

# THE APOSTOLIC WAY

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

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[50 CENTS THE YEAR

## HEAT AND CHAFF

BY A. E. LMORE.

Don't find fault with the industrious young lady because she can't pick the banjo as smoothly as some others. Perhaps she can pick more pounds of cotton than the ballet dancer.

\* \* \*

The doctrine of a future probation is being urged with some force in some places. And what is the effect of this teaching? It is an easing powder to those who are at ease in Zion, to those who are idlers, and it is decidedly harmful to the sinner. Yes, if I fail in this life, I will have another chance. Preach this doctrine to the man almost persuaded, and he will slacken his effort. But what is the effect upon Bro. Faithful? Pro. Faithful starts to the city in his new auto and he is in a hurry, and when halfway Bro. Slojon hails him: Why, Bro. Faithful you need not be in such a hurry. I heard there might be another auto along late this evening!

\* \* \*

"The eyes of the Lord are over the righteous, and his ears are open unto their prayers." This evidently means that the Lord watches over the righteous as he does not over the wicked, and that he heeds the prayers of the righteous as he does not heed the prayers of the unrighteous.

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If you say the world is growing better, yes, if you mean the soil; if you mean the people, doubtful.

\* \* \*

Have the advocates of infant sprinkling considered what the result would be if the practice would become universal? Let us see.

1. If all babies were baptized it would set aside believer's baptism. There would be no believers to baptize.

2. It would make void the great commission: "He that believeth and is baptized shall be saved."

3. There would be no need of preaching the gospel to get people into the church, for all would be in the church before they could accept the gospel.

4. All would be taken in without faith.

5. There would be no converted people in the church, unless they were converted after they were saved.

6. If all were thus taken into the church there would be no world to preach to. Being no regenerated persons in the church, there would be no saved persons in the church; therefore such practice would wipe out the church entirely. If these were saved, they were saved without preaching; faith, confession or knowing there was a Savior. Then by what means were they saved? By water only, and but lit of the water at that.

## NEW YEAR GREETINGS.

Perhaps never before in the world's history have people's minds been so completely absorbed with world events as during the past year. This has made it hard for religious journals. However, by the grace of God and the loyal support of true friends the Apostolic Way has done exceedingly well. We have every reason to be thankful, and enter upon the year nineteen hundred eighteen with bright prospects for the best year of the paper's history.

Subscription returns since December mailing are the best in several months. Many have sent in their renewals and nice lists of new subscribers. This is very encouraging, and we thank all who have in any way helped to extend our circulation. The Apostolic Way has come to stay, and we will take no steps and make no promises that we do not feel fully able to carry out.

We wish for every reader of the paper a happy and prosperous New Year; and we hope that the Apostolic Way may continue to merit the support of all lovers of truth.—PUBLISHERS.

## CHRISTIAN ETHICS OF INDIVIDUALISM.

BY SAM H. CHAMPIE.

I have in mind to write a few short papers on what I understand to be the ethics of Christ in regard to certain relationships of human life and conduct in which it seems to me the Christian duties are not now properly understood, or at least are not properly observed. In this I want to speak of individual responsibility.

According to Christ, the individual is the all important unit. The family is a composite unit for some good and useful purposes, but the individual can never surrender himself to the ethics of the ends of his or any family for any time or any purpose. The individual has a function to perform in the family that is good and wholesome and necessary, and he ought to work with the family in all things as far as he can work; but the Christian whose love or fear of any member or all members of his family is such that they can persuade him to do or to leave undone anything contrary to his own understanding and conscience, that Christian is not strong enough to be a true disciple of Christ, and will be lost if called to account in such a condition. (Lk. 14:26.) You must forsake all if need be.

The church is a wonderful institution under God—perhaps the most wonderful ever created or that ever will be—but the church can never be more than a collection of individuals, every one of whom is individually responsible. The Christian who allows a church to persuade him or

prevail upon him by any means to do or to leave undone anything at variance with his own knowledge and conscience becomes separate from the true branch, the life-giving Christ, and must be among those who are to be lopped off and burned. The Christian has a wonderful function to perform in and through the church, but the Christian who loses his individuality in the church has lost Christ. (John 15.)

