground. Neither did any man ever believe God and satan at the same time.

In the next place, I believe firmly in using Bible terms when speaking of spiritual things. Hence, I reject the term "spiritual life," so popular with many brethren. I have not found this term in the Bible. I formerly used it quite frequently to designate the life now possessed by the Christian. But I have since rejected it because neither Jesus nor the apostles ever used it. In speaking of the believer Jesus often said he had life or eternal life. (Jno. 6:47, etc.)

Jesus ascribed this life to the believer. I was once debating with a man on the possibility of apostasy. He made the usual flourish over "He that believeth on the Son hath eternal life." In reply I challenged him to produce a passage which says, "He that has believed has eternal life." Of course, he did not produce it. The truth is, Jesus attributed eternal life to a certain character, viz: The one who believes, is now believing. Of this character John declares that he is begotten of God." (1 Jno. 5:1, R. V.) He is in such relationship with God that he is declared to be God's begotten child. Is he in possession of life? To be sure, else the apostle used a figure wholly unsuited to his meaning.

In what sense does the believer possess eternal life? Perhaps we will be better able to answer this question if we give attention to Christ's use of the term, "eternal, or everlasting life." In his conversation with the Samaritan woman Jesus said, "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (Jno. 4:13, 14.) Here the Saviour drew a contrast between water that

supports temporal life and that which supports perpetual, or eternal life. This "living water" is certainly the wisdom that comes from Christ's word. In John, 6th chapter, we have the same lesson under a slightly different figure. In verse 27 Jesus says to the people, "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." In verse 35 we read, "And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Temporal life is supported by food that must be continually eaten. Such food supplies the demands of the system for only a few hours. Then it must be taken again or life becomes extinct. Not so with the word of God as a food. The same word once believed, thus received by the Spirit, is sufficient to sustain the new life forever. We may, to be sure, lose this word from the Spirit and thus fall into unbelief and be lost; but unlike temporal food we do not daily CONSUME a new supply of what is merely the SAME KIND of food. The SAME identical food for the soul maintains life ETERNALLY.

In Jno. 6:21 we read, "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I shall give for the life of the world." Verse 54 says, "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." These declarations puzzled both the Jews and the disciples. To relieve their minds Jesus said, "It is the spirit that quickeneth (giveth life); the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." (Jno. 6:63.) This he said to show his hearers that he had not meant they should literally eat his flesh, but that he spoke of their eating so to speak, his words.

From these passages I gather the doctrine that the man who feeds upon the words of God till he becomes a BELIEVER has ETERNAL life as long as he BELIEVES. This life is ETERNAL as opposed to the TEMPORAL life supported by PHYSICAL food. It is eternal because produced and maintained by eternal, unchangeable food. It is eternal because it is a union of the soul with God that is to have no interruption at physical death. Adam in Eden had the tree of life, hence enjoyed a state that would have been eternal in its blessings had he not forfeited his right to the tree of life by sin. Just so the believer in Christ enjoys a spiritual union with God that will be eternal unless he by disbelief breaks the bond of this union.

In such passages as Mark 10:30; Matt. 25:46; I Tim. 6:12, "eternal life" clearly includes the redemption of the body. In Rom. 2:7 eternal life is said to be given in the world to come to those who have here sought glory, honor, immortality (incorruptibility). Do we seek for three things here and get one entirely different thing over yonder? Of course not. I conclude, then, that glory, honor and incorruptibility are the elements of eternal life as we shall receive it in the world to come.

Other things might be said on this subject, but I trust the careful reader will understand what I have written.

THEIRS AND OURS.

BY J. R. JONES.

In the Patriarchal and Jewish ages, figures, shadows, or types, abounded. In this age, the substance, or anti-type, is found. Then there were typical persons, typical animals, typical buildings, typical events, typical things. Adam, Moses, Aaron, David and others, were typical persons. The paschal lamb and scapegoat were typical animals. The tabernacle and temple were typical buildings. The salvation of eight souls by water and the deliverance of the Israelites from Egyptian bondage, were typical events. The bread from heaven the Jews ate in the wilderness and the rock smitten by Moses, were typical things.

In the scriptures, the name of the type is sometimes given to the anti-type, and the name of the anti-type is sometimes given to the type. When this is done the two go by a common name. Hence we can say, they had their Adam, we have ours; they had their lamb, we have ours; they had their bread from heaven, we have ours; they had their smitten rock, we have ours; they had their throne of David, we have ours; they had their tabernacle of David, we have ours; they had their passover, we have ours—list: "For Christ our passover has been sacrificed for us." When Paul says our passover, it implies others had a passover, and we know that is true. Then they had theirs, we have ours; and so of all the things named above.

There are thousands of people blind to these plain facts. They think Christ can not "sit on the throne of David" without coming again and taking it in Jerusalem; that we can not have the re-built tabernacle of David without restoring again the old kingdom to Israel. There would be just as much sense in saying because Christ is called a lamb, a rock, and bread, that he is those old literal things they had away back yonder.

CHRIST'S THRONE.

BY J. R. JONES.

In the March issue of the A. W. we find the following: "Jesus is now on the Father's throne and he will not sit on his own throne until the millennium begins."

The above is from the pen of an able brother, and one, too, whom I have heretofore held in high esteem.

In Zech. 6:13, we read: "He shall sit and rule on his throne." Here the pronouns he and his refer to Jesus, reading "his throne." But let us read on, "And he shall be a priest on his throne." Now, he shall be a priest on his throne; but he is a priest now; therefore he is on his throne now. The brother says he is on his Father's, not on his own. In Rev. 22:1, is this: "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." The throne both God's and Christ's. If there is, consequently, a kingdom, the same must be true of it. We read, "hath no inheritance in the kingdom of Christ and of God." Kingdom, singular, of Christ and of God.

Jesus, addressing his Father and speaking

of the apostles, said, "Thine they were, and thou gavest them me." Did they, then, belong to both? Jesus added, "And all mine are thine, and thine are mine." The Father gave Jesus words; he could, therefore, have said, "Thine they were, and thou gavest them me." "And all mine are thine, and thine are mine."

An angel said: "The Lord God shall give unto him the throne." He did it so Jesus could say, "Thine it was, and thou gavest me; and all mine are thine, and thine are mine."

The brother knows that the apostles, the words, the doctrine, the kingdom, the church—all of them, are both God's and Christ's. But he does not know that the throne belongs to them both! He knows, I suppose, that Jesus is priest on some throne. It maybe that he, Christadelphian like, expects Jesus to come and take David's throne and be a priest on that here on earth, notwithstanding Paul said "if he were on earth, he should not be a priest."

THE PLAN OF SALVATION.

BY H. C. HARPER.
(NUMBER IV.)

Continued from February issue.)

Mr. Vanzandt says: "Because Ananias said to Paul: 'Arise and be baptised, and wash away thy sins,' it is claimed that our sins are never really forgiven until the act of baptism."

Well, if there is dependence to be placed in the testimony of the Spirit, this "claim" is certainly correct. And Christ himself testifies to the truthfulness of this "claim" for he says: "Preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mk. 16:15,16). And how does Mr. Vanzandt meet it? He says: "I repeat, that inasmuch as baptism is the last of the series of acts required in accepting and confessing Jesus, it properly includes the whole of the list, when it is only a public testimony that we have accepted Jesus as our personal Saviour."

Now, since baptism is the "last" of the series of acts required in accepting Jesus, it is one of the series of acts required in accepting Jesus, according to his own admission. And since baptism is one of the series of acts required in "accepting" Jesus, how can the statement be true that "It is only a public testimony that we have accepted Jesus as our personal Saviour?" It is not true. No act can be "required in accepting Jesus" and yet be "only a public testimony that we have accepted Jesus." Never! The testimony of the Spirit abundantly sustains the statement that baptism is the last of the series of acts required in accepting Jesus as our personal Saviour; but for the statement that baptism is only a public testimony that we have accepted Jesus as our personal Saviour, we have nothing but the ipse dixit of Mr. Vanzandt.

But he says: "Baptism is sometimes spoken of as doing the work of the whole list." True, if he means that baptism is the only condition of salvation sometimes mentioned in a given passage of scripture. And he might have referred us to Acts 22:16; 1 Pet. 3:21; Gal. 3:27. And he might have told

that "repentance" is "sometimes spoken of as doing the work of the whole list," as Acts 11:18; Acts 17:3 and other texts show. And he might have said the same thing of "faith," as Acts 15:9; Acts 16:31 and other texts show.

Using Mr. Vanzandt's logic (?), Mr. A says "baptism doth also now save us," and he forthwith builds up a theory of salvation by "baptism only." Mr. B says "repentance unto life" is taught in the Bible, and he sets forth a theory of salvation by "repentance only." Mr. Vanzandt says, "Unless there are conditions that must be met before we can exercise faith, it is the ONLY condition of becoming a Christian."

But any honest soul can see that these are all in "the series of acts required in accepting Jesus as our personal Saviour," that is, they are all divinely stipulated conditions of salvation from sins. And the same logic (?) that cuts out one as a condition of salvation will cut out any other one!

When Naaman was commanded to dip (baptize—Greek Tr.), he staggered not at the promise of God through unbelief, but "dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." II Kings 5:14. One dip was as essential as another. The water did not cleanse his leprosy; neither did the faith that took him into the water do so; but when he complied with the conditions stipulated for cleansing (staggered not at the promise of God), God cleansed him.

The blood of Jesus is the procuring cause of our salvation, from sins: it is that which purchases our release (redemption, Eph. 1:7); and you cannot make blood out of faith any more than you can make blood out of repentance or baptism. However, salvation from sin is conditional, and while no divine condition can be given a purchasing value, yet every such condition is essential. And Naaman could as logically have hoped for relief from his leprosy while leaving out one of the divinely stipulated conditions, as any one now can hope for salvation from sins while leaving out one of the God-given conditions. Yes, indeed, and here is where Satan may rob many a soul of "a crown of righteousness." II Tim. 4:8. Better not become wise "above that which is written." I Cor. 4:6.

If baptism is not essential to salvation, the Holy Spirit never would have said to those distressed by sin who asked, "What shall we do?"—"Repent, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." Acts 2:38. What did the Spirit tell them to do—to do "unto the remission of your sins?" He said, "Repent and be baptized," clearly showing that when these conditions were complied with, "remission of sins" would be granted. The same reasoning that proves these people received "remission of sins" before baptism, proves that they received "remission of sins" before repentance! Did the Spirit tell these sick souls to "repent, and be baptized" "because of," or "on account of," or "to declare" the remission of sins, a remission they had not yet received? He did not: They were

told to "repent, and be baptized in the name of Jesus Christ"—unto the same end: "the remission of sins." "Then they that gladly received his word were baptized." Acts 2:41. And now having received the remission of sins, the next verse says: "They continued steadfastly in the apostles' teaching and fellowship, and in the breaking of bread, and the prayers." They thus receive the "teaching" after their baptism, as commanded by Christ (Matt. 28:20), and begin, after their baptism, to "walk in newness of life." Rom. 6:4. When they "obeyed" in being "buried by baptism," then they were "made free from sin." Rom. 6:4, 17, 18. Then they were "born again." John 3:5. Then they were "forgiven." Col. 2:12, 13. Then they became "children of God." Gal. 3:26, 27. Then they were granted "the remission of sins." Acts 2:38. And Jesus says they were "saved" then (Mark 16:16), and I believe Jesus.

And now to Acts 22:16. If baptism is not essential to salvation, Paul never would have been commanded—"Arise, and go into the city, and it shall be told thee what thou must do," when he asked, "What wilt thou have me to do?" Acts 9:6. Never! He is there to be told what he must do—something that is essential, if you please. And what was he told to do? Ananias said to him: "And now why tarriest thou? Arise [as he had done to come into the city] and be baptized and wash away thy sins." Acts 22:16.

There can be no question with any honest soul that "wash away thy sins" (Acts 22:16); "unto the remission of your sins" (Acts 2:38); "that your sins may be blotted out" (Acts 3:16); and "shall be saved" (Mk. 16:16), all refer to the same thing; namely, the forgiveness of sins. And Dr. Hackett (Baptist) comments on the clause "and wash away thy sins," saying: "This clause states the result of baptism in language derived from the nature of that ordinance. It answers to 'for the remission of sins' in Acts 2:38, that is, submit to the rite in order to be forgiven." (See his commentary on Acts.)

Never was comment more justly and truly made. Look this case squarely in the face now. Paul had to go into the city to learn what he "must do." There he remained for three days in great agony, smitten in conscience, not knowing what he "must do." He tasted no food. But when Ananias came and told him what he "must do," and he obeyed in being baptized, relief came, his conscience became "good" ("Baptism doth also now save us, not the putting away of the filth of the flesh, but the seeking of a good conscience toward God, by the resurrection of Jesus Christ"—I Pet. 3:21), and now he takes food and is strengthened.

This is too plain to be misunderstood by those who want the truth. It clearly shows that baptism is essential to salvation.

(To be continued.)

SOME QUESTIONS FOR THOSE WHO ADVOCATE CLASS DIVISIONS.

BY FRED MILLER.

1. Does it take classes to make an apostolic church?
2. Do you deny that a church that does

not have classes is not an apostolic church?

3. If you will not, don't you admit that we who oppose classes are apostolic, seeing there is but the one apostolic church?

4. If you have got to divide your congregation at the ten o'clock hour, in order to teach them the scriptures, would you not have to do the same at the eleven o'clock hour, seeing you have the same audience?

5. Does not Heb. 5:14 teach that strong meat is both good and evil?

6. What is there about the scriptures to discern that is evil?

7. If milk is the simple things of the gospel, what is a man going to become of full age on?

8. Could he become of full age on milk if it is the simple things of the gospel?

9. Does not the word "milk" come from gala, and mean "sincere word of righteousness?"

10. Does not the word of righteousness include all of God's word?

11. If meat is the higher things of the gospel, why did the apostle tell the Corinthian brethren that he would not feed them with strong meat and then go ahead and teach them some of the hardest things to understand in the Bible?

12. Did Christ and his apostles have things decently and in order if they did not have classes?

13. Have those who oppose classes departed from the faith?

14. Paul said: "For we are his workmanship created in Christ Jesus unto good works, which God hath ordained that we should walk in them" (Eph. 2:10). But when did God ordain the class system?

15. Jesus said: "Every plant which my heavenly Father hath not planted shall be rooted up" (Matt.). When has the heavenly Father planted the class system for the teaching of his Word?

16. Did not Paul declare the whole counsel of God? Acts 20:27.

17. Has not God given us all things that pertain to life and godliness? 1 Pet. 1:2, 3. If so, when did he give us classes?

18. Are not we forbidden to go beyond that which is written? 1 Cor. 4:6, R. V. Where is there anything written about classes?

19. Titus was left in Crete to set in order the things that were wanting (Titus 1:5). Did he set classes in the church.

20. Jude says: Earnestly contend for the faith once delivered unto the saints. If classes be of faith, why did the early Christians not contend for them?

21. If you cannot give precept or example for dividing a congregation into classes to teach them the scriptures, how can you stand in the pulpit and condemn religious denominations for practicing things without precept or example?

22. Where do you get your scripture to withdraw from brethren who oppose classes and at the same time admit that they will get to heaven without classes? Where do you get authority for this unwritten human creed, anyway?

I have only been in the church about six years, but come on with your strong meat, which is both good and evil. I demand the scripture on these questions.

Searsboro, Iowa.

WHAT OTHERS SAY OF THE WAY.

FROM PORTLAND, TENN.

"HOT SHOT" REVIEWED

The following statements, taken from the many letters received from friends in different parts of the country indicate the favor with which THE APOSTOLIC WAY is being received. We appreciate the help of all in their effort to get new subscribers.

"I have been watching the success of the paper with much gratification. I shall use my influence with the brethren where I go to get them to read the A. W."—W. G. Tucker, Arkansas.

"I like the paper very much. It is clean, and earnestly contends for the faith once for all delivered to the saints."—Garfield Riggs, Pa.

"I am going to hold some mission meetings before long and I will try and get some subs for your paper, for I think it is the best paper in the brotherhood, and I speak a good word for it wherever I go. Stay with the word and knock out all isms."—Wm. H. Purlee, Indiana.

"I will do all I can for the Apostolic Way, as I think it the best paper in the brotherhood."—G. N. Deck, Texas.

"It has the true ring, and we appreciate it in these degenerate days."—J. D. Owens, Texas.

"Dear Bro. Teurman: I enclose check for \$2.50. You will advance my subscription and use the balance as you see fit. Assuring you that we appreciate the efforts you are making and mean to help you more, I am sincerely yours."—Dow Martin, Kansas.

"I surely do like your paper. I think it is destined to do a great work, and fill a long desired need. May God bless you in your work."—Ed S. Duncan, Texas.

"I heartily endorse The Apostolic Way. I think it is the best paper published by the brotherhood. May it continue to grow and sound out the Gospel in its purity, is my prayer."—Mrs. Nancy Robbins, Texas.