Larger in numbers, scope and influence than the local congregation is the brotherhood of believers in general. This brotherhood always has been divided into a number of more or less diverse parties, the individual elements of each of which are more or less closely affiliated in their common cause, and all less so with the other parties. The churches of Christ are notably so divided today. This condition makes it easy for the individual Christian to go with the party, hard for him not to. But there is not and never was infallibility in any religious party, and the Christian who learns to endorse things because the brethren endorse them, and oppose things because the brethren do, has been taught entirely out of all saving relationship with Christ. He is being justified by an uninspired law—he has fallen away from grace. The Galatian letter and others warn emphatically against this sin of party domination.

Every Christian is an individual entity. Look upon yourself as one; treat every other Christian as one; do not regard others as wholly lost in partyism. To do so is sinful. But do not make a party of yourself. Individualism lost is fatal; individualism abused may be worse.

## PHILLIPS-BARRET DISCUSSION.

*PROPOSITION: The Church of Christ in Cleburne, Texas, with which I am identified, is Scriptural in Doctrine and Practice.*

I affirm. Bro. Phillips denies. This discussion has grown out of the peculiar situation here, and at another place or two. He came here about three years ago, holding certain peculiar views touching church work, met with the congregation and preached occasionally; but said nothing publicly about these matters. However, he seems to have worked privately, for he gathered twelve or fifteen sympathizers and withdrew from the congregation, claiming opposition to church centralization and announcing an effort toward stricter conformity along scriptural lines. The church of Christ withdrew from him, and one other, as schismatics. In a recent conversation with Bro. Phillips he urged me to affirm my practice. I advised specific propositions, but he said: "If you are not a coward you will affirm what you practice," and he added, "I'm afraid to."

some one to cover my pusillanimous (cowardly, mean-spirited, faint-hearted—Webster) soul with the cloak or mantle of charity." I then wrote out the above proposition and he signed it. He stands withdrawn from by a church of Christ, but I am meeting him in this way as he represents a sect that has recently sprung up among us. And I hope hereby to do some good. Each writer is to have 650 words in each article, and six articles to each proposition. The papers to be published jointly in the Firm Foundation and the Apostolic Way once a month. All personalities to be left out.

Please note: This is a universal proposition. Bro. Phillips hereby denies everything the church of Christ here teaches and practices. I hardly know how to enter upon the affirmative. It seems strange that one who claims to be a Christian will deny the doctrine and the practice of a church of Christ. It is astounding that he should do so. But it is his own choosing. Let him come to the issue he has created. My proposition says: The Church of Christ, in Cleburne. He denies that the Church of Christ is scriptural in doctrine and practice. I wonder why? He must tell us. I believe the church of Christ is scriptural in her doctrine and practice and so affirm against all comers. It were utterly preposterous to do otherwise.

Terms defined: The Church of Christ in Cleburne, not a Church but the. With which I am identified, in which I have my membership; the same one in which Bro. Phillips held his until recently. Is scriptural, has either precept or New Testament example for her doctrine and practice. Doctrine, teaching, instruction, tenet, principle of faith. Speculative truth prescribed for belief; precept, a rule to be obeyed. Practice, frequently repeated action, succession of acts of a similar kind, custom, constant use, actual performance, application of knowledge, opposed to theory, systematic exercise for instruction and discipline. The Church of Christ in Cleburne is scriptural in teaching and practicing as principles of faith those things she learns by precept and example from the New Testament. This is all I am logically bound to affirm. I am greatly astonished that Bro. Phillips, with all of his professions to loyalty and strict conformity to the Bible, denies this. But we shall see more about this as we proceed. Perhaps he will say that he denies only some of what we teach and practice. If so, then let him tell us what those things are. I have asked him to write them out but he refuses to do so. But to the proof of my affirmative.

1. Each congregation must be composed of baptized penitent believers. 2. These disciples must meet on Lord's day for worship, and otherwise serve the Lord. (Acts 2:1-47). 3. They must appoint scriptural elders and deacons, and engage and support preachers of the gospel actively engaged in the work of the Lord. (New Testament). 4. The congregation must make God's wisdom known and glorify

any organization of men. (Eph. 3:8-20).

A. B. BARRET.

REPLY.

The origin of this discussion is immaterial, irrelevant, extraneous. Is what I may have said or done authority for your teaching or practice? Bro. Barret, however, is misinformed, almost wholly incorrect. Our scriptural differences are the real cause of this discussion. He advised specific propositions. Strange news! His article makes it more strange, lacking specification.

Bro. Barret KNOWS I do not believe the church at Cleburne wholly unscriptural. Seems an evasion of the issue. He hardly knows how to enter his affirmative. Does he not know what his congregation teaches and practices? You should have detailed all this. Be sure and do this in your next—be specific.

**Proof of His Affirmative.**

Indeed, he sets forth a fairly scriptural church—not the Cleburne church. Please state what you mean by "otherwise serving the Lord." DETAIL THIS, please. You have no scriptural elders. That is the great weakness of the cause of Christ today. You disregard the "musts" of an elder. (See I Tim. 3 chap., Titus, I chap.) I, myself, and others, having been here 3 years, have not heard the two real leaders called on to pray. Something radically wrong. One of them said the Holy Spirit did not make him an elder. (Certainly not—he is man-made.) He fully witnesses my contention. I will show gross deficiencies in any of your elders you dare name, measuring them by God's "musts." Name him, please. If you had a scriptural eldership, why did you import, "hire," one? Please cite some Bible church that ever remotely did such a thing. How can you glorify God with an unscriptural eldership?

The church at Cleburne has been established years; I am sure not ten percent of the fathers and mothers are capacitated to teach their own children. A natural conclusion from an unscriptural procedure. Scripture, please, for "hiring" an evangelist to assist the hired pastor. Why not hire an evangelist to assist the hired evangelist to assist the hired pastor to assist the elders? Brethren, that is a flagrant waste of God's means, a relic of the dark ages. Paul says: "Those things you have both learned and received and heard and seen in me do, and the God of peace shall be with you." What local congregation did Paul hire to? I will give a hundred dollars to any preacher that will show Paul ever accepted a dollar from any congregation he was laboring at. He was at Ephesus 3 years, and not a penny (Acts 20:25-35); at Corinth eighteen months, and not a penny; at Thessalonica, and not a penny. The church should support, and well, evangelists actively engaged in the work; sounding out the Gospel in regions beyond; not locating with a church and entertaining Sunday morning and night. How long since you "hired elder" established a congregation? He with your other evangelists located here, prey on congregations already established.

You run to some local congregation on Lord's Day and take the money contributed for the "poor saints" and spreading of the Gospel. Please give me scripture for such procedure. Please show some church that divided into classes and had women teachers in the assembly of saints—especially on Lord's Day.

Please show some church that had more than one collection on first day of week, as is frequently done in Cleburne, an auction held. "Who will give so much?" Please show some church that begged money from the devil's kingdom to build the Lord's house as was done in Cleburne.

Please show an exception, or several causes, for divorce, as taught and practiced by the church at Cleburne. Please show where a church ever refused an open, free investigation of differences among brethren as exists at Cleburne. Who tried, convicted and condemned brethren without a hearing, flagrantly outraging the most common principle of law and justice? The church at Cleburne teaches Paul actually did wrong by taking the money from Corinth.

Let's straighten out these kinks, Bro. Barret, and be one. G. W. PHILLIPS.

Subscribe now and get the Phillips-Barret debate. January issue will be supplied to new subscribers if requested.

#### MISCELLANEOUS NOTES.

BY CLARENCE TEURMAN.

We enjoyed a five days' visit from Brother H. C. Harper during Christmas holidays. He was with the church here on Lord's Day and preached three times in Atlanta during his stay among us. I arranged for Brother Harper to visit the brethren at Napoleon and Cross Roads, Alabama, on his return home, and they write me that he failed to give satisfaction and that they want him to return when he can remain longer.

\* \* \*

Sister Fannie Griswell died at her home, 111 Kennedy street, Atlanta, Georgia, on December 14, 1917. I counted her among my best earthly friends. She will be greatly missed by all the brethren and sisters of the Plum Street Church, as she has been one of its most faithful attendants since I baptized her in 1915. Sister Griswell leaves a devoted Christian husband, four sons and four daughters and many relatives and friends to mourn her departure.

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Some brethren will condemn the preacher who preaches every Lord's Day when the church assembles to break bread, but seem to think they have a perfect right to set aside this meeting appointed by the Lord, and preach once a month. Such a course is inconsistent.

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Now, we insist that every true friend of The Apostolic Way take advantage of every opportunity to solicit new subscribers and send in Our Friends can be of much assistance in this way, and we assure all that any help they can render will be appreciated. Let us hear from you.