"I take several other papers published by our brethren, but they don't ring just right. Please find enclosed money order for \$5.00. This is to carry on The Apostolic Way."—Liberty Walters, New Mex.

"It seems to me every paper gets better. I think it the best paper I ever read."—Sarah E. Brown, Texas.

"I have been reading The Apostolic Way for about a year, and can say it is the closest all round paper I know of. We need more brethren to step out in defense of the truth. You will find enclosed \$1.50 for the paper to be sent to names following."—David Whitten, Texas.

"I am delighted to know that some of our brethren are not afraid to contend for the whole truth. So hit the mark. Hue to the line. Let the chips fall where they may. This is no time for preachers to be going around preaching to suit the people for popularity and a little filthy lucre. So hurrah for the A. W."—J. A. Beddingfield, Texas.

"Brother Teurman, my spirit is quite well pleased with the effort to teach the apostolic way by you and other brethren."—James K. Smith, Indiana.

"I bid you God-speed in the good work you are doing, and will continue to get subscribers."—T. R. Bankhead, Texas.

Dear Brethren:

I enclose my check for eighty cents, for which you will please send me three copies of Pro and Con on the Sunday school question, and The Apostolic Way for a year. I received a copy of Pro and Con from you, but a good sister at Red Springs thought that she could do good with it, and so I gladly gave it to her. I want those that I am ordering now for brethren that will do good with them. I would be glad to send you a list of sub for the A. W., but the congregation here being digressive I don't think it worth while to name it to them. When I say digressive, I don't mean that they have an organ, but I do mean that they have a Sunday school, literature, women teachers, etc.

Now, ever since the days of the early reformation, our preachers everywhere they go have made it a point to impress the people with the thought that the Bible is a perfect guide, and as such, it thoroughly furnishes the man of God unto every good work, and that being supplied with so good a book our preachers have insisted that they are ready to point their finger at everything we teach and practice. Thomas Campbell has been quoted from Maine to California and from the Gulf to the Great Lakes as saying, "Where the Bible speaks, we speak; and where the Bible is silent, we are silent." And in line with the above principles, we have claimed to call Bible things by Bible names, and if a name be not found, to look with suspicion upon the thing. These rules of action have almost, if not quite, become our creed. Our preachers have stood by them and fought manfully for them, and in many instances they have served them well in putting the enemy to flight.

Now, does the so-called church of God stick to those principles in this age of the world? I think not. It seems that the things known to such men as Thomas Campbell and others, we have dropped; and the things unknown to them, we are fast picking up. I mean organs, Sunday schools, women teachers, hired preachers, societies, etc., etc.

Oh, for some good old time preachers that would speak where the Bible speaks and be silent where the Bible is silent, and call Bible things by Bible names. But, alas! we have but few such preachers now.

W. S. WOODCOCK.

"It was certainly permitted under the Old Covenant, but when Christ established the New Covenant and the apostles, guided by the Holy Spirit set in order the first congregations, they left the instrument out."—S. H. Hall.

Yes, and the same Book that shows they "left out" the instrument shows they "left out" the Sunday School.—H. C. Harper.

"Pro and Con" is a thirty-two page tract on the Sunday school question, by Dr. C. A. Trott and Prof. N. L. Clark. Send ten cents to this office and get a copy.

Send us three new subscribers and we will mail you the paper a year free.

BY WALTER MCMURRY.

(NUMBER XV.)

Q. 152. If there is no evidence in feeling, how is one to know that he loves God? I John 4:7.

A. "And this is love, that we walk after its commandments." II Ino. 6. Again: "For this is the love of God, that we keep his commandments." I John 5:3.

Q. 153. How do you know you love your wife?

A. Partly by being conscious of the state of my mind and partly by the way I conduct myself toward her. If I was to find myself disregarding her desires I would seriously doubt the sincerity of my love. I know she could never convince me that she loved me if she had no regard for my expressed will, as do many people who claim to be converted and have as their only evidence some supposed sight, sound or vague, variable feeling "better felt than told." Obedience is God's test both of love and faith in man.

Q. 154. Can one mourn without feeling? Matt. 5:4.

A. No; man is always conscious of the state of his mind.

Q. 155. Can one be meek without feeling? Matt. 5:5.

A. See answer No. 154.

Q. 156. Can one hunger and thirst after righteousness without feeling? Matt. 5:6.

A. See answer No. 154.

Q. 157. Can a man be saved who dies without being immersed in water?

A. See answer to No. 149.

Q. 158. What becomes of the unbaptized believer?

A. 158. I suppose they will all go to the place the Lord has, where the rulers who would not confess Christ went. See John 12:42-43; Mk. 8:38.

Q. 159. Do you believe that "He that believeth and is baptized SHALL be saved?" Mk. 16:16.

A. Yes, but I do not remember where inspiration wrote "shall" with large caps, but as you try to belittle the ordinance by assigning it an unnecessary place in the gospel, it is reasonable to suppose that you believe it a little different. To suit your theory, it ought to read: "He that is saved, SHALL believe and be baptized." Why not put the same interpretation on the word "shall" in Mk. 16:16 that God put on it in Jonah 3:4-10?

Q. 160. Do you believe that any baptized believers may go to hell?

A. No believer who perfects his faith and keeps it perfect (see James 2:22) will go to hell, but it is possible for one's faith to be overthrown (2 Tim. 2:18), and in that case he is no longer a believer.

Q. 161. Do people have eternal life in this world? John 3:14; 5:12-13.

A. No; not all of it, for the larger part of eternal life will be lived in eternity. We have life here and if it exists throughout eternity it is eternal, otherwise not.

Q. 162. Can a Methodist be saved in heaven, seeing they do not immerse?

A. I have yet to see the place in the

Bible where God has ever made either the Methodist, Presbyterian and Primitive Baptist any promise. I think you would all stand a better show of spending eternity in heaven if you would be just simply Christians.

Q. 163. Can a Presbyterian be saved in heaven, seeing they do not immerse? Q. 164. Can any Primitive Baptist be saved in heaven, seeing they do not immerse in order to the receiving of eternal life?

A. See answer to question 148.

Q. 165. Note. Either the editor of the printer jumped a cog here as the book contains no question numbered 165.

Q. 166. Does not your teaching involve the idea that no one can be saved but "me and my wife, my son John and his wife—us four and no more?"

A. My teaching involves the idea that responsible people who endeavor to the best of their ability to obey all God's commands will be saved. This many and no more of that class. This places the responsibility for every man's damnation where it belongs—on the one disobedient to God. But your doctrine places it on God, who could, but would not save a poor, helpless lost. Shame on you to thus misrepresent a sinner, thus making God take pleasure in the eternal damnation and suffering of the God of love, who loved so dearly as to give his son to die for sinners.

Questions for Primitive Baptist.

Q. 152. If feelings are controlled by the understanding, and one believes himself saved, would he not feel good?

Q. 153. If I fully believe that faith, repentance and baptism are the conditions upon which God grants remission of sins, and think I have complied with the conditions, would not I have good feelings equal to any Primitive Baptist's feelings? If not, why not?

Q. 154. Are there not other things besides salvation capable of making people feel good?

Q. 155. If good feelings do not come from a conscious knowledge, how is one to locate the cause of his feelings?

Q. 156. If one could not locate the cause of his good feelings, how could they be an evidence of one thing more than another?

Q. 157. Will not a falsehood firmly believed produce the same feelings as if the thing believed were a fact?

Q. 158. Does not divine faith always come by hearing the word of God?

Q. 159. Can anyone know the things of God only as he reveals them?

Q. 160. Where has God said he unconditionally ordained Eld. C. H. Cayce to eternal life?

Q. 161. If God hasn't said he ordained you to eternal life, why do you think he has?

Q. 162. May not all who believe on Christ and obey his commands have assurance of eternal life?

Q. 163. Can any have this assurance who do not believe in and obey him?

Q. 164. Do we not make our calling and election sure by the things we do in obedience to God?

Q. 165. Is either our call or election sure unless we obey God's commands?

Q. 166. Then "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the

whole duty of man." (Ecl. 12:13.) Will any who do this be lost in hell? If not, then why not teach all people thus to do, and secure themselves against the day of wrath?

This ends Bro. McMurry's reply to C. H. Cayce's questions. Brethren are requesting that this review of the Primitive Baptist faith be put in tract form. Bro. McMurry should be glad to comply with this request if there is sufficient demand to meet the expense of publishing. By all means, we think this review should be published for general distribution. Let all interested parties write Walter McMurry, Wedowee, Ala.—Clarence Teurman.

Bro. D. S. Ligon will be away from his work at Fargan, Okla., for two months. He is in a good meeting at Kendrick, Okla., with three baptisms to date. He goes to Hamlin, Caddo and Big Springs, Texas, for meetings.

J. W. Kelly, Ballinger, Texas, was in a good meeting at a mission near Eden, Texas, when last heard from.

L. G. Park is in a fine meeting at a mission point near his home (Council Hill, Okla.), with five baptisms, and the meeting will continue another week.

FROM HARPER, KANSAS.

Dear Bro. Teurman:

The new catalog of Harper College was received only a few days after the session closed. Several hundred copies have been mailed out and others are going daily to those desiring them. The catalog contains practically all the information necessary to a full understanding of the school and its work, and is free for the asking. To those not likely to call for a copy, a few general remarks may not be out of place.

Harper College is now two years old. The first session enrolled 48 students; the second 84. It was established by a group of local individuals, as such. These same individuals afterward endowed the school with a handsome fund, making it independent. No money has been, or will be, asked or received from any church. No

appeals are made through the papers. Its policy is to stand or fall on its own resources. It is able to maintain its present status with fewer than 50 students. It is the purpose of the authorities to turn to the students the advantages of this excellent financial condition. All surplus money will be used to decrease their expenses. The cost of board has already been made remarkably low. Good meals were furnished for less than \$11.00 per month throughout the past session. It is now believed that even this rate can be considerably reduced during next year. All this in spite of the high cost of living.

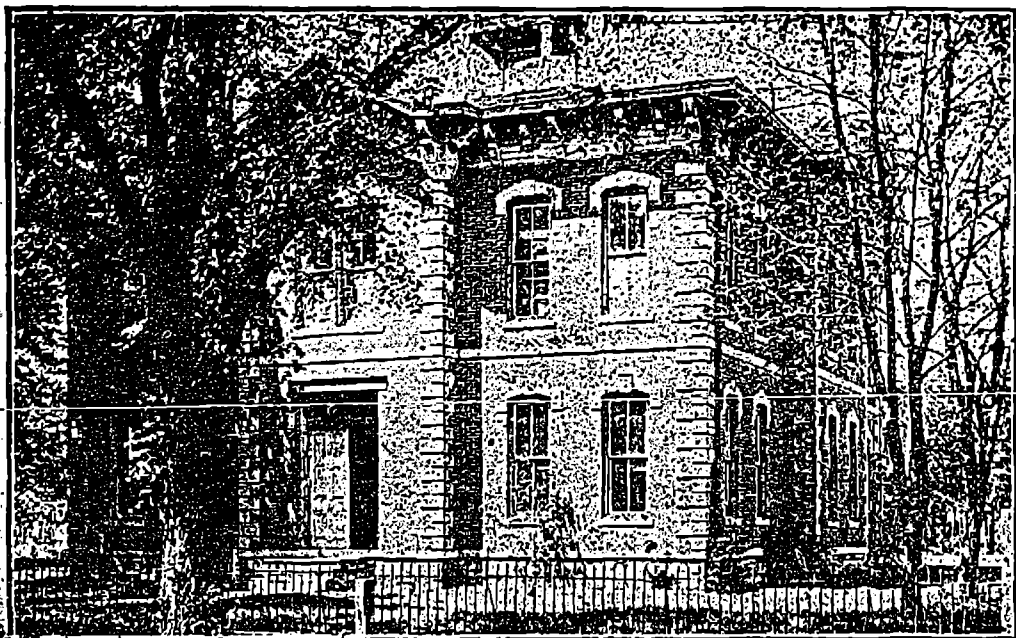
Harper College offers a reasonable literary course beginning with primary and extending through two years of college work. Excellent opportunity is given for the study of the Bible and Vocal Music. Specialists in Public Speaking, Art, and Instrumental Music provide amply for the desires of students in these lines.

Although the condition of our national affairs is extraordinary and no one can know what the future has in store, the outlook for the next session is not discouraging. Local conditions are very favorable and a considerable increase is expected in the number of boarding students. North Dakota, Nebraska, Illinois, Missouri, Kansas, Colorado, Oklahoma, Tennessee and Texas were represented last year. Crop conditions in this locality are among the best in the country. A fair wheat crop is now being harvested. Oats are fine and corn and hay are not below an average. Fruits and vegetables are unusually good. With these and some other material advantages, Harper College hopes to furnish through the world crisis opportunity for boys and girls, young men and young women to continue their literary pursuits and to enjoy daily study of the Bible. Every available bit of energy and influence will be employed to develop and establish characters such as the present crucial test is unable to move.

Read Bro. Hines' articles in F. F. on Higher Education in the issue of June 25.

Sincerely yours,

DOW MARTIN.



HARPER COLLEGE, HARPER, KANSAS

THE APOSTOLIC WAY

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

VOL. V. NO. III.]

UNION CITY, GEORGIA, OCTOBER, 1917.

[50. CENTS THE YEAR

THE PRIESTHOOD OF CHRIST.

BY N. L. CLARK.

I am requested to write an article or two on this interesting and important subject. For want of time to do so, I am asking Brother Teurman to reprint one or two articles on this subject that appeared over my name in the Firm Foundation several years ago. My study of the subject since I wrote these articles has only tended to confirm the conviction that I was correct in the positions then taken.

OUR HIGH PRIEST.

It is my purpose in this article to make clear several points of comparison among the priesthoods of Melchizedek, Aaron and Christ. In my last article I introduced this subject, calling attention to the fact that the author of Hebrews emphasizes the superiority of Christ's priesthood over those of Melchizedek and Aaron. The way in which he urges this point in his arguments will appear as we proceed. Let it be remembered, then, that among men there have been at least three distinct classes of high priests, corresponding in a general way to the three dispensations—Patriarchal, Jewish and Christian. The term "high priest" implies, or rather suggests, another class, or "low" priests. Whether such a distinction obtained in the days of Melchizedek I do not know. Hence it may not be proper in every sense to speak of him as a high priest. In his relationship to God, however, he seems to have fulfilled the same duties afterward incumbent upon a high priest. In the Jewish age, however, we find provision for two distinct orders of priests. The conditions of eligibility to this priesthood, the rites by which they were ordained to office, their peculiar garments, duties, etc., are all given in the book of Leviticus. Both the high priest and the ordinary priests under the law were descendants of the tribe of Levi (1 Chron. 6:1). Aaron and his sons were selected to minister in the priest's office. Hence we sometimes call this priesthood Aaronic, sometimes Levitical. In the present dispensation Christ is the High Priest and every Christian is a priest (1 Pet. 2:5; Rev. 1:6).

I shall now proceed to a brief discussion of several points of comparison among the priesthoods of Melchizedek, Aaron and Christ. In some of these points two or all of them will be found alike. In other particulars differences will appear. In all of them Christ will appear far superior to either Melchizedek or Aaron. In fact, to make this thought clear was the evident purpose of the Spirit in giving us the great lessons on this subject found in the epistle to the Hebrews.

First, I shall mention briefly those respects in which two or all of these priesthoods are alike. All were divine arrange-

ments whereby man could meet God. The High Priest of each order was called to his office by God. All offered sacrifices to God. Each had a definite place where he presented his offerings to God. (This was true of Aaron and Christ and probably also of Melchizedek.)

Melchizedek and Aaron were alike in that they were both only men, entirely human. They were alike in that as men they were "compassed with infirmity." This required them to offer sacrifice for themselves as well as for the people. Finally, they were alike in that they both received tithes of material things from others.

Melchizedek was, in an important sense, the type of Christ as High Priest. As such (Concluded on last page.)



Wm. GUY ASHLEY, Malakoff, Texas.

Wm. Guy Ashley is unexcelled among our young preachers and it gives me great pleasure to say, from my own personal knowledge of him, that he is absolutely faithful to the word of God in both his preaching and practice. He was born in Navarro County, Texas, near Powell, April 15, 1894; obeyed the gospel at the age of fifteen and began preaching at the age of seventeen, his field of labor, up to the present time, having been in Texas and Oklahoma. During this time Brother Ashley has held four oral debates and I unhesitatingly recommend him wherever a faithful preacher of the gospel is needed, as one who is amply able to deliver the divine message or defend its precious truths against gainsayers.—G. A. Trott.

"Please find inclosed check for \$1.00, for which enter my subscription to THE APOSTOLIC WAY for two years. I saw a copy today and think it a fine paper."—B. A. S.

Quite a number, like this Brother, are subscribing for two years. This is a convenient policy for those who can spare the money, and it would materially aid us.