## NEW THINGS.

(NUMBER TWO.)

BY J. R. JONES.

In my first article under the above heading, one of the old things which had become new was considered—that is, the "new creature." Here is another: "For to make in himself of twain one new man"—the subject for this article.

Who or what is this new man? Take these: "That he might reconcile both (Jew and Gentiles) unto God in one body." "For to make in himself of twain (Jew and Gentiles) one new man." It can be readily seen that these two passages are two ways of stating the same thing, thereby showing that the "one body" and the "one new man" are the same thing. Furthermore, where there is "one body" there is, of course, a body; and where is "one man" there is also a body, for every man has a body. If these are not the same, then there are two bodies, but there are not two—they are the same.

"He is the head of the body, the church." This is, then, the church. Finally, the church is made up of all those who are in Christ Jesus; but all those in Christ Jesus are new creatures; the church is made up of new creatures—IS a new thing.

This new church is both God's and Christ's. It is God's house, or temple, built for his habitation through the Spirit. It is Christ's; he gave himself for it, bought it with his blood. It is, too, his body and his bride. In view of this, it would seem that men should respect and esteem it highly. They should have admiration enough for it to be "hands off," to let it stand out in all its dignity, grandeur and glory, with nothing before it to eclipse or belittle it, and nothing after to eclipse or belittle it; free from aids, auxiliaries and annexes, so calculated to show their hatred and contempt for it.

In apostolic times the church was so new and the manners and practices of the members of it so peculiar that we read that "they went out from us, but they were not of us. If they had been of us, they no doubt would have continued with us." They saw that they were "in the wrong company, not 'fit' to be in the church," so they went out to be with their own kind. Again we read that "these be they that separate themselves, sensual, having not the Spirit." These, like the others, made the discovery that they were not fitted for the association of these "new creatures," so they separated themselves, got out. In this day and time, those who go out are, as a rule, those who are somewhat advanced in age, often fathers and mothers in Israel, who love the Lord and his will, and who are true to what is written. These are forced to go out or stifle their convictions. They see the church is fast becoming theatrical, is putting on airs, and introducing unscriptural things. They utter their most solemn protest, but it is of no avail. They shed tears, but these are not heeded, and so they are forced out. Who can tell what the end

will be? I know one thing that will happen. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

"Who hath ears to hear, let him hear."

(To Be Continued.)

## FROM CALIFORNIA.

Dear Brother Teurman:

I have not received a copy of the September issue of The Apostolic Way, and, being desirous to see and read all the copies of that praiseworthy periodical, and you being the publisher of its interesting columns and clean pages, hence I am writing to request that, if you can do so, you please send me a copy of the last number, as stated above (and oblige an aged brother in the Christian faith, and one who has just rounded out fourscore years of mortal life on this earthly sphere, and which event was completed or culminated on the even date of this letter (November 19). But, notwithstanding the fact that I have weathered the storms of old Father Time and the rigors of his wintry blasts until the effects thereof are weighing down on my tottering frame, while my locks and beard are silvery gray, almost white, nevertheless, I am still a firm believer in the one faith as once delivered to the saints, and therefore I am still anxious to learn of the welfare of the faithful brethren who are earnestly and valiantly contending for the divine purity, simplicity and perfect integrity of God's holy word of truth and righteousness; and, if I mistake not, that is the very thing which the editors and publisher and other friendly writers of The Apostolic Way are endeavoring to do, and which; to my mind and humble judgment, is the only legitimate course of action that can be pursued in the affairs and matters of the Christian religion.

But, lo, I perceive that a time has surely come when there are many in the church or in the church membership, who will not accept nor endure sound doctrine, but heap to themselves teachers, etc.; that is, they insist on preachers being called who will teach the most modern type of doctrines and commandments of men, or the most modern pattern of sectarianism, and insist on having the same installed in the sanctuary of the Lord's house. Hence the church is encumbered with material or human inventions of religious pretensions.

Solomon said: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." (Ecc. 7:29.)

The wisdom of Solomon has been a subject of much comment in times past, and I suppose it will ever be so while time lasts, because it is superior to any form of wisdom which may now be acquired by mankind, either by constant mental application or efforts of research or physical learning of any kind or character whatever, and which I believe is generally admitted to

be possessed as a result of having pursued any form of material schooling, neither by scientific research nor a study of logic, neither by any other system of acquiring human knowledge. But, instead of any of those things, it does appear that the origin of his wisdom came from above, or that his wisdom was divinely given or granted by and through the agencies of infinite wisdom and omnipotent power; for since his words of wisdom and his writings are compiled and incorporated in the Bible as being a part of the revealed will of God, therefore those wise expressions of Solomon are more than mortal wisdom and are compiled and incorporated in the Bible for our learning; and therefore the wise expressions of Solomon are both historic and are also a forewarning to all future generations of mankind, and should be so treated or considered and not set aside or ignored in any other way. But, as the nature of mankind seems to remain the same now as in past ages, or has not changed since the crucifixion of Christ, therefore we need not be surprised at the deplorable condition of the church and the world, too, of the present age, but, instead of looking for better conditions than are now so prevalent, we may expect that an EXPLOITING class of men will still continue to try to break the will of God, in the future as in the past, and that, too, until Christ shall come again.

But the fate of human systems of religion, in all probability, will be written on battlefields of carnal strife, by cruel hands that dabble in human gore. And while you think of these things remember, too, that, insofar as we know, the prophecy of Rev. 2:18-23, inclusive, as concerning Jezebel and her mongers and children, has not been fulfilled during any past age, hence it is due to be fulfilled at any time in the future.

W. E. BRASFIELD.

N. B.—You will please find herewith inclosed a postal order for 75 cents to pay my subscription to the Way for one year ahead of my paid-up time and to keep you whole for cost of sending me a copy of the last number and a FEW sample copies occasionally. And if I had means over and above living expenses and the cost of medicine and such like, I would then send you more to help you in your good work. Both the October and November numbers of the Way have been received and read with pleasure and approval.

If you deem the inclosed dissertation to be worthy of a place in the columns of the Way, you may publish it when most convenient. I began to write as concerning the same matters early in October, but was stricken down with a severe spell of sickness, hence could not complete what I wanted to say, or not at that time, and when I again took the matter up for further consideration I found myself very feeble on account of that sickness and a weight of years both together caused my work to linger, and hence its progress was slow; but I believe that what I have written in that dissertation is in accord with Holy Writ and sound doctrine, and I also believe that many people are just now beginning to see those same things very much in the same way that I see them; and I hear of the same

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## OBSERVANCE OF THE LORD'S DAY.

BY N. L. CLARK.

In my last article I discussed briefly a few passages of Scripture bearing on the weekly eating of the Lord's Supper. From the teaching of those passages I drew the conclusion that God wants all his children to meet around his table every Lord's day. In this article I shall give several quotations from the so-called Church Fathers and other historians which show the customary observance of this weekly meeting in the times following most closely the apostolic age. I shall first make quotations to show the origin of the name, "Lord's day." These I shall follow with other quotations bearing more directly upon the manner of observing the Lord's day.

### The Name, Lord's Day.

I will introduce the discussion of this part of our subject with a quotation from the Encyclopedia Britannica: "Thus Acts 20:7 shows that the disciples in Troas met weekly on the first day of the week for exhortation and the breaking of bread. I Cor. 16:2 implies, at least, some observance of the day; and the solemn commemorative character it had very early acquired is strikingly indicated by an incidental expression of the writer of the Apocalypse, (Rev. 1:10), who for the first time gives it that name ('the Lord's day') by which it is almost invariably referred to by all writers of the century immediately succeeding apostolic times." (Ency. Brit., vol. 22, p. 653.) I quote again from the same volume, p. 654: "The first writer who mentions the name of Sunday as applicable to the Lord's day is Justin Martyr; this designation of the first day of the week, which is of heathen origin, had come into general use in the Roman world shortly before Justin wrote. The passage is too well known to need quotation (Apol. 1:67), in which he describes how 'on the day called Sunday,' town and country Christians alike gathered together in one place for instruction and prayer and charitable offerings and the distribution of

day in which God made the world, and because Jesus Christ on the same day rose from the dead." Ignatius of Antioch in the year 101 A. D. wrote: "Let us no more Sabbatize, but let us keep the Lord's day, the resurrection day; the highest of all days."

Theophilus (Bishop of Antioch) in 162 A. D. says: "Both custom and reason challenge from us that we should honor the Lord's day, seeing, on that day it was our Lord completed his resurrection from the dead."