THE SUNDAY SCHOOL IS NOT IN THE WORD.

BY J. P. WATSON.

Brother J. D. Walling, reasoning on the church question in "The Gospel Way," issue for June, 1917, says:

"The word of God is the true standard. The apostles of Christ were restricted to it alone."

He further says: "There should be no trouble in locating the church of Christ, it abides in the word of God."

Quoting L. 6:7, Brother Walling continues, "There can nothing come from a seed that is not in it, before it is planted. We can, therefore, tell what the harvest will be before planting. That which was planted in the beginning was the word of God. Jesus said the seed is the word. We can, therefore, tell just what the word of God will produce before it is planted. There can, therefore, be nothing in the church which did not come from the seed, the word of God. Every thing that Christ is the author of is in his word. But there are no organs, or societies in the word. Christ, therefore, is not the author of them; they were not in the beginning. To put them in now would be insubordination, would be to say the church is imperfect, the ruler incompetent. But the church is perfect."

Brother Walling, I will now put the Sunday School in the same catalogue with the organ and the societies, and, adopting your logic, which is absolutely correct, I will exclude the Sunday School on the very same ground that you exclude the organ and the societies. "There can nothing come from a seed that is not in it, before it is planted." "The seed is the word of God."

The Sunday School is not in the "seed"—not in the "word of God;" therefore the Sunday School does not come from the word of God.

Again, "There can therefore be nothing in the church which did not come from the seed, the word of God." Correct, Brother Walling.

Now listen: The Sunday School "did not come from the seed, the word of God; therefore the Sunday School cannot be in the church (by the authority of Christ.)"

Once more: "Every thing that Christ is the author of is in his word." The Sunday School is not in his word; therefore Christ is not the author of the Sunday School. It was "not in the beginning. To put" it "in now would be insubordination, would be to say the church is imperfect, the Ruler incompetent."

The logical reasoning of Brother Walling in the above, is as applicable to the Sunday School question as it is to the organ and the societies.

The seed, the word of God, will no more produce the Sunday School than it will produce the organ and the societies.

DONATIONS FOR THE PAPER.

Neither is in the word; therefore, neither can come from the word. Neither of these were in the beginning.

If to put the organ and the societies in now be "insubordination," and amounts to the same as saying that "the church is imperfect" and Christ "incompetent;" then to put the Sunday School in now is also "insubordination," and amounts to the same as saying that "the church is imperfect" and Christ "incompetent."

Like the organ and the societies, the Sunday School is a wild "plant," the production of wild seed. It is included in the "Every plant, which my heavenly Father hath not planted, shall be rooted up." (Mat. 15:13.)

The Sunday School, together with the organ and all other societies not found in the seed, the word of God, is doomed, in the prophecy of Jesus here quoted, to utter destruction. Jesus prophetically declared that all these "shall be rooted up."

Many of us have the courage as authoritative agents of God to engage in rooting up the organ and the Missionary societies; but who will now summon the Christian courage to engage in the work of rooting up the Sunday School?

Why cultivate the one, and root up the others? How do we know that God is pleased with the one, and displeased with the others, since he has not given us any of them?

If the organ and the Missionary societies are to be tried by the Bible, and excluded because they are not in the "seed, the word of God," then the Sunday School is to be tried by the same Bible, and to be excluded also upon the very same ground; namely, because it is not in the "seed, the word of God."

The seeds of discord are not sown.

By those who take God's word alone;

The guilt here lies upon the man,
Who advocates a human plan.

Cookville, Tenn.

AMONG THE BRETHREN.

BY CLARENCE TEURMAN.

Saturday, before the third Lord's day in September, I left home for an extended trip in the southern part of the State.

My first stop was with the brethren at Hardies Chapel, near Gordon, where good congregations greeted me for three addresses. This was my first visit there. The brethren treated me nicely, and I enjoyed my stay with them. Brother Morgan H. Carter preaches for them. The church hasn't a large membership, but most of them seem to be faithful and attentive. I was glad to learn that they have no Sunday School. I was told that they have, at times, had a Sunday school, but have discarded it. I also learned that Brother S. H. Hall visited them a few weeks ago and made an effort to show that we should have women teachers in the assembly. And the same week I was there, Brother Cameron, Largo, Fla., came in right behind me and preached the necessity for class divisions in teaching the assembly. It is perfectly alright (?) for these brethren to advocate

such things, even if it should bring division where peace and harmony prevail! But if I had said one word against the Sunday school and women teachers while at the above place, I should have been considered very disorderly by the above preachers, and; doubtless would have been "branded" as a troublesome "hobby rider" of the most dangerous type! I am glad to state that these innovations are being kept out of the church at Hardies Chapel, mainly through the faithful life and teaching of Brother Ira S. Valentine, who is one of the elders.

Lord's day afternoon, Brothers Lavender, his brother, Bros. Ira S. and James Valentine and myself went to Macon in Brother Lavender's car and heard Brother Carter preach and met a number of the Macon saints. I was also glad to meet my old friend, Bro. G. B. Dasher of Rincon, Ga., who is attending school at Macon.

After returning to Hardies Chapel and preaching at night, Monday morning Bro. Lavender took me to Gordon where I took the train for Scott, a small town some fifty miles south, and in a very prosperous farming section. Here I preached three nights to small crowds in the Baptist church making my home with Bro. J. W. Lamm and wife. Bro. Lamm and wife and Sister Mattie Welch, of Cullman, Ala., who is an aunt of Sister Lamm, and visiting them for a short while, are the only members of the church of Christ at Scott; and so far as we could learn, the only members in all that section of country. In all my travels, I have never met with three souls more faithful and more thoroughly wrapped up with the idea of building up pure Christianity, and they are willing to sacrifice much to do it. They worship in their own home every Lord's day. Where faithful brethren live, the cause is sure to prosper.

My next stop was at Rincon, twenty five miles north of Savannah, where I spent the fourth Lord's day with the Oak Grove church, six miles out from Rincon. We had dinner on the ground, with three services, and I enjoyed the day very much. I have held two meetings there since I have lived in Georgia, and it was a great treat to be with these good brethren again. I feel that I have some of the truest friends on earth there. The church is small, but stands strictly for the 'old paths'. Perfect harmony seems to prevail among them. They have resolved to do more toward helping to build up the work in other parts of the State another year.

After visiting two days among the Oak Grove brethren I left for home, returning via Scott and spending a night with Bro. Lamm; thence to Macon, where I stopped over between trains and met Bro. W. A. Cameron, and heard him deliver a splendid discourse on The Witness of the Spirit.

In all, I was away from home fourteen days. I found the people where I went enjoying great prosperity. The brethren gave me a good support, and I also rolled up a nice list of subscriptions for our paper. Fully a half dozen of the Oak Grove brethren paid up for two years in advance. The trip was very pleasant, and we hope that it may result in much good for the future welfare of the cause of Christ in this State.

It would seem that our September paper has aroused considerable interest among the paper's true friends, and we hope this interest may continue. Returns on subscriptions are better than for some months, and several have sent in donations to enable us to equip our office for better work.

Contributions are as follows: Liberty Walters, New Mex., \$5.00; church, South Otterwa, Ia., \$7.00; Hardy Bonebrake, Tex., \$7.00; collected by Bro. Ashley, \$15.00. A good friend in Atlanta, who asked that his name be withheld, who is an active worker in the Presbyterian church, recently handed me \$5.00 to be used toward paying for a gasoline engine to pull our press. Bro. J. R. Jones writes: "Inclosed you will find two dollars to help get out the Oct. issue."

It is needless to say that we greatly appreciate this help. Others write us that they intend to help, and no doubt there are still others who will fall in line and help.

I am to begin a meeting at Jellico, near Dothan, Ala., Oct. 14th, and shall be there about two weeks, then I shall return home and get out the paper for November and do some necessary work on our office building so as to make it sufficiently warm for printing in cold weather.

This is the season of the year when money is most plentiful in the South, and with a little effort many subscribers could be secured, and we assure all that their help in this way would mean much for the future good of the paper. The Apostolic Way has come to stay, and we shall take no steps and make no promises that we do not feel fully able to carry out. C. T.

BACK IN THE "STRIP."

After being away two months in Texas holding meetings, I am now back here in the "Strip," doing all I can to build up the cause of the Master in this part of the world. I was at Big Spring, Texas, last, and had a good meeting there. We have but few there, and they are all torn up because of the dry weather. I was asked to meet a Church of God man in debate there, and let several propositions signed up; and the preacher said he would look them over and write me. He has never done so yet, so I judge looking at the propositions was enough for him. I have just closed a meeting at Forgan, Okla., resulting in six baptisms. I am this week at Gray, where the digressives have the "ropes," and things going their way, but I have had fine hearings, and think opening to lead many into the right way. I am to begin at Mount Olive school house the second Sunday, to continue as long as good can be done.

Brethren, I am doing my best to preach the Word of the Lord, but, oh, I am so sad, and it seems I have more on me than I am able to bear. Wife not well, two of my boys in the army, hard times, and no money are pressing me down. I want to stay here till the first of the year, then I do not know what I will do. Pray for me and mine.
D. S. LIGON.
Morgan, Okla.

INSTRUMENTAL MUSIC IN THE CHURCH.

BY W. J. RICE.

(Synopsis of a sermon preached by Bro. R. F. Duckworth, by request, at Berea church, near Douglasville, Ga., recently.)

1. Bro. Duckworth began by showing that it was by faith that "Abel offered unto God a more excellent sacrifice than Cain," as stated by Paul in Heb. 11:4. That Abel was a keeper of sheep, a herdsman, and Cain a tiller of the ground. Cain brought of the fruit of the ground an offering unto the Lord, which was rejected, Abel brought of the firstlings of his flock, and the Lord accepted his offering. And since faith comes by hearing the word of God (Rom. 10:17), and Abel's offering was offered by faith, God of course had directed how the offering should be made, and Abel had made it accordingly. And while Cain had made an offering, it was not according to the word of God, hence not by faith, and therefore rejected.

2. He next showed how that God had a tabernacle built for the use of the Israelites in their worship in the wilderness, and how he gave specific instructions, even as to the arrangement of the furniture in that place of worship; yet there was no instrument in it, nor did Moses, their leader, tell the Israelites to use an instrument of any kind. That form of worship was to be observed till the end of the law, which was nailed to the cross of Calvary (Gal. 3:19).

3. He next took up the case of Uzza, and showed that God had ordained that the ark should be moved (handled) by priestly hands. But when they came to Nachon's threshing floor, Uzza, who was not a priest, "put forth his hand to the ark of God, and took hold of it; for the oxen shook it." That while Uzza in all good purpose did what he did, for the safety and protection of the ark, "the anger of the Lord was kindled against Uzza, and God smote him there for his error; and there he died by the ark." II Sam. 6:1-7. From this Bro. Duckworth showed the danger of doing things that we are not told to do. If God was this strict with Uzza, for an "error," how can we expect to escape condemnation for doing things we know we have no authority to do?

4. David said praise God with the organ, but he also said praise him with the trumpet, psaltry, timbrel, stringed instruments, and the dance. If it be right to use the organ, it is equally right, to use the other instruments and the dance; so our old brothers and sisters as well as young members must clear away the seats and learn to dance. Showing we must take all of David or no David. But God was not pleased with David's music, as shown by the prophet Amos, who declares a woe upon these who are at ease in Zion, and "chant to the sound of the viol, and invent to themselves instruments of music, like David." Amos 6:5: David was a man after God's own heart (Acts 13:22), as is claimed by those who use the organ, but it was because that when he learned that he was wrong he re-

mounted to give him instructions for making the tabernacle, a place of worship for the Israelites, he gave specific instructions how many pieces of furniture was to be put in the tabernacle and what kind; but the organ was not one of the pieces thus ordered, and was never used in the tabernacle.

6. The organ nor any other instrument was never used by Christ and his apostles; but we do find that they at one time "sang a hymn." And "At midnight Paul and Silas prayed and sang praises unto God." Acts 16:25.

7. The apostle tells us to "speak to ourselves in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord," as recorded in Eph. 5:19, and to "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. Had the Lord wanted us to use an instrument the inspired apostle surely would have said so in this connection when he was telling us what to do in the assembly. Then the apostle says we should sing and make melody in our hearts, not on an instrument. While we are commanded to sing, we are nowhere commanded to play. Music is an art combining tones to please the ear—not the Lord.

8. As to the origin of the use of instrumental music in the church, history informs us that it was first introduced in A. D., 666, in the time of Pope Vitalian the 1st, at Com-pigne. Hence it came from the Roman Catholic Church.

9. It is also a matter of history that no instrument was used in the church of Christ prior to A. D. 1850.

10. Bro. Duckworth closed with a strong appeal to all to take God's word just as it is as their guide, and showed the danger of not doing so by referring to 2nd Thess. 1:10, 11, where the apostle says men are to perish "because they receive not the love of the truth;" "And for this cause God shall send them strong delusions, that they should believe a lie; that they might be damned who believed not the truth."

I am sorry that I did not take notes, so that I could have given more minutely the arguments made and the conclusions reached by Bro. Duckworth in his sterling appeal to his hearers in behalf of divine revelation as a guide in all things we do religiously. Let us hope that those who have taken the awful risk of adding to the worship of God may see the danger of doing so and divest themselves not only of their Romish practice, but of all desire for things unknown to God's eternal truth. Sincerely,
114 E. Fair, Atlanta, Ga.

THE FIRST COMMANDMENT AND SECOND.

BY SAM H. CHAMPIE.

"And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is first of all? Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and

none other commandment greater than these." Lk. 12:28-31.

In the above statement Jesus without quibble, circumlocution or doubt tells all who want to know what the first duty of man is. There is also a second general obligation of man, but there is a first, and it is put first by Jesus because it was originally put first by God, and will stand first in all time and eternity. The first duty of man is to pay his tribute of worship and praise to his God and Father, and this with every faculty of his mental, moral and spiritual nature acting highly; fully and freely. When this is done there is time to consider the secondary and less important duties; but this must always stand first.

The religious world in general, as its custom is, disjoins, disarranges and transposes the holy things of God in every possible way, and so has generally come to the conclusion, and affirms it as a certain fact that he who loves his neighbor as himself has done all that really needs to be done. If he wants to show God additional courtesy by worshiping him in some way that pleases the worshiper's fancy it is generous of him, but really it is a work of supererogation. Many who claim to be followers of the apostles, and bona fide practitioners of New Testament teaching without human modification act as though they believed this latter proposition. I have known some preachers of the church of Christ who seemed to have gotten the second commandment first. I speak of preachers who are good men. A preacher who forsakes the worship of God on the first day of the week in order to preach the gospel to his neighbors is putting the second commandment ahead of the first. It would be safe for him to learn to worship God aright, and rightly divide his word, and then teach others. The disciple who forsakes the Lord's day worship to visit a sick friend that he might as easily visit any other hour of the week is tampering with the holy order of things in leaving off that which God says is most important in order to do that which is less important.

Let any community have one or two people in it who from the heart want and try to render obedience to the first commandment of all and there will be light there, and salt there that will have something to its praise and glory in the day of final reckoning. But any community can boast a few number who keep up pretty well with the second commandment; but of course that can save no one, for salvation is not of works; and how the world continues to be steeped in wickedness where such doctrine is relied on! And how the churches are going headlong after the world, flesh and devil because they put the second commandment above the first. In this I am considering only the very best of people in the classes I refer to. I do not contemplate those Christians who have never been able to find but one commandment, and that to be baptized.

If you want and expect your neighbors to save you in the world to come, neglect all else to serve them. But if you look to Jehovah God for your refuge in the time of mighty storm, see to it that you learn

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OUR CITIZENSHIP.

BY GEORGE DOUGLAS.

"For our citizenship is in heaven; whence, also we wait for a Savior, the Lord Jesus Christ." (Phil. 3:20, R. V.)

"For our conversation is in heaven from whence also we look for the Savior, the Lord Jesus Christ." (Ibid. A. V.)

"But we are citizens of heaven, whence, also, we earnestly expect the Savior, the Lord Jesus Christ." (Ibid. Living Oracles.)

"But the empire to which we belong is in Heaven; and it is from Heaven that we are eagerly looking for a Savior, the Lord Jesus Christ." (Ibid., Twentieth Century New Testament.)

"Of us for the commonwealth in heaven begins, out of which also a Savior we look for, the Lord Jesus Anointed." (Ibid. Emphatic Diaglott.)

I have given the different readings of this text for the thoughtful reader that he may see for himself how the same thought runs through them all, and that we are clearly within bounds when we affirm that the christian's citizenship is in heaven, and a Savior is there who will come later to this earth according to the expectation of the Apostle.

It is difficult to grasp the full force of all that is contained in this text; by reason of the things which have been taught us from our youth up. It is a fundamental teaching that the kingdom of Christ is a "spiritual kingdom," and that citizenship therein is of a spiritual nature, and that the kingdoms of this world are temporal and are designed to take charge of all our temporal affairs, and each respective kingdom operating in different spheres, for different purposes, yet acting harmoniously together, and any one could be a bona fide citizen of both.

This statement of the case has been current so long that it passes without question as being absolutely true, no one seeming to think it had its birth in the early days when

in the fourth century:

No trace of this teaching can be found in the New Testament scriptures, and no practice of it among christians before the great apostasy; therefore I conclude that it belongs to the apostasy, and its advocates today are that far apostate, no matter what creed they profess, or what name they wear.

The affirmative that the kingdom of Christ is a "spiritual" kingdom should be made with care; for no such qualifying term can be found in the apostolic writings; the kingdom of Christ is a stronger and more comprehensive term than the spiritual kingdom of Christ.

When we place a qualifying term before it, we weaken it that far, as we limit it to that sphere of action, and exclude it from all other spheres of action. That a limit can be set to the sphere of action of the kingdom of Christ I am slow to believe; and before I can believe it, divine testimony to this point must be produced; and so far I have failed to find any divine testimony in the case at all, so cannot believe it in the modern sense in which that word is used.

On the contrary, I find comprehensive testimony that the kingdom of Christ is not only "spiritual" in the proper use of that word, but it is also temporal, and everlasting, and heavenly, and perhaps other attributes of a far-reaching nature belong to it; but no one limits it to the exclusion of the others. I find upon examination that it is designed to take charge of man body, soul, and spirit, from his entrance in it, until his translation to the next world.

Faith, all comprehensive faith, takes hold of the entire intellectual man and brings every thought in subjection to Christ. Repentance turns from every evil work and power of darkness into the wondrous light of the gospel of Christ. Confession enthrones the Lord Jesus as supreme King and Lawgiver, thereby discarding all others forever.

Baptism crosses the line from the powers of darkness into the kingdom of His dear Son, lays hold on the promise of eternal life, and swings the whole man body, soul and spirit, into the service of the Christ, and completes his citizenship in heaven, from whence we look for the Savior, who shall change our vile bodies into the similitude of his own glorious body.

The kingdom of Christ is a complete kingdom with no room for a divided fealty with any other kingdom in all the universe.

Our citizenship is in heaven; the present headquarters of the kingdom. Our citizenship is in the kingdom, and the King and kingdom is in heaven. Here we are relatively speaking, on the frontiers of that kingdom. The kingdom of darkness surrounds us on all sides, its seductive and baleful influences assail us, the wiles of the devil are spread for our feet, and our only weapon of warfare is the sword of the spirit, which is the word of God.

True, the powers of darkness are ordained of God, ordained set apart for the punishment of evil doers and the praise of them that do well. They are a necessary

race; ordained; set apart, to do a violent and degrading work necessary to be done on account of sin and rebellion against righteousness, which the christian can not do without moral contamination. They are the vessels of dishonor in the great house of the universe, selected to do its scavenger work which the servants of the household can not do without dishonor and moral degradation.

But that pure and holy kingdom, reaching out into this world for a purified citizenship, until the nobleman who has gone into a far country to receive for himself a kingdom and return, shall come in its fullness and lighten the earth with its glory, that kingdom I say, with its perfect law of liberty and holy appointments, is absolutely incompatible with the human built kingdoms of this world, which at the best can only bite and devour one another in the vain and delusive hope that they can successfully keep each other in the paths of peace.

As long as we have citizenship in heaven we have no citizenship in the powers of this world, only subjects of them.

As long as we have citizenship in the powers of this world, we have no citizenship in heaven, for the laws and requirements of each are diametrically opposed to the other. This fact is patent to all unbiased observers, and it is an uncontrovertible fact that when they clash directly, the heavenly is set aside for the human and false reason assigned for so doing.

Brethren let me exhort you to separate yourselves from all human entanglement and serve the Lord with all lowliness and meekness of heart, walking in the footsteps of the Master that you may faithfully improve the pound he has committed unto our keeping.

Red Oak, Texas.

GREATER THINGS FOR GOD.

BY WALTER M' MURRY.

If we ever attain perfection it will be through accomplishing greater things for God, in faithful service to humanity as we labor with him for the regeneration of the world.

Doubtless, God could have exercised his sovereign power and banished evil forever from his kingdom; but instead of destroying the evil doers, he preferred to give them an exhibition of his love through the sacrifice of his son. As the death of Christ could not be a perpetual tragedy, exhibiting God's love to each member of Adam's family as they came on the stage of action, he ordained that this knowledge should reach them through the gospel, which Christ commanded his disciples to proclaim to every creature. Here is the God given opportunity for development in godliness as we sacrifice and labor, working with him in redeeming humanity from their bondage to sin. As long as selfishness governs, we are held in bondage by its fetters, which prevent us from exercising the seven cardinal graces as given in II Pet. 1:5-7. But as soon as the affections and lusts of the flesh are crucified, we have freedom to develop into full grown men and women in

the means God may intrust to our hands. As we labor, providing temporal things, heralding the gospel personally as we have opportunity, we become real helpers of God in his battle against sin.

Every moment we idle away, failing to acquire knowledge and temporal means calculated to fit us for greater things in the service of God, we do so at the peril of our souls and a retarding of the glorious appearing of the Son of God.

The Commission embraces in its provisions every rational human being, and puts the responsibility of its execution on each and every one of the people of God according to their ability. By a failure of the past generations to be entirely faithful to their trust, we are confronted with a world largely a stranger to God's goodness as exhibited in the gospel in its ancient simplicity. The question we must settle is: Are we going to be faithful to our trust and transmit to coming generations a rich legacy of great accomplishments in obedience to God? Or, are we going to try to shift personal responsibility, endeavoring to do only such things as the world approves? The latter course can never bring us God's approval. The former will not only bring Heaven's smiles, but will result in fitting us for association with the redeemed, and the enjoyment of the presence of Jesus Christ when he comes to be admired by all who believe.

The present age of the world is one in which very much can be accomplished, as it is grasping for better things. And it is for us to see that the claims of Christ are kept before the people. We must demonstrate that the principles of the gospel will bring material and spiritual prosperity, when faithfully practiced, and usher in a period of peace on earth and good-will to men. As system after system are tried and found wanting, their advocates will be ready to relinquish them for something better. For it to be established that the gospel contains the best ethical system, it will be necessary for those who profess it to give it a chance to develop its fruits—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, in their lives. These predominating, in the lives of the professed followers of the meek and lowly Nazarene, with modern advancement, I doubt not, will win the world for Christ within two hundred years. But doubtless this is not presently to be. Therefore, it behooves those who have the cause of Christ at heart to be extra vigilant, both as to their lives and the opportunities for good which may come their way. Today there are open doors both at home and abroad through which the Macedonian cry, "Come over and help us," is coming. Each call should receive an immediate response. For this to be possible, the people of God must realize that they are not their own; but that they, with all a loving heavenly Father may have entrusted to their keeping, belong to God, and are rightly subject to the call of the needs of his kingdom.

God required the Jews to give one-tenth of their income to the maintenance of their religious system, besides numerous sacrificial offerings and freewill gifts. Yet

congregational worship, must carry the gospel to every inhabited part of the earth. This requires giving up relatives, friends, and native country, on the part of many, and a going out like Abram, not knowing the things which await them. They put their trust in God depending on his people to be faithful in their communication, and under these conditions we should never forget our obligations or withhold the Lord's means from his work.

I suggest that every child of God give the tenth of their income as they may receive it from the bountiful hand of a loving Father, and as much more as their gratitude for God's goodness may prompt. Also, that the congregations select points, near and far, wherever an open door may present itself, and have the unadulterated gospel preached until the cause is established or the door of opportunity is closed. If all will do this, keeping themselves free from all entanglements with human organizations, promoting only the divine organization—the church of Christ, it will infuse new life into the members, and the church as a whole will bloom as a rose.

I pray that every one who reads this may honor God in their life, and that their treasures in heaven may be unlimited.

Route 2, Wedowee, Ala.

HARPER REPLIES TO ROBERTS.

What H. C. Harper has to say about Ellen G. White, J. C. McQuiddy, "Revelations," "discussing learnedly on the Greek," "digressives," arguments concerning carpets, lights, etc., tearing down our meeting houses and building others with "class rooms," "annexes," "Beecher's ox yoke," etc., might all be passed by as "filling" that Brother Harper "needed in his business," so as to make an appearance. None of that "stuff" has anything to do with the question! It is a pretended reply to my reasoning showing there were some things practiced by the Church (and H. C. Harper) which had to be arranged by the members or overseers: such as the manner in which the bread and wine is served, the manner in which the collection is taken, to the way or manner in which the teaching is done, etc. Then Brother Harper, in an unbefitting way, compares me to the "digressives," when I have had more debates with them than any other one man in the brotherhood, to my knowledge. Bro. H. C. Harper has come nearer accenting their method, for they were not honest in their way of "replying," for what we have written, Bro. Harper knows just as well as he knows he is a man, that some of our congregations go forward and lay their money on the table, while others sit in their seats and deprecate wait upon them for their contribution. That the Lord has left for us to arrange ourselves, and Brother Harper knows it! The same is true with several of the things as mentioned in my earlier article which he "replies" to. Let Brother Harper meet the issue, and not "throw dust in the air." There is no person in the brotherhood who opposes Sunday Schools more than I do, but the church teaching the young members ("new-born babes") in one class and the older ones (those who are of "full age") in another class, is not a deviation of the elders of the church—is not even a forty-second cousin to a Sunday School and Brother Harper knows it, too!

It seems those hobbyists are always trying to get Brother Sommer and myself "crossed," but so far have failed. He and I stand together as brethren, both in writing and what is written, and refusing to ride "hobby horses." I heartily agree with what Brother H. C. Harper quotes from Brother Sommer. No difference between us on this question, and H. C. Harper knows it. Let him be fair in this matter. He knows we do not differ on this question at all. In speaking of what Paul and Peter said about "new-born babes" receiving the "milk" that they may "grow thereby," and those who are of "full age" receiving the "strong meat," which God has authorized, I said, "This necessitates classes" (makes it necessary to have classes); and Brother Sommer said, "The forming of classes is left to the decision of each congregation." Therefore Sommer and Roberts differ; would he like his

looked my argument on what Paul said about beholding "your order," when he wrote that statement. Where a congregation has the "new-born babes" and those of "full age," it is necessary to teach them separately, so as to give the "babes" the "milk" and those of "full age" the "meat"; but some congregations are weak, some are new, and some "run down," hence they would not necessarily have to teach in classes. But; instead of noticing my argument, Brother Harper made a play on the word "necessitates" and on Brother Sommer's statement. (I should have said Harper played with the word "necessitates.") I referred to what the word of God said about the different classes ("babes" and those of "full age"); "meat" and "milk" and those "whose hearts would not let them hear"; and Brother Harper "replies" by ridicule and fun-making instead of trying to make an argument pro or con. But if that is his way of "replying" to Bible, and Bible arguments, all right; let him go!

But toward the close of his article he, in reply to my request "give us the scripture revealing the 'order' of the church," he says, "I would not say," cites 1st Cor. 15: 23-35, where Paul is discussing the subject of the resurrection. Possibly he meant 1st Cor. 14: 23-35. If so, then "all" will have to "speak with tongues," for that is the very first thing mentioned to do when "the whole church is come together." They will also have to "fall down" and their "faces shall always be toward him"; every one will have to have "a tongue," have "a revelation," have "an interpretation," have to have "prophets" who will "speak two or three, and let the others judge"; "and the spirit of the prophets" will have to be "subject to the prophets," "if there be no interpretation"; the men will have to keep silent; married women will have to keep silent, hence the women, single women, will conduct the meetings; "If any man be ignorant, let him be ignorant"; hence no chance to learn at one of Brother Harper's meetings! The "brethren" will have to "covet to prophesy," neither must they "forbid" to "speak with tongues."

Now, brethren, you have the "order." H. C. Harper would have you observe on the Lord's day, Brother Harper, did you actually mean what you said? I can't think so. If you do, then you will have to join the Mormons. They pretend to have about such an order—sometimes. Even they make no pretense at having such an "order" each Lord's day. You know, Brother Harper, that Paul was speaking to the inspired men in the Church, and not laying down an "order" for the Church to observe today. But, in order to make it appear that he had replied to me, and given the scripture revealing the "order," he cited 1st Cor. 14: 23-35. I actually feel sorry for the poor man! I wish he would not make such blunders. I hate to have to let people know that we men so full of hobbyism had it compels them to make just such a miserable blunder as Bro. H. C. Harper has made. Shame on Brother Harper!

But, strange as it may seem, Brother Harper again quotes Brother Sommer to prove his citation is "applicable." Brother Sommer did not say so, but he did turn the scripture (verses 31-35) to prove that each congregation had its own order, by saying: "But they should consider that when classes are formed there are as many audiences as there are classes, and so there is but one speaking to each audience." If you wish to make "the order," then you are wrong in opposing classes! If you only have one class where the congregation is large, then all do not have a chance to prophesy one by one. Just one teacher and only a few get to ask questions. So any way you look at it you are wrong!

But why has Brother Harper ignored my arguments? Let him answer. My argument on the word "order," as used by Paul, he fails to answer. He could not answer it! He did say "If 'your order' proves that each congregation had its own order, 'your faith' proves they had a human faith." But that is no reply at all! In Col. 2:5 we have the scripture where Paul said, "Beholding your ORDER." Paul said it was their order, Brother Harper. But God granted them that. He told them to "lay by in store"; but where did He tell them how to do that? He told them to attend to the "Lord's Supper," but where, Brother Harper, did He tell them the how to attend to it? Shall we sit in our seats and let the deacons bring bread and wine to us, or shall we go forward and get it? Brother Harper, where is the "order" revealed? He told the Church to "make known the manifold wisdom of God" (teach), but where did He tell how that teaching should always be done? Where has He revealed the "order," Brother Harper?

Echo answers: where?—W. G. Roberts, in the Apostolic Review.

REPLY.

Yes, Brother Roberts said, "This necessitates classes." And he now says, "When a congregation has the new-born babes, and those of 'full age,' it is necessary to

we can see who is playing with that word. Is what is necessary in the church of the living God "left to the decision of each congregation?" Can what is necessary in the church be set aside because "one or more persons in good standing will object" if it is done?

Even Brother Roberts now finds where the classes are not necessary. He says, "But some congregations are weak, some are new, and some 'run down,' hence they would not necessarily have to teach in classes." But even here, if he does not "cross" Brother Sommer, the classes are not necessary; for Brother Sommer says, "In every assembly where one or more persons in good standing will object to the forming of classes, they should not be formed." This shows that "the forming of classes" is not necessary at all in any congregation; because what is necessary in the church cannot be set aside at the pleasure of a congregation. Never! And Brother Roberts is bound to give up "the forming of classes" even here, or repudiate Brother Sommer. Sure!

According to Brother Roberts, the congregations under the apostles were all "weak," or "new," or "run down," for they did not find it necessary to divide the church into classes. They taught according to 1st Cor. 14:31-38, as Brother Roberts admits. The Lord objected to confusion then, but now a babel of classes and teachers all in one room meets His approval, you see. Brother Roberts does not want to hear about the "annexes" and the "new buildings with class rooms," and those "visions." Yes, they started out with something "just for the children." They said, "All will admit that the preachers should not divide the audiences into classes, and that only one preacher should speak at a time." "When the church meets for regular worship and for their own edification, then whatever teaching is done should be such as will edify all the members; and in that case the whole church should be taught together, and the teaching should be of a character that all the members can understand." Certainly, certainly!

But the "vision" has spread to the whole church. Just as I once said: "The same presumptuous spirit that divides an assembly at ten o'clock will, when it is strong enough and wishes, divide the church at any other time." And it is doing it—and kicking out those that "will object." Brother Sommer, when he wrote his tract, more than ten years ago, said put out the classes if there is objection from those in good standing; now they put out—not the classes, but the most consecrated members they have, and keep the classes! Another "vision" and they can get the organ, easily.

Bro. M. C. Kurfess tells us: "Of course, when a church undertakes to worship God as directed in the New Testament, it must follow the directions as therein given; but Bro. Roberts would have us believe that the New Testament is "back number,"—nothing in it for us unless we are inspired and can speak in tongues, etc.

into classes is on trial now, and Bro. Roberts has undertaken its defense—he must stick to the issue. However, I will remark, in passing, that if when the extraordinary was "done away" (1 Cor. 13:8) it carried with it the ordinary, we would as well "join the Mormons" for we are left without chart or compass. Not even the preaching of the gospel is left to us, unless Bro. Roberts, like the Mormons, can give us the "signs following."

If Bro. Sommer had not considered this passage is applicable to us, it is not reasonable that he should have tried to fit it to his "there are as many audiences as there are classes;" he would have brushed it aside, as not for us, as Bro. Roberts does. The truth is, Bro. Roberts lets his logic wobble here.

Referring to Col. 2:5 again, Bro. Roberts tells us, "Paul said it was their order." Yes, and Paul, same verse, just as plainly said it was their faith. And I say with Horace Hinds: "No such babel of voices as is heard in some of our chapels during class session can claim any semblance to New Testament worship, and the effort on the part of some to justify the practice by reference to 'your order,' in Col. 2:5, will prove an open gate to a multitude of evils."—A. R., Feb. 13, 1917. Exactly so, and those who have had experience in the matter know that it is a great deal harder to get rid of innovations than it is to introduce them. Just read the history of the Jews!

Bro. McQuiddy says: "Especially in the cities, make provisions to teach and train the church by means of questions and answers. In other words, classrooms should be provided." And I suppose he will "provide" the quarterlies—if we furnish the cash. Bro. Roberts says the classes are necessary "Where a congregation has the 'new-born babes' and those of 'full age.'" "But some congregations," he says, "are weak, some are new, and 'run down,' hence they would not necessarily have to teach in classes." So it seems, "especially in the cities," the churches are in bad shape,—"weak," "new," and "run down," for there is where McQuiddy "especially" wants the classes! Pretty good. The "city churches" evidently do need something, — they are being pastored to death. The New Testament pattern does not stand the ghost of a show with them and their "Pastor." Bro. Sommer says: "In every assembly where one or more persons in good standing will object to the forming of classes, they should not be formed." Hence the "classes" are not necessary at all, as any one can see.

I ask the reader to pardon Bro. Roberts for what he says about "hobbyists," riding "hobby horses," being "full of hobbies," and "not honest in their way of replying." This is just the Review's argument when cornered!—it is chronic with them. Just overlook it, please. H. C. HARPER.

[The above a ticle, by request of Brother Harper, has been kept back three months to give space to other writers. As to the mistake of quotation Bro. Roberts makes capital of, I am inclined to think it was a mistake of the type setter, and not Brother

THE GOD I WORSHIP AND SERVE.

BY J. W. BALLARD.

I am truly grateful that I am worshipping and serving the God of Abraham, and of Isaac, and of Jacob. The true and living God; the God of all grace (favours), as Paul has stated. The Father of my spirit. Heb. 12:9. "For God is a Spirit, and seeketh such as must worship him in Spirit and in truth." Jno. 4:14. An all powerful Spirit being. What can he do for me as a christian? "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." I am rejoicing in my poor heart to know I am looking to and trusting in and serving a Spirit Being who is able to keep me from falling, and to present you faultless. But again hear Paul: "Who art thou that judgest another man's servant? To his own master he standeth or falleth, yea, he shall be holden up, for God is able to make him stand," Rom. 14:4. Again I am wonderfully comforted in that I am trusting in one who is able to hold me up and make me stand. One who is the greatest, "For greater is he which is in you than he which is in the world." I Jno. 4:4.

But since it is said that he is able to keep us from falling and since he is able to hold us up and make us stand, how does he do it, and what are the means employed? Answer: "Who (Jesus) being the brightness of his glory and the express image of his person, and upholding all things by the word of his power." Heb. 1:3. Here we learn God has invested his power in his word. "For the word of God is living and active." Heb. 4:12. But again, hear Jesus in Luke 11:28: "But he said, yea, rather blessed are they who hear the word of God and keep it." They who hear the word of God and keep it are blessed. Luke 11:28. But those who keep the word of God in them, keep in them that which is living and active. "But God upholds all things by the word of his power." Heb. 1:3. Hence, we have learned how God upholds us and makes us stand.

Once more, "But it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. Hence, God keeps us from falling. Jude 24. God holds us up and makes us stand. Rom. 14:4. God does it by working in us. Phil. 2:13.

Now if we can only learn from our Father the means he has seen fit to use in working in us, we have learned how he holds us up and makes us stand, also how he keeps us from falling. Hear Paul: "For this cause also we thank God, without ceasing, because, when ye received the word of God which ye heard of us (apostles) ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thes. 2:13.

Now, we have it plainly stated that the brethren had heard the word of God, and they also received it as the word of God, and it was that which worketh effectually in the believer. Helena, Okla.

IS FEET-WASHING A CHURCH ORDINANCE?

There are three points to be considered in regard to the foot-washing mentioned in John 13, either of which is sufficient of itself to prove conclusively that foot-washing was never intended as an ordinance or ceremony for the observance of the church in general.

First: This foot-washing occurred when none but the apostles were present with the Lord, and the language of the 14th verse, "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet," shows clearly that it applied only to those whose feet had been washed by the Saviour in person; also, the expression in the 8th verse adds emphasis to this, for, if it were intended to be of universal application, none could claim to have any part in Christ today, as none have had their feet washed by the Lord.

Second: In the eighth verse, Jesus said, "What I do thou knowest not now; but thou shalt know hereafter." This shows (a) that the apostles did not understand the significance of the act at that time; (b) that Jesus promised to explain it to them later. As he certainly never failed to fulfil his every promise, we must believe that he did reveal its meaning to them later, but, as that explanation was never recorded, it was evidently intended for them alone and for no one else.

Third: The Holy Spirit was to guide the apostles into all truth, and they were to bind upon the church all things Christ commanded them. What they bound on earth was to be bound in heaven. None of them ever mentioned foot-washing but once, and then only as an act of hospitality on the part of elderly women.

When we realize the cumulative force of these three points, we can no longer have any doubt as to the fallacy of those who would make it an ordinance of the church—meaningless ordinance at that—as we have no explanation of its significance in God's word. G. A. TROTT

ABIDING IN THE DOCTRINE OF CHRIST.

BY C. C. HAGCARD.

Can a person be a Christian and be without God? John says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." (2 John 9). Well, what is the meaning of "transgress?" Webster says it is "to overpass a rule." Is "the doctrine of Christ" a rule? It certainly is, and so complete "that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:17). Then to overpass, or go beyond, "the doctrine of Christ" is to transgress the divine rule. The person who does this cannot, therefore, be a Christian, unless it is possible to be a Christian without God. John further says, "He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 9). Thus a mighty contrast is drawn

Reader, are you overpassing—that is, going beyond—"the doctrine of Christ," or are you strictly abiding in it? Do you engage in anything as an act of service to God that is not recorded "in the doctrine of Christ?" Please look the matter up and see. Paul says, "Examine yourselves, whether ye be in the faith" (2 Cor. 13:5). If you overpass, or go beyond, "the doctrine of Christ," you are not "in the faith." To be in the faith is to "abide in the doctrine of Christ," and Christ says, "If ye continue in my word, then are ye my disciples, indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). The truth is to be determined, not by what MAN says, nor by the way man FEELS about it, but it is to be determined by the Word of God. When Jesus prayed for His disciples He said, "Sanctify them through the truth. Thy word is truth" (John 17:17). To be "sanctified through the truth" is to follow the directions of the truth and to do just what the truth says. So long as we follow the directions of the truth we are abiding "in the doctrine of Christ" and our souls are purified; for Peter says, "Seeing ye purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth for ever" (1 Pet. 1:22, 23).

Now, gentle reader, if you would abide "in the doctrine of Christ," you must take Him at His word; go to the place He tells you to go for His blessing; do just what He tells you to do, nothing MORE, nothing LESS; do it in the way or manner He tells you to do it, no OTHER; and do it for the P. EPCSE He tells you to do it; then you will be right, with no possibility of being wrong.

Lawson, Mo.

SUNDAY SCHOOL DISCUSSED.

There will be a debate at Ballinger, Texas, provided the Sunday school people will endorse J. D. Tant. Brother Trott and Brother Tant have agreed upon propositions, and we have presented the matter to the Sunday school brethren, and are awaiting their answer. Surely we are not expecting too much to expect them to come forward and defend their practice, considering the fact that they are a people that do not fail to put up a man to defend their practice when challenged by the sectarians. Surely not. But we will see. Will report later.

E. E. STARK.

In reading Bro. Harper's reply to Roberts, after reading the first paragraph, go to—"But even here, if," etc., in third paragraph; and read to end of paragraph; then begin at paragraph two and read on, omitting the part you have read.

"The Last Message," by George Douglas, is a very interesting treatise on the "Book of Revelation." Order from this office; 50 cents per copy.

IN MEMORIAM.

BY CLARENCE TEURMAN.

On August 27, 1917, death removed from our little town and church one of the purest and best of women, Mrs. Lillie Drake (nee Smith) Sister Drake was born at Smithville, Tenn., September 10, 1872; married Col. J. A. Drake, who is one of the ablest lawyers of this State, September 10, 1893. One son was born to this union, who is a young man of sterling character, and a faithful Christian. During a protracted meeting at Smithville, Tenn., some twenty years ago, in which Brother E. A. Ealam did the preaching, Sister Drake obeyed the gospel, and lived a devoted Christian the remainder of her life. She loved to talk on Bible themes, and was one of the best informed women I have ever met. I never knew her to be absent from the Lord's day assembly when she was able to be there. She was kind to all, and especially to the poor and needy. Sister Drake had been a tubercular victim for several years, and for the past three years had been confined to her bed most of the time, but during all this time, though she fought hard to restore health, she bore her suffering patiently, and often expressed herself as willing and ready to go. We believe she was prepared, and we hope that our loss is heaven's gain, and we believe, if we live faithful that we shall meet her in that beautiful, sinless and eternal city.

Bro. R. F. Duckworth and myself conducted the funeral services here at home, and Bro. S. H. Hall conducted the services at Smithville, Tenn., where Sister Drake was taken for burial.

The church at Mangum, Okla., withdrew fellowship from Brother B. F. Wetsel some time ago because he opposed the hired pastor, Sunday school, etc. Some of our "big" preachers, who were present and took part in the affair, were challenged for a fair investigation of the questions of difference, but of course they declined the offer! No immoral charges were preferred against Brother Wetsel. He is reported as being a fine man every way. Brother Wetsel gave the lot for the church house at Mangum, and \$40.00 toward the building.

Shame on such cowardly proceedings, brethren! And the Mangum church is not alone in such shameful and ungodly work. We could give other cases.

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FROM BARDLEY, MISSOURI

Will you please send me a copy of your paper? There is a small band of Christians worshipping at this place who take our stand for "The Truth, the Whole Truth" and will have nothing but "The Truth." We want to read a paper published by the brotherhood that has taken the same stand. "The Apostolic Way" has been recommended. If it is such, we will subscribe for and help to support it. And I will work for its interest as I go preaching the Word.

If I am aware of the present-day condition of affairs in the church, with its societies, Sunday schools and women teachers, the time is fully ripe for Christians to "put on the whole armor of God" and wage the battle for the right.

Please say through the paper that Brother W. G. Tucker has just closed an interesting meeting at the above-named place. Six persons came forward, made the good confession and were buried with Christ in baptism. Four were restored. He did some good, strong preaching. Brother Tucker stands for the whole truth and nothing but the truth. The brethren everywhere will do well to secure his services. Write him at Green Forest, Ark.

Brotherly, C. A. SUTTON.

The Priesthood of Christ.

(Continued from front page.)

he was both King and Priest. His priesthood, like that of Christ, was not received by natural descent. In the priesthood of Aaron the office was kept in the same family. At any time in its history the high priest held his office by virtue of natural descent. Not so with Melchizedek. He was in this respect without father or mother. Likewise with Christ. He came of the tribe of Judah, of which "Moses spake nothing concerning priesthood." Christ was made a priest "after the order of Melchizedek." This order was "first King of righteousness, and after that also King of Salem, which is King of peace." He was a priest as well as a king. This passage (Heb. 7:1-3) seems to teach that Melchizedek was king and priest at the same time. Now, Zechariah predicted that Christ should be a priest upon his throne (Zech. 6:13). This does not necessarily mean that he was neither priest nor king before he sat down upon his throne.

Next, let us enumerate those particulars in which these three priesthoods differ among them-

selves—Melchizedek "met Abraham returning from the slaughter of the kings and blessed him, to whom Abraham gave a tenth of the spoils." Furthermore, Levi paid tithes in this instance in Abraham. Hence Melchizedek received tithes, Levi paid them. This is our author's argument to show the superiority of Melchizedek's priesthood over that of Levi. Now, since the antitype is superior to the type, Christ is superior to Melchizedek—a conclusion which evidently places Christ far above Aaron.

I have observed that writers and speakers frequently try to make the Aaronic priesthood typical of Christ, but in such efforts they always get into difficulties. The reason is that Christ was made a priest after the order of Melchizedek and not after the order of Aaron—Christ and Aaron are alike only in those respects in which any two high priests would be alike. Let us now see in what respects the priesthoods of Aaron and Christ differ. Aaron and his sons were wholly human. Christ was partly divine—Aaron was sinful; therefore had to offer sacrifice for himself. Christ was sinless, and offered his sacrifice wholly for others. Aaron and his sons were made priests "after the law of a carnal commandment." Christ was made priest "after the power of an endless life." Aaron and his sons were made priests without an oath. But Christ with an oath of the Father when he said, "I have sworn and will not repent, Thou art a priest forever after the order of Melchizedek." There were many Aaronic priests because death removed them. Christ, "because he continueth ever, hath an unchangeable priesthood." The Aaronic priests with all their offerings were not able to save from sin. Christ is "able to save unto the uttermost all that come unto God by Him." The Aaronic priests ministered on earth, serving in a tabernacle reared by human hands. Christ ministers in the holy place not made with hands in the presence of God himself. Hence the Aaronic priests served in the copy or shadow of heavenly things, while Christ serves in the heavenly places themselves. The Aaronic priests could offer nothing better than the blood of animals. Christ presented before his Father his own precious blood. The Aaronic priest offered an atonement for the sins of Israel every year. Christ by one offering "hath perfected for-

ever them that are sanctified."

I have not discussed the several points of comparison among these priesthoods. I have not as yet even made room for references to the Scriptures that teach what I have given. My object has been to present these thoughts in such form that the devout student of God's word may find in them assistance in his study of the greatest theme that ever claimed the attention of the minds of men. Chapters 5, 7, 8 and 9 of the Hebrew letter contain the proof of all the points mentioned in this article. In my next I shall answer the question, "When and how did Jesus become our High Priest?"

ACKNOWLEDGEMENT.

Mr. W. J. Rice,

Dear Brother—We learn from "The Apostolic Way" that you have had a fire and suffered quite a loss. Although I am not personally acquainted with you, I have read many of your articles, also tracts, which have assisted me to a more perfect understanding of God's will concerning us, which I appreciate very much.

Wishing to help you, please find enclosed money order for five (\$5.00) dollars.

Sincerely yours,

P. S. HALL.

Los Angeles, Cal

It is unnecessary for me to say that I appreciate the gift, but I appreciate the good will back of it far more. Yes, it was as you say, "quite a loss," which together with the expense of an operation since coming to Georgia, has cost me over \$500, and left me with little ahead. But it is said that "where there is a will there is a way," and my name is Will, so there must be a way.

Sincerely,

W. J. RICE.

GOING TO SOMMER-LAND.

BY H. C. HARPER.

"My Dear Brother Sommer,—I was glad to get a copy of the Review. I read it all, and it makes me think of the long ago. I wish to keep in touch with those writing for the same. Your brother in the work of the Lord.—J. D. Tant," in Review.

But what will you do with your Sunday-school "literature, Brother Tant? Do you think the Review will swallow it, too? Did you never read that "The Review is also opposed to Sunday schools, but favors teaching the Bible to both young and old in different congregations. While we believe in teaching the Bible and the Bible only, on Lord's

days, yet it must be done under direction of elders?"

You see the Review takes "the Bible, and the Bible only," and maybe this is what makes you "think of the long ago," before the "literature" and the "different congregations" under one set of elders came into vogue to distract the churches. It seems that they think to add tone to these innovations and work them upon the people more easily by calling the classes "different congregations;" the Sunday-school, "Bible school or Bible classes," the literature, "lesson helps." But, as one of the Presidents said, "You can fool some of the people all of the time, and you can fool all of the people some of the time; but you cannot fool all of the people all of the time." The people are waking up to this innovation humbug.

Bro. Robert R. Hull reports that his book of thirty-six large pages, "Marriage Adrift on Modern Seas" is now ready and may be procured for twenty-five cents by addressing Mrs. Mary L. Hull, Gravette, Ark. Proceeds from sale devoted to mission work.

"PRO AND CON" ENDORSED.

Dear Brother Trott:

I have had the opportunity of reading "Pro and Con" and am much pleased in the way you have handled the subject. I would like very much to have every elder and in fact every member of the body of Christ to have a chance to have one of your tracts to read. I will be willing to secure the names and addresses of the elders of the churches here in Southern California, and furthermore will pay you for them if you will mail a copy to each name that I send you. This class system is a drawback and should be checked as soon as possible.—P. S. H

This brother recently ordered thirty copies of Pro and Con sent out to brethren at various places. A number of others are ordering from one to three dozen copies. This is a favorable sign indeed. It indicates that brethren desire to learn the truth on the Sunday school question.

This excellent thirty-two page tract is selling at a lively rate now. Price, 10 cents single copy; 75 cents per dozen.

Order from THE APOSTOLIC WAY, Union City, Ga.

I have spent thirty years in the study of cancer, and the so-called incurable diseases, and have had wonderful success with pellagra. If you are suffering, write me. Address: Dr. G. A. Trott, Box 1171, Dallas, Texas.

THE APOSTOLIC WAY

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

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UNION CITY, GEORGIA, NOVEMBER, 1917.

[50 CENTS THE YEAR

CHRIST'S THRONE.

BY J. R. JONES.

In the first chapter of Hebrews Paul mentions several things that God the Father said to his Son Jesus that he never said to any angel. Here is one of them: "Sit on my right hand until I make thine enemies thy footstool." When did the Father say that? Peter, preaching on the day of Pentecost, quoted freely from the prophet David, quotations having in them pronouns of the first person—I, my, mine. He knew that his hearers might mistake and think that David was speaking of himself, hence he said to them, "Let me freely speak unto you of the patriarch David, that he is both dead and buried and his sepulcher is with us unto this day." He was a prophet, foretelling not his own, but the resurrection of Jesus. Now, listen to this: "For David is not ascended to the heavens, but he saith himself, "The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool." Not said to David, because he had not ascended—said unto an ascended one. We have already seen it was said to Jesus, and we now see that it was said to Jesus ascended. Jesus was at all time obedient to his Father, so, when he ascended and the Father gave him this command, he sat down; hence Mark said, "He was received up into heaven and sat at the right hand of God." (Mark 16:19.) What did he sit down on? "Even as I overcame and am sat down with my Father in his THRONE." (Rev. 3:21.) What is he doing there? "He shall sit and rule on his throne." (Zech. 6:13.) Paul puts it, "He must reign until he hath put all enemies under his feet." Ruling and reigning. He must have a kingdom, then. "Who hath delivered from the power of darkness and hath translated us into the kingdom of his dear Son." (Col. 1:13.)

How long will he remain on the throne and reign? The Father commanded him to sit there "until his enemies were made his footstool," and Paul said he "must." Paul also tells us this: "When he had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool." He will sit there with that expectation till the thing happens—his enemies go under. If Jesus sits and reigns at God's right until death is swallowed up in victory in the resurrection, it is perfectly certain that he could not during the time vacate the throne and leave that heavenly country and go elsewhere on some other business. I feel sorry for those who say that he will. I not only feel sorry, I feel hurt when I find brethren of ability making such a mistake. I want to beseech them as one who has not a whit

give it up, and be found among those who will admire him, the King of kings, and Lord of lords, when he comes in all that majesty, dignity, power and glory of an all-conquering King.

No, brother, Jesus can not sit and reign on his throne from the time he took it until the last enemy has been destroyed and the world judged in righteousness, and at the same time vacate the throne a thousand years before their happening.

A thousand pages, written and based on misunderstood prophecy, concerning an imaginary millennium, might provoke a smile in me, but nothing more.

WHEAT AND CHAFF

BY A. ELLMORE.

If we'd eat a little less,
And work a little more,
We'd find that He would bless
In body and in store.

If we conquer our enemy by force, he is still obdurate and we are unhappy. If we conquer him by love, he is happy and we are blessed.

If you would appreciate the benefit of a good church, move from where there is one and settle where there is none, and go to work to help make one.

Human religions may satisfy for a while, but the one perfect, divine system will please us today, satisfy us in death, and save us in heaven. Let us strive for the perfect.

"Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." Now, this is either required or it is not. If it is, there are many Christians sadly out of line.

Faithful Christians talk much upon the subject of eternal salvation, and this should not be considered strange. (1) We cannot remain here; (2) we must appear there; (3) we shall find two abodes and two classes there, and we cannot go to both places. We must go to one. Which?

All old persons were once young, and most old people admire youth, but, no matter how highly they esteem youth, there are very few old persons who would consent to being set back into youth today. But every young person desires to live to be old, but no young person in good health and in favorable circumstances would consent to being set forward into old age today. Life, in order to be profitable, must be lived.

For ye shall go out with joy, and be led

hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. (Isaiah.)

A farmer who had rich land broke it well, and planted it in good season, and then he deserted his field; and when drouth and weeds had ruined his corn, when the stalks were small and the blades were thin and yellow, and when frost had fallen upon the whole, would the farmer then cultivate his crop in hope of gaining a yield? Alas! The summer is ended, and the harvest is past. Alas!

Gunter, Texas, November 6, 1917.

THE PRIESTHOOD OF CHRIST.

WHEN AND HOW WAS JESUS MADE
HIGH PRIEST?

(Concluded from last month.)

BY N. L. CLARK.

In my last two articles I departed from my former manner of discussing the teaching of the Hebrew letter. From the beginning of this series of articles I had confined my efforts principally to an exposition of the text under consideration. When I came to the priesthood as the subject is treated in this epistle, so many phases of the subject presented themselves for consideration that I thought it best to divide the whole subject into parts and discuss one division at a time. Pursuing this course I wrote a short article on priesthoods in general. In my next article I compared the priesthoods of Melchizedek, Levi, and Jesus among themselves. I now come to a division of the subject which is not only very interesting, but also very important. If we can find out just when and how Jesus became High Priest, we can easily tell when his reign as King began. These questions answered, the true nature of Messiah's kingdom in its entirety stands forth on inspiration's page in such clear light that any responsible soul who is seeking truth can easily find it. Let us, therefore, see what we can learn upon the great question before us.

First, Jesus did not become a priest after the order of Aaron. He sprang from the wrong tribe, he was not appointed to serve as priest in an earthly tabernacle, he offered his own blood, whereas the Levites offered the blood of animals. This is sufficient to mark at this time the difference between Christ's priesthood and that of Aaron. In the next place, Jesus did not become High Priest until after the law of Moses was abrogated. To prove this I quote from Heb. 9:11-14: "But

by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises." The context shows that the author was contrasting the priesthood of Jesus with that of Aaron. Speaking of the two covenants with which these two priesthoods were connected, he says "He taketh away the first; that he may establish the second" (Heb. 10:9). Again, in Heb. 7:23, we read, "For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, appointeth a Son, perfected forevermore." The author here says that the "word of the oath" that appointed Christ High Priest was "after the law." The law was taken away when Jesus died. (see Eph. 2:13-16; Col. 2:14; Gal. 3:23-29).

Jesus was made High Priest with an oath (Heb. 7:21). This oath was uttered by the Father and it was evidently an oath made concerning the priesthood of Jesus. An oath of God concerning anything else would not be relevant. Now God uttered one oath concerning this subject. This is expressed in the oft-repeated statement, "The Lord sware and will not repent himself, Thou art a priest forever" (Heb. 7:21.) Now, if we can find exactly when this prophecy of David was fulfilled in Christ, we shall have discovered exactly when he became High Priest.

Turning to Heb. 5:5, 6 we read, "So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, This day have I begotten thee: as he saith also in another place, Thou art a priest forever after the order of Melchizedek." This teaches plainly that the Father on the same occasion declared both that Christ was his Son and that Christ was a High Priest. But when did the Father declare, "Thou art my Son, This day have I begotten thee"? To answer this question I turn to Acts 13:32, 33. Here we find this language, "And we bring you good tidings of the promise made unto the fathers, that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee." This shows exactly when David's prophecy here quoted was fulfilled. It was fulfilled in the resurrection of Jesus from the dead. But according to Heb. 5:5, 6, this took place at the same time that God with an oath made Jesus High Priest. Hence Jesus became High Priest in his resurrection.

In Heb. 7:15, 16, we find, "And what we say is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath been made, not after the law of a carnal commandment, but after the power of an endless life." Again, Heb. 7:24 says, "He, because he abideth forever, hath his priesthood unchangeable." These passages teach that Christ's priesthood did not begin until he began to live an endless life. The Levites had been made priests according to the law of a carnal commandment. This "carnal commandment" was the ceremonial

made priest according to this law, but he became priest according to the power of and endless life. When did his endless life begin? Undoubtedly in his resurrection.

Other arguments could be adduced leading to the same conclusion. But surely what I have said is sufficient. I summarize my views on the subject of Christ's priesthood and the offering of his blood as follows: 1. As the Lamb of God he was slain (not offered) on Calvary; 2. He was raised from the grave a perfect High Priest wearing the spotless garments of incorruptible human nature; 3. He ascended to heaven and in the "Hollest of all" on high offered the blood shed on earth as an atonement for the sin of the world and also for the individual sins of the righteous who lived before; 4. His offering was accepted by the Father and he sat down with his Father upon his throne; 5. He received of the Father the Holy Spirit, whom he sent upon the apostles waiting in Jerusalem; 6. They then, according to his commandment, began to preach remission of sins in his name.

ELDERS AND THEIR WORK.

BY A. G. BINKLEY, M. D.

Pastor means a shepherd. The term among the Jews became the name of one who takes charge of souls. Jesus called himself "the good shepherd." (John 10:14.) Peter called him "the chief Shepherd." (1 Pet. 5:4.) Under him there are many shepherds, or else he could not have been "the chief shepherd." Isaiah speaks of Christ thus:

"He shall feed his flock like a shepherd: he shall gather the lambs with his arms, and carry THEM in his bosom, and shall gently lead those that are with young." (Isaiah 40:11.)

Christ said: "Peter, feed my lambs." The shepherds of Israel, called pastors, were those who taught the people KNOWLEDGE. "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jer. 3:15.) See also Jer. 3:1, 2, and Ezek. 34:2, 8-10.

Of course, the shepherds were a class above the flock, or else the flock would not have been dependent upon them for "knowledge and understanding."

The word "pastor" occurs but once in the Authorized Version of the New Testament, which is in Eph. 4:11; but the Greek word *poimen*, from which it is translated, occurs seventeen times. In the Epistles it is translated "shepherd" twice. (Heb. 13:20; 1 Pet. 2:25.) In Hebrews the Lord Jesus is called "that great Shepherd of the sheep." Peter speaks of the flock as "sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." We learn from this that the one who looked after the souls of the flock called "the Shepherd and Bishop of your souls." The shepherds mentioned here were those who FED THE FLOCK of God, as Peter was commanded to feed

As "the Shepherd and Bishop of your souls" are the same (1 Pet. 2:25), so are the "pastors and teachers" the same (Eph. 4:11), for they are expressed as one class in the original. We have "some apostles; and some prophets; and some evangelists; and some pastors and teachers."

The word "bishop" comes from *episkopos*, which is translated "overseer" in Acts 20:28. This was spoken to the elders: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers; to feed the church of God, which he hath purchased with his own blood." They are not only to feed the flock; but they were to watch for their souls, as shown by the language, "after my departing shall grievous wolves enter in among you, not sparing the flock." (Acts 20:29.)

The elders, then, were the pastors—"shepherds and bishops of their (the flocks) souls;" and they did a work in their day that no man has a right to do now. What? They "ruled" over the flock, which no man has the right to do now. Paul said to the flock: "Remember them, which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation" (conduct. (Heb. 13:7.) Who had the right to "rule over the flock?" The pastors, shepherds, bishops, elders. "Let the elders that rule well (rule means to govern) be counted worthy of double honor, especially they who labor in word and doctrine." (1 Tim. 5:17.)

It seems from the above that some of the elders fed and ruled over the flock only, while others, in addition to that, "labored in word and doctrine." We gather from this, then, that a part of the elders' official duty was to care for the flock and feed them (Acts 20:28) and give them "knowledge and understanding." (Jer. 3:15.) They also had the rule—government—over them; and they watched for their souls, as they must give account to God for this work, too.

Now, what was the flock's duty?

1. To "follow their faith." 2. To "submit yourselves;" for they watch for your souls as they that must give account." 3. "Remember them that have the rule (or government) over you."

Then we have learned that the pastors of Eph. 4:11 are shepherds. We have learned that the shepherds and bishops of souls are the same. (1 Pet. 2:25.) We have learned that the elders were the shepherds, feeders and rulers of the flock. (1 Tim. 5:17.) We have learned that the feeding is imparting "knowledge and understanding." (Jer. 3:15.) We have learned that they were to do this work "till" a certain time. "till we all (not just the elders) come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man (church), unto the measure of the stature of the fullness of Christ." (Eph. 4:13.)

(To be continued next month.)

We hope to mail the December issue not

NOTES AND REPORTS.

BY CLARENCE TEURMAN.

It is with sadness that we chronicle the death of our Brother and Sister R. F. Duckworth's baby, little Martha Francis, who died October the 9th.

Sister Lavinia Rahn of Rincor, Ga., recently visited two weeks in our home, and Bro. J. N. Langley and family of six came up from Napoleon, Ala., and spent two days with us. We were glad to have all these good people visit us.

Since printing the statement from Bro Ligon, which will be found on page eight, we have received word from him that the best citizens of the country rose up in his defense and the U. S. Commissioner threw the case out of court without trial. Bro Ligon writes that he is in a fine meeting at Mount Olive, near Forgan, Okla.

Bro. A. M. Scrimshire sends us a nice list of subscribers and asks us to state that he has moved from M'zarn, Ark., to Atwell, Okla., where he is busy preaching the gospel.

Bro. Wm. Guy Ashley has moved from Malakoff, Texas, to Gunter, Texas, and entered school. Places near Gunter needing preaching should write Bro. Ashley.

DONATIONS FOR OFFICE.

The following contributions have been sent in this month in response to our appeal for money to enable us to make our office comfortable and better equip our plant for the work before us:

Geo. W. Phillips, \$50.00; collected and sent in by Wm. Guy Ashley, \$33.50; "a brother," \$4.00.

We are very thankful to all for their liberal response. We now have on hand a little more than enough money to enlarge and ceil our building. I had hoped to be able to report this work completed, but the paper work and other things have hindered me from doing the work on the office that I intended to do. I was sick a week recently, almost had pneumonia. It has been difficult to hire labor at any price, but now that crops are about gathered I hope to get a helper and complete our office at once. I have almost enough lumber on the ground to ceil our present building and add eight feet with cement floor for press room. We shall then have a very good office building, and all the room we shall likely need for several years.

There are a number of things needed in the office, and some of these things we should have right away. Every cent received will be used to better equip our plant for greater things, which we shall be glad to undertake as soon as friends of the paper make it possible.

Now if every friend of the paper will get to work in earnest and secure subscribers and donations and in this way help us to put our plant in proper condition for the work we propose to do, I promise you, paper that all lovers of truth will be in-

AMONG THE BRETHREN.

BY CLARENCE TEURMAN.

I spent the latter part of October in a protracted meeting with the little church at Jellico, ten miles west of Dothan, Ala. It was a very busy time with the farmers, but we had good attendance throughout the meeting. Brethren attended from Headin, Kinsey, Christian Home, Dothan, and Endee. Brother and Sister J. W. Lampp and little son, Sister Mattie Welch and Miss Rosa Lampp, came over from Scott, Ga., (two hundred miles) in Brother Lampp's car and attended every service, and added to the interest of the meeting in various ways. Brother H. E. Pierce, Pensacola, Fla., who was passing through the country on business, stopped over and preached two nights before I arrived and remained with us over the first Lord's day of our meeting. Having held two meetings for the church there. Bro. Pierce is no stranger among them. I am very glad I got to meet Brother Pierce. I enjoyed his company very much. If he has any of the spirit of jealousy, which we so often see manifest in preachers, I failed to detect it.

There are some very faithful brethren in that section of Alabama, and I enjoy being among them. Here, as is true of most every place in this country, the people "live at home," and every place we went the sisters gave us plenty of "hog and hominy." The Scott visitors and myself spent every night while there in the pleasant home of Brother L. A. Glover, but in the day time Brother Lampp and his car made it possible for us to pleasantly pass the time visiting among the brethren and talking of greater undertakings for the cause of Christ in that field.

Send us three new subscribers and the paper will be sent to you a year for your favor. In this way you help yourself and help us to extend our circulation.

"OUR CITIZENSHIP."
(Review of Brother Douglas.)

BY A. J. BOND.

"As long as we have citizenship in heaven, we have no citizenship in the powers of this world, only subjects."

"As long as we have citizenship in the powers of this world, we have no citizenship in heaven. For the laws and requirements of each are diametrically opposed to each other." - Geo. Douglas, Apostolic Way, Oct., 1917.

By the above statement Bro. Douglas would have you believe, if you would believe the above, that Paul did not speak the truth in the following scriptures. When Paul was at Jerusalem and in danger of losing his life by the hands of that Jewish mob, he was rescued by the officers of the Roman powers. The chief captain commanded that he should be examined by scourging. "Paul said, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard that, he went and told the chief captain, saying, take heed what thou doest; for this

Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I was Roman born. And the chief captain also was afraid after he knew that he was a Roman, and because he had bound him. Acts 22:25-29.

You, dear reader, it was upon this very citizenship of the apostle Paul in the Roman government - which Bro. Douglas would make you believe he did not have, - which he made known to the officer, that saved him from the scourging he was about to receive.

I suppose Bro. Douglas would not claim that Paul did not have citizenship in heaven, would he?

I pity the man who would deny that baptism "for the remission of sins," Acts 2:38, does not mean "for," but "because of." But I no less pity the man who, in the face of Paul's positive statement that he was a Roman citizen, would speculate upon Holy Writ and try to make himself and others believe that a Christian is not a citizen of "the powers that be."

But here is more proof for those who have the "hardness of heart" to believe the above. When the chief captain thought Paul to be an Egyptian and a leader of a band of murderers, he protested in the following words: "I am a man, a Jew, of Tarsus in Cilicia, a citizen of no mean city." Acts 21:39. Here again Paul claims citizenship in the civil powers. But our good brother would say, "only a subject." But Paul says he was a citizen; so you will have to dispute Paul, not me. Our dear old brother is surely wrong in his conclusions in these two extracts from this lengthy article on "Our Citizenship." Hence, he is necessarily wrong on all he said along that line.

West Grove, Iowa.

REPLY.

Many people are confused over the terms "citizen" and "citizenship," from the want of a proper understanding of the word. My critic quotes two sentences from me and comments: "By the above statement Bro. Douglas would have you believe, if you would believe the above, that Paul did not speak the truth in the following scriptures. . . . Paul said, Is it lawful to scourge a man that is a Roman, and uncondemned? . . . Then the chief captain came and said unto him, Tell me, art thou a Roman? And he said, Yea. . . . I am a Roman born."

By implication my critic puts the word "citizen" after the word Roman, thereby making Paul to be a "Roman citizen." I do not know by what authority he does this. I know of no law of language or facts connected with the case to justify the conclusion. Paul nowhere says he was a "Roman citizen" and nowhere claimed privileges that could not freely be accorded a Roman "subject."

Paul was a Roman subject in the sense, that subject is used. Webster's first definition of "Subject" is: "To bring under the power or dominion of," and gives illustration: "Alexander subjected a great part of the civilized world to his dominion." Paul said he was a Jew, and know that the Jews at this time were subjects.

a city of Celicia, a citizen of no mean city.

Webster's first definition of citizen is: "The native of a city or an inhabitant who enjoys the freedom and privileges of the city in which he resides; the free man of a city, as distinguished from a foreigner, or one not entitled to its franchises."

Paul, a Jew, was born in Tarsus. By virtue of locality and Roman law he was a "Roman," but not by blood or choice, for the Jews would have been free from Roman law had it been possible. Rome extended the right of trial to all of her conquered subjects, and forbade their punishment before condemnation.

I was born in Tennessee, without my knowledge or consent; I was brought to Texas without my will being consulted. At twenty-one citizenship was thrust upon me, by laws I had no hand in making; at twenty-five I accepted citizenship in the kingdom of God's dear Son, knowing that act required me to forego every privilege in the powers that be, that were contrary to the perfect law of liberty. I find it impossible to obey men and the Lord at the same time, therefore I am subject unto men, and strive to be obedient unto the Lord; for Paul says our citizenship is in heaven, and if there it cannot be on earth.

Paul was a Roman only in the sense of being born under Roman jurisdiction, and every man knows that. A Jew by blood, a citizen of heaven by choice, and the exercise of this choice cost him his life. Had he been a faithful Roman citizen he would have exalted Cæsar above Christ, and gone down in history as an apostate. He was persecuted unto death because he kept the faith.

From the bottom of my heart I am sorry for the man who is so blinded by the "god of political power" that he cannot see the truth, but goes on in his service, trampling under foot the plain commands of the Lord, which if obeyed would secure his eternal salvation. He is unmindful of the fact that Jehovah has said that he will utterly destroy them.

In conclusion: Paul was born a Roman and could not help himself. He exercised the privileges of a Roman subject, but never did one thing for the uplift of Rome as a nation, nor counsel others to do so. He taught the church at Ephesus that: "Principalities, powers, rulers of the darkness of this world," were "wiles of the devil," and were to be resisted by "the whole armor of God." GEO. DOUGLAS, Red Oak, Texas.

ANOTHER BACK-DOWN.

The following proposition was submitted to Bro. Tant for discussion:

"I, J. D. Tant, affirm that the New Testament authorizes the dividing of any public assembly of the Church of Christ into classes to be taught, with women teachers and the use of literature other than the Bible in such teaching, except when the church meets to break bread."

"I, J. D. Tant, will neither affirm nor deny the above proposition, but will affirm the following two:

(1) "I, J. D. Tant, affirm that Sunday schools are scriptural;

(2) "That Sunday school literature is scriptural."

We, the undersigned, representing the Church of Christ at Ballinger, Runnels County, Texas, which contends for the authority of Christ as found in the New Testament for all of our teaching in public assemblies, by either precept or example, endorse Bro. G. A. Trott to represent us in debate with J. D. Tant as to what we, as the Church of Christ, believe and practice by the authority of Christ. But the elders, S. V. Parish, P. P. Holton and E. S. Bailey, who represent the Sunday school people, Bro. Tant's side of the question, refuse to have the discussion here at Ballinger at all.

We are ready for the investigation to begin November 20, as agreed upon, and have been anxious for a discussion all the time.

(Signed.)

J. W. KELLY.

W. D. SCOGGINS.

E. E. STARK.

This is to certify that I was at Eden, Texas, Sept. 24, 1917, and learned that the leading Sunday School people there say that they won't endorse J. D. Tant to meet G. A. Trott at Eden in debate. They say they do not want the debate. Where is the place that the S. S. people will permit the investigation with endorsement?

J. W. KELLY.

SOMETHING WRONG.

BY J. A. DENNIS.

"And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.)

"Train up a child in the way he should go; and when he is old, he WILL NOT depart from it." (Prov. 22:6.)

When I started out in the Christian life, I was determined to do what God required of me,

and I still have that in mind.

There are, perhaps, many things I do not understand, but I shall not fall out with the Lord or my ignorance. I want to say that I believe the above scriptures in regard to rearing our children, and I believe the above plan will work. But there is something radically wrong with the children that are brought up these days.

Those who have the Sunday School and those who worship according to the N. T. teaching have, and are making a failure in regard to the rearing of their children.

I am going to give a few reasons why I think children have and are departing from the Lord, and some of these are going to be hard for you to see, unless you are looking for something that will help.

(1) Parents are not living as they should. Fathers and mothers are quarrelsome and angry before their children. Some even chew and smoke, and talk ugly, if things do not suit.

(2) I fear we are too anxious about the education of our children. Bro. George Douglas says (and truly so): "Ability to read and understand what you read is in itself a good education." I had rather see my boy die ignorant of most things taught in public schools. I see children quite often who are out of Christ with the very best of father and mother, and if they are in Christ you can't tell it by their conversation. Brethren, the public school, the private school and the Sunday school are all wrong.

Do as the above scriptures teach, and I believe the children will obey the Lord, and live for him.

My boy is only eleven years of age, and, so far as I know, a good boy. But I am quite sure if I continue in the way that others have done—prayer, reading, warning, and such like will not hold him long, if I continue to send him to public schools.

If the things that I mention are not a hindrance, pray tell me what is?

May we all study this question seriously, and may God bless all fathers and mothers, is my prayer.

41 Flora avenue, Atlanta, Ga.

ARRESTED, BUT NOT IN PRISON YET.

BY D. S. LIGON.

I am still here in the "Strip" preaching the Word, and the truth has its enemies here as elsewhere. There are a lot of

demons in human form taking advantage of the war condition, and as they are very patriotic (?) they are watching every preacher to see that they say nothing derogatory about the government. I was preaching on the "Law of the Spirit," and made an illustration to show the law was sealed by the blood of Christ. I showed that marriage license must have the clerk's seal to be of force, and the "Liberty Bonds" also have to have the U. S. seal to be worth anything, not that they are worthless, I wish I owned a thousand, but the seal must be upon them. Two wicked men, whose father is an infidel, and they rarely go to church, were there (and only the one time) and either misunderstood me, or willingly and for pure meanness had me arrested for speaking against "Liberty Bonds." It was Thursday night I preached the sermon, but they waited till Saturday night after preaching to have me arrested so, as they thought, I could not make bond and would have to stay in jail over Sunday and they would brake up the all day meeting we had planned. But, thank God a lot of brethren and others came to my aid and we went to Beaver, made bond and were back and in bed by one o'clock. The examining trial was set for today (Nov. 8th) and the United States Commissioner has put it off, but I do not know how long.

When I first came to Forgan I never saw a place that had more booze peddlers, and I lectured against all kinds of wickedness and got after the officers who just stood around and winked at the sins of the town, and I have learned it is this mob who are pushing this matter against me. It is awful; but this does not hurt so bad, coming from the known enemies of the truth, but when I know that I have brethren in Texas who have "set down" on me for my work against booze, it hurts me. I may land in prison, but, thank God, I can preach the truth while there. However, I do not fear this, for there is absolutely no truth in the matter, but no telling the amount of lies they will tell and even prove by their mob.

I do not know what this matter will cost me, but I am willing to suffer for Christ. If any of the brethren wish to help me it will be greatly appreciated. I ask all the saints to pray for me.

Forgan, Okla.

I have spent thirty years in the study of cancer, and the so-called incurable diseases, and have had wonderful success with pellagra. If you are suffering, write me. Address Dr. G. A. Trott, Box 1171, Dallas, Texas.

THE APOSTOLIC WAY

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

VOLUME V. NUMBER V.]

UNION CITY, GEORGIA, DECEMBER, 1917.

[50 CENTS THE YEAR

IN SOUTH CALIFORNIA.

BY SAM H. CHAMPIE.

I have been in South California (Los Angeles) since the latter part of October. I came here in response to urgent requests that set forth the need of an evangelist in this field. I preached two weeks for the Siskiyon street brethren, and have preached twice for the Alturia street brethren and twice for the church at Pasadena. I was very courteously received at all these places, and my efforts were apparently appreciated. I have met several brethren of the various congregations, and esteem most of them highly.

Religious conditions here are somewhat peculiar. In the religious world generally there is no end of psychics, astrologers, mediums, fortune tellers, etc. This class of people that pretend to deal with supernatural influences seem to flourish here above all others. As to the brethren, they are from every state and country in the world that has Christians in it, I suppose, and are consequently of every crotchet, crook and quibble that ever was or ever could be invented. Non-essential customs and practices receive a great deal more emphasis sometimes, it seems to me, than the essential features of Christ's religion. All this calls for a great deal of wisdom, patience and forbearance on the part of anyone who would labor successfully in this field. But, although the world is rich here, the brethren in general have to struggle financially as well as spiritually to advance the cause of the Lord. This is well enough, I think, though it may make it a little hard for me at times; and the prospect in general seems quite encouraging to me. I believe that if I am able to remain here and give my time to the work, as ought to be done, I can accomplish something that will be quite worth while.

1010 S. Ditman, Los Angeles, Cal.

BARRET-PHILLIPS DEBATE.

Brother George W. Phillips and Brother A. B. Barret have arranged to discuss the following propositions through the columns of The Apostolic Way and the Firm Foundation:

(1) The Church of Christ in Cleburne, with which I stand identified, is scriptural in DOCTRINE and PRACTICES.

A. B. Barret affirms.
G. W. Phillips denies.

(2) My course in withdrawing from the Cleburne congregation, with which Bro. Barret is identified, is righteous and scriptural.

G. W. Phillips affirms.
A. B. Barret denies.

There are to be six articles given to each

January, 1918, issue of The Apostolic Way, and Brother Barret writes that he has arranged with Brother Showalter for the discussion to appear monthly in the Firm Foundation, the first installment to begin the latter part of January.

Brothers Barret and Phillips are well known to the brotherhood, and we are sure that the discussion will be of much interest and profit to all who will read it. In a personal letter to me Brother Phillips writes: "The discussion is to be of purely evidential presentation. Bro. Barret and myself agreed to refrain from personalities, and desire that you and Bro. Showalter see that we conform to same."

Such a course is very commendable, indeed. A discussion conducted upon such a high plane is certain to result in much good to all concerned.

Now, we insist that every true friend of The Apostolic Way take advantage of every opportunity to solicit new subscribers and send in between now and January 15, as we are anxious for all to get the discussion in full. Our friends can be of much assistance in this way, and we assure all that any help they can render will be greatly appreciated—C. T.

WHEAT AND CHAFF

BY A. ELLMORE.

As long as righteousness and sin are in the world we shall not be able to get along without warfare.

There is one train in which the multitudes travel which never backs up, nor sidetracks. It runs in cold weather and in hot weather at the same rate of speed, and always has the right of way—the train of time.

Our great and merciful Father who doeth all things not only well but the best, often sends parents scions which they plant in their gardens, and when these take root and begin to grow, and parents become so infatuated with these beautiful plants that they would not exchange one of them for the world, God sends down his angel, and plucks these tender plants and transplants them into the elysian fields of paradise, and this to the discomfort of the parents, but soon they become reconciled, and are glad these sinless little angels have been taken to the land of rest. For O, the bitter sting in the heart of the dying mother who must leave a group of these darlings in a world infested with crime and pain and death, and having lost their best earthly friend. It is surely bad enough when the parents are allowed to remain and care for them. And as soon

"AS OTHERS SEE."

BY H. C. HARPER.

Under this title Brother Showalter, in the Firm Foundation of December 11, 1917, says:

"It is easy to find fault with others. I see in Apostolic Way for November that Brother Harper criticises the Firm Foundation sharply for not saying more in opposition to the pastor system, which is gradually getting a hold on the church of Christ. It is a little amusing to read what he says, since he has seldom, if ever, written an article along that line. 'Physician, heal thyself.' I noticed several months ago that Brother Rice, then a staff writer for the Way, wrote what was to have been the first of a series of articles opposing the pastor system, and at the close he asked that those who endorsed his position say so, or if he was in error on any point that he had endeavored to make, that it be pointed out, that he might be set right. Did Brother Harper endorse the article? Did Brother Teurman? Did Brother Trott? Did anyone directly connected with the paper respond to Brother Rice's reasonable request? And why did Brother Rice drop the series? It would seem to a fair-minded man that the Firm Foundation did more in publishing the one article by Brother Rice [Rowe] than the Apostolic Way has done along that line in the last six months—since Brother Rice's series for some reason was closed out. Is the Apostolic Way playing 'shut-mouth,' too?"

Yes, to find fault is easy; and to cry, You, too! does not help the matter. It is an open confession that the point against the Firm Foundation is true. And, if we cannot prove it by being "buffeted" (I Pet. 2:20) for our faults, we are not right with God.

The Firm Foundation is a well-circulated paper, and should be leading the fight against "the pastor system, which is gradually getting a hold on the church of Christ." He refers to publishing the article by Brother John F. Rowe.

But why tickle the skunk with such a long pole? Is the editor of the Firm Foundation afraid to come to "close quarters?" Why not take a stand and strike for the head of the thing, even if you have to hold your nose? Are "the churches of Christ" in no danger from this source?

True, Harper does not get many chances at the dirty creature in a paper issued monthly—I have enough copy now in the Way office to run it a year—but I counted seven articles in recent issues in which Harper pays his respects to the two-legged innovation! "Seldom, if ever," you see! What would Harper do if he had a paper that was issued weekly?

And he noticed where Brother Rice asked—a "reasonable request," he says—for endorsement, or adverse criticism. Well, if Brother Rice, after the stand we

"SIGNS OF THE TIMES VERSUS THE BATTLE OF ARMAGEDDON."

Reply to Bro. Mickle—No. 2.

BY C. C. HAGGARD.

I have said that, as to the signs of the times indicating the proximity of Christ's second coming, I would raise no issue; but Bro. Mickle tries to bring to bear upon this matter certain things that have no connection.

"Armageddon," as it is used in Rev. 16:16, has no battle connected with it, simply a place where people are to be "gathered," without any reference as to purpose. Professor Young defines Armageddon as the "hill of Megiddo," and says, "A symbolic name derived from II Chron. 35:22 for the scene of some great spiritual contest." If this be true, "the scene" would lie in all parts of the inhabited earth, and the "great spiritual contest" would run from creation's dawn, on and on, till the forces of evil were subdued. Be this as it may, Armageddon cannot be the present war. If Armageddon means "hill of Megiddo," and the gathering together in that place signifies a carnal warfare, as taught by Bro. Mickle, then "the battle of Armageddon" was fought 2,540 years ago, or 629 years before Christ was born.

We should be very careful how we interpret Revelation, for we are plainly told that "No prophecy of the scripture is of any private interpretation." (II Pet. 1:20.) So the only thing we may do in the matter is to consult all scripture bearing upon the same point, and thus interpret scripture by scripture. But even with this mode of procedure, I don't believe there is a living man upon earth who is able to fathom all the intricacies contained in the book called Revelation. Perhaps, had John been permitted to write the words "which the seven thunders uttered," we might have understood (see Rev. 10:3, 4); but these things being kept back, we will never know them until we have an experimental knowledge in their fulfillment. I have read six different volumes purporting to fathom the mysteries contained in the book of Revelation, and no two of them agree. All the writers follow the same course that Bro. Mickle pursues, and read their own interpretations into all the details. To illustrate: One party will make a lot of assertions as to what certain things mean, then proceed in the following manner: "And I saw three unclean spirits like frogs come out of the mouth of the dragon (the devil), and out of the mouth of the beast (political governments), and out of the mouth of the false prophet (Pope of Rome)," etc. A second party takes the matter up; he likewise makes a lot of assertions, and then quotes: "And I saw three unclean spirits like frogs come out of the mouth of the dragon (Germany), and out of the mouth of the beast (Austria-Hungary), and out of the mouth of the false prophet (Turkish-Mohammedanism)," etc.

Now, I am not set for the defense of

et" is concerned in this matter, I should certainly exonerate the "Pope of Rome" from the implication. The attitude of the Pope in this affair is one of peace instead of war, and, so far as his church is concerned, it occupies no certain position. We all know that a great world-war is in progress, and we all believe that "the spirits of devils" have brought it about; but to identify the dragon, the beast and the false prophet connected therewith is pure speculation. We should all understand that there is a play upon words, and that a word used in connection with certain circumstances may have a different meaning in its application to other circumstances.

Now that Christ and Daniel prophesied of the present war, incidentally, I shall not call in question, but, in my own judgment, a more definite prophecy is that of Rev. 16:12-14. This prophecy embraces quite a number of events, and has been in process of fulfillment for centuries; the present war being the final act in the drying up of "the great river Euphrates," or loss of power to the Turkish nation, "that the way of the kings of the east might be prepared;" or, in other words, that the Jews might return to their own country. That the "great river" is significant of a people is shown by Isa. 8:7, 8, is not to be questioned. Isaiah here represents the river as overflowing, significant of the great power of its people; while in Rev. 16:12, the river is represented as drying up, which represent nothing less than the loss of power by the people whom it represents.

Bro. Mickle makes the mistake of giving to prophecies too wide a range and having them fulfilled at the wrong time. From the best information I can obtain, "the four angels" bound by the river Euphrates were loosed something like 860 years ago, instead of about three years ago, as Bro. Mickle has it. The Turks, or Turkdom, had been bound by the great river Euphrates; or, in other words, the river constituted their boundary line; and at that time their empire embraced four kingdoms, represented by the four angels. So in 1657 they were loosed from their bounds, they crossed the river and went forth to their mighty conquests, slaying "the third part of men" by the means described by John in connection with the "smoke, fire and brimstone." But, since the angel poured out the vial of wrath upon the great river, which event occurred about the year 1697, the water of that river, or the power of the people represented by it, has been drying up, and will soon be gone. Thus, the way of the kings of the east will be prepared and the Jews can go home. Furthermore, we learn that the gathering together of the Jews, or God's elect, is set forth as one of the signs of Christ's early coming. (Matt. 24:31.)

Another wide mistake made by Bro. Mickle is found in his saying that the abomination of desolation, spoken of by Daniel, the prophet, is to follow the present war. The prophecy in regard to the abomination of desolation has been fulfilled for

or "where it ought not." Then what and where is "the holy place?" I know of but one answer: The holy place is the site of Solomon's temple, and is located in Jerusalem. Solomon's temple was destroyed, and now the mosque of Omar, "the abomination of desolation," stands in the holy place—erected about the year 637. So we see that the abomination of desolation, instead of following the present war, had its fulfillment 1,280 years ago. The Jews have had their great "days of tribulation," such as no other nation ever had, nor ever shall have; but when the present war closes, the Jews will be reinstated, "as in the days of old" (Amos 9:11-15). During this time there will be a period of peace; even now such terms are being considered as to prevent any future wars among the nations; but after a short time, when things seem to be running smoothly and the world is elated over the bright future, saying, "Peace and safety," then Jesus will come resurrect the saints, bind Satan, break down all rule and authority among men, and the saints will then rule the nations a thousand years. After the thousand years expire, Satan will be loosed, he will go forth to deceive the nations; he will gather them together in battle array surround the camp of the saints; but his army will perish by fire. All the wicked will then be dead; so another resurrection will be in order, which will include those spoken of as "the rest of the dead" who "lived not again, until the thousand years were finished." Satan will then be put where he ought to be; then the judgment sits; the wicked will be turned into hell, and the righteous will enter into the rewards of ultimate glory, in the kingdom of God.

So now I bid Bro. Mickle good-bye.
Dawson, Mo.

MISCELLANEOUS.

Bro. G. A. Trott, who is one of the editors of The Apostolic Way, is moving from Dallas, Texas, to his former home at Munday, Texas. Correspondents will please address him accordingly.

In our November paper we stated that Bro. A. M. Scrimshire had changed his address to "Atwell; Okla.," when we should have said Midwell, Okla. We gladly correct the mistake.

"Pro and Con" is a thirty-two page tract on the Sunday school question by Dr. G. Trott and Prof. N. L. Clark. Ten cent copy, seventy-five cents per dozen.

Brethren who are interested in learning more about the Christian's relationship to world governments should send ten cents to Wm. J. Miller, Lometa, Texas, and get a copy of his splendid tract. The third edition (revised) is just off the press.

At this season of the year there are many who are anxious to do some charitable deed. Why not enclose a one-dollar bill in a letter with names and addresses

MISSISSIPPI NOTES.

Dear Bro. Teurman: Find enclosed 50 cents for my renewal to the A. W.

I have been taking the A. W. for some seven months through Bro. Sam H. Champie. I like it just fine. I also am proud of the stand you all take on the Sunday School question. We were just about to disagree on that special line, when Bro. Champie came to our rescue just in time to save us from going in that direction. Since I have begun writing I will say that we have been established here some twenty-two years. Bro. N. L. Clark was the first one to preach the pure gospel here. He established several congregations here and went back to Texas and left the work in the hands of some of the leading brethren. The cause grew splendidly for awhile, but finally there became a certain disinterest among some. Some congregations finally died; others grew weak for awhile, but now those that remain are getting on fine. We at Johnston Grove feel the loss of Bro. Champie very much since he moved to Los Angeles, Cal., but we yet have several preaching brethren. We have services every Sunday.

W. J. LAIRD,
Bogue Chitto, Miss.

FROM OKLAHOMA.

Dear Bro. Teurman: I have been in this State about five weeks. I will live here another year. I mean to do all I can to build on the walls of Zion. There are very few true Christians here. There are scattered disciples almost everywhere one goes—disciples without shepherds. There is much work to be done in this part of the State—mission work—with but few to help and encourage the evangelist. We have a few disciples near Lark. These we hope to get to work according to the New Testament pattern.

There are many infidels here, and they are doing everything they can to hinder the progress

Zion. I need the prayers and encouragement of all faithful Christians. We have a mighty work before us, and must co-operate and work together in order to accomplish the most for the cause of Christ. I want to get in touch with the faithful in the State, also those in North Texas. We can be of much help to each other.

Woodville, and heard a brother lecture on "Adversity" on Sunday. We have a small congregation at Kingston, and also at Madill. I know of no other in this county.

I received my first copy of The Apostolic Way this week—that is, the first since coming here—and I must say it is a gem. I am proud of such a grand defender of the faith as revealed by the apostles. I wish The Apostolic Way could be read by every disciple in Oklahoma. Much good would result.

My brethren, I am realizing what it means to be separated from a good working church, and I feel lost on the Lord's day. We had as fine a band of consecrated Christians at Robert Lee, Texas, as can be found anywhere. Those dear brethren are the pure gold. Oh, if that could be said of all congregations! Peace and harmony rules supreme. May God's richest blessings ever rest and abide with them.

Brethren, remember me and mine at the throne of grace.

W. T. TAYLOR.

Lark, Okla.

Dear Brethren:

I am now at Gray, Okla., preaching the word. I visited this place some time back and gave a course of lectures and was asked by the few brethren around here to come back and hold a meeting. I am having large crowds, but some are beginning to "kick" because I preach "doctrine" too much to suit them. The day has come, as Paul said it would come, that people will not have the doctrine of the good Book. We only have about three families here in this community that are standing for the Old Paths. I am to begin a meeting near Woodward, Okla., Saturday night, Dec. 8.

D. S. LIGON,

Forgan, Okla.

"BECAUSE THE SECTS DO."

"The modern Sunday-school is an unscriptured organization. But let us not run to the other extreme and refuse to teach the young people in Bible classes. It is not the teaching of the Bible which is to be condemned, but the forming of a human organization to do it. When the brethren meet an hour before their regular time of worship, and have several Bible classes taught by the elders or those whom they appoint, without president, secretary or treasurer, outside of the officers of the church, then it is the Church which is doing the work, and not a human organization. The

in classes is that—"the sects do that way." The wonder is that some of these people do not refuse to read the Bible—because some of the sects read it!"—D. Austin Sommer, in Review.

Well, I'll tell you, Brother, when we find "the sects" doing a thing, most of us are suspicious of it until we find it in the Bible! And this, with many other things, we find "the sects" doing, but we do not find it in the Bible.

Now, if you will just kindly assist us in the search of the Scriptures and show us where we find it, we will not be any ways particular whether "the sects do that way," or not. It is reasonable to suppose that the Holy Spirit did not make a mistake here—a mistake for man to mend! When you get "several Bible classes" under good headway, although "it is the church which is doing the work," you will find nothing like it—no such organization—in the New Testament church. And as I told the Gospel Advocate several years ago, "It is worse than the 'old field schools,' where they all studied aloud,—it makes one think of a visit to 'Chinatown.' It is a pow-wow; and certainly the sectarians are improving the thing by putting wings to their church houses to furnish rooms for classes."

Sure enough! And now the churches of Christ are following the sectarians in the building of "annexes" to their church houses.

True, "It is not the teaching of the Bible which is to be condemned, but the forming of a human organization to do it"—and this you do when you "organize classes." The apostles instituted no such organization—that I can find. It does not take long to get the "president, secretary or treasurer" after we get the "organization of the church into classes"—they are all found in the same chapter and verse of the Bible! And "the wonder is," that some people cannot see it. Now just give "the modern Sunday-school" a rest until you find for us the ancient one. The same presumptuous spirit which "organizes the church into classes" an hour before their regular time of worship, will—judging the future by the past,—when it wants to do so and is strong enough, so "organize" the church at "their regular time of worship." Rome was not built in a day! H. C. HARPER.

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I have spent thirty years in the study of cancer, and the so-called incurable diseases, and have had wonderful success with pellagra. If you

"As Others See." Concluded from page 1. "the pastor system" already, our endorsement would make him no wiser.

But he says: "Brother Rice's series for some reason was closed out." We deny it; and ask that the editor of the Firm Foundation retract it! Don't measure our corn in your half-bushel, please. If you cannot stick to the truth, you would much better keep "shut-mouth."

He asks: "And why did Brother Rice drop the series?" Why not ask him and find out? Then you might be able to talk with more veracity.

Here is an example of the way in which the Firm Foundation is opposing "the pastor system," which it acknowledges is fast encroaching upon the church of Christ. This is from the editorial page, same issue:

"Then why would it not be scriptural, or apostolic, for a Christian preacher to follow the same plan now? Paul dwelt there three years, teaching sinners and admonishing saints, working publicly and from house to house, or privately, and this is the New Testament way of fulfilling one's ministry, even unto the present time. If not, why not? This man of God labored with a city church and sounded the word 'in' as well as 'out,' but if some of our modern objectors and kickers, or hobby riders, had been there they would have called Paul a Digressive and would have divided the church."

So "the pastor system" is all right with the Firm Foundation, and it is ready, it seems, to strike hands with the "Digressives" on this point. It is a pity that the church of Christ has been so long in finding out that the Christian Church has the Scriptures on this matter, after all, and the church of Christ is wrong, and will not be scriptural until "the pastor system," which is fast coming into vogue, is fully settled upon us. The Firm Foundation was just holding out a little taffy to the "modern objectors and kickers, or hobby riders," in publishing the John F. Rowe articles, you see—not that Brother Rowe was right in his kicking and "hobby" riding; oh, no.

OFFICE NOTES.

BY CLARENCE TEURMAN.

We have just passed through twelve days of the worst winter weather this country has witnessed in December in many years, if ever, which has not only made us several days late about mailing out, but has kept me from completing the work on the office, which was mentioned last month. I have our present office almost ceiled, and have the promise of help to build an additional room with cement floor.

The pastor system is wrong, and I am glad to know that we yet have a number of preachers in our ranks who have the courage to come out and stand with the editors of this journal in its open fight against this innovation.

I have been opposing the pastor idea ever since I began preaching, eleven years

ever I visit churches on the Lord's Day, I endeavor to get as many of the brethren as will to give short talks and exhortations. I am sure this is right and scriptural, and if all of our preachers would so teach and practice, thus making a clear distinction between the Lord's Day assembly and preaching appointments, for the purpose of preaching the gospel to the lost, I am confident that churches everywhere would soon become much stronger, as much valuable talent would be developed and the churches would soon be able to edify themselves. Then the preachers could go out into new fields and proclaim the glad tidings.

The latter part of November I assisted the church at Napoleon, Ala., in a meeting, which continued over two Lord's days. This was my seventh or eighth meeting with the Napoleon church since it was established three years ago. Every lesson except one was given to the church. The brethren showed their appreciation of my efforts by giving me the best support I have ever received for a meeting there. Between \$45 and \$50 was raised to finish ceiling their splendid house, which work we hope will be completed by the time this reaches our readers. This church began meeting in a school house to break bread. At that time there were only six or eight members. They now have a church house which would be a credit to any community, with not a dollar against it. They have between forty and fifty members.

CULLINGS AND COMMENTS.

BY H. C. HARPER.

"Public discussion is, we are convinced, one of the best means of propagating the truth and of exposing error in doctrine or practice. We now have the benefits of public debates of former times, and we have witnessed the beneficial results of those of our own time. And we are fully persuaded that a week's debating is worth a year's preaching, such as we generally have, for the purpose of disseminating truth and putting error out of countenance. There is nothing like meeting face to face in the presence of many witnesses and 'talking it over;' and the man that cannot govern his spirit in the midst of opposition and contradiction is a poor Christian indeed."—Alexander Campbell.

Exactly so, Brother Campbell; but some brethren do not like to be exposed in "public debates." It is strange how "sweet spirited" (?) an unscriptural practice will make a man: he falls out with "public debates" right now!

"What God desires, Jesus prayed and died for, and the Holy Spirit came to lead into, is that the servants of Jesus Christ shall be one in the belief and practice of the truth. To attain and maintain this, the fullest and freest investigation of the truth should be encouraged. Without these investigations and discussions the truth will not be known." (Ibid.)

Yes, sir; the truth will not be known if these fellows can help it! "Investigations and discussions" are an abomination to them—"there will be no debate," says

"A PRETEXT."

1. I am perfectly sure that Mr. Morris doubts the good to his cause as a result of having his positions met in public discussion. But I want him to know that we know that great good has come from our recent discussion. If I had gone down—rather, the position I occupied—in unquestionable defeat, Mr. Morris would be an advocate of discussions; but, instead of this, his defeat was outstanding, not only from his own expressions and conduct, but from those of his own brethren.

2. But the things I wish to emphasize most strongly is this way the advocates of error speak of friendly discussions as "wrangling" simply as a pretext to keep out of defending their positions. That the discussion was kept on the highest plane cannot be questioned. I was as kind to Mr. Morris as I could be, but I certainly let the "sledge hammer" of God's eternal truth fall without mercy upon Mr. Morris' false doctrine. (See Jer. 23:29.) But this is not "wrangling." . . . May God give us that grace that enables us to ever be kind, yet unyielding, uncompromising, in our contention for the truth. Above everything, may he keep us back from the use of pretexts which we offer because of our consciousness of the weakness of our positions.—S. H. Hall in G. A., April 19, 1917.

The above is Brother Hall's comments on a proposed second debate with Mr. Morris, a Congregationalist, but it nicely fits his own "pretexts" for refusing to discuss the Sunday school question with us. Somehow Brother Hall does not seem to care to even talk to us about such a discussion, but goes about among his sympathizers offering "pretexts." Of course, "I am perfectly sure" that he "doubts the good to his cause as a result of having his positions met in public discussion. But I want him to know that we know that "even some of his friends are getting tired of hearing his "pretexts," and should be glad to see him show himself a man (II Kings 2:2) and come out and fearlessly meet the challenge which he has been facing from us for a number of years. But, of course, he no doubt feels we will "certainly let the 'sledge-hammer' of God's eternal truth fall without mercy upon his "false doctrine," hence he continues to "offer pretexts" for not debating the question.

Yes: "May God give us that grace that enables us to ever in kind, yet unyielding, uncompromising, in our contention for the truth. Above everything, may he keep us back from the use of pretexts which we offer because of our consciousness of the weakness of our positions."—Clarence Teurman.

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