Clement of Alexandria, in 192 A. D. wrote: "A Christian according to the command of the gospel observes the Lord's day, thereby glorifying the resurrection of the Lord."

"The Lord's day is the holy day of the Christian church. We have nothing to do with the Sabbath. The Lord's day is the Christian's solemnity." (Tertullian, De Corona, Secs. 3; 4.) Tertullian was a celebrated Roman who wrote in the first half of the third century after the birth of Christ. He is regarded as one of the most distinguished of the so-called Church Fathers. From the statements quoted we learn that in the early days of the church the first day of the week was called the Lord's day; that the Sabbath was not the Lord's day; that the Lord's day commemorated the resurrection of Christ; and that all Christians observed this day as a sacred day.

### The Lord's Day: How Observed.

On this point I quote first from Mosheim's Church History, Cent. I, p. 27: "All Christians were unanimous in setting apart the first day of the week on which the triumphant Savior arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the church at Jerusalem, was founded upon the express appointments of the apostles."

Again the same writer says: "The Christians assembled for the worship of God in private dwelling houses, in caves, and places where the dead were buried. They met on the first day of the week, and here and there also on the seventh day, which was the Jewish Sabbath." (Mosh. Cent. II, Part II, Chap. IV, Sec. 8.)

Last of all I quote from Neander, Vol. I, p. 392: "As we have already remarked, celebration of the Lord's Supper was still held to constitute an essential part of divine worship on every Sunday, as appears from Justin Martyr, and the whole church partook of the communion after they had joined in the amen of the preceding prayer."

Several of these quotations are given as quoted by D. R. Dungan in "Sabbath or Lord's Day." The number of such quotations might be multiplied many times. But those given are sufficient to show the practice concerning the Lord's day worship for several generations after the close of the sacred canon.

It is worthy of note that in the second

caves and other out-of-the-way places to observe the Lord's worship. Many did this knowing that if overtaken in the service their lives must pay the penalty for their devotion. There is no doubt that as early as Paul's day it was hazardous in the extreme, in many places, for Christians to meet for the worship of God. No wonder that Paul found it necessary to admonish the Hebrew Christians not to forsake the assembly of the saints. (Heb. 10:25.)

These quotations show conclusively that in the first three centuries of the Christian era the followers of Christ everywhere regarded it as a duty of primary importance to assemble for the Lord's worship on the first day of every week. Think how devoted to this service were those who would lay down their lives rather than forsake it! Then see people in our own country who are enjoying every opportunity for the service of God voluntarily forsaking the Lord's day meeting and sometimes even arguing that such worship amounts to nothing! I fear that not many Christians of the present day would lay down their lives for the cause of Christ. Very few are willing to sacrifice time and money, much less life itself, for the advancement of the Lord's cause. Brethren, let us be more thoughtful, more diligent, and more earnest in the Master's service.

## WHO IS ADDED TO THE CHURCH?

BY D. S. LIGON.

For several years I have been thinking on this line, and have been made to wonder at some statements in many of our papers where meetings are reported. As the name of this paper indicates, its editors and writers want things APOSTOLIC and in keeping with the word of the Lord.

Question: When and how many times is one added to the one body? I read in the Good Book the following: "And they that gladly received His word were baptized, and the same day there were added unto them about three thousand souls."

And the Lord added to the church daily such as should be saved." I conclude when one believes and is baptized the Lord adds him to the church, and if he moves from the community where he became a Christian and goes to another place, he is yet "ADDED" to the church—is a member of the church, no matter where he moves, and no preacher has the right to report him as an addition to the church. If a member of the church moves a dozen times, or falls from his steadfastness a dozen times and is reclaimed, I wonder if he has been "added" to the church a dozen times? Does the Lord have more than one way of adding to the one body? And is not that one way by faith and baptism? If a Christian moves, he does not move out of the church; or, if he just quits living right as a Christian, he does not cease to be a member of the church, and in either case have to be ADDED again. Let us hear from Dr. Trott on this matter.

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 teach the truth.

of through prey on congregations already met in

## INFLUENCE OF THE WORD.

BY CLARENCE TEURMAN.

Is it possible that we do not give the Bible due credit for the good influence it yields, when allowed to do so, in the molding of the life and destiny of nations, as well as its influence locally? I think so.

Little as we may think of it, there is not a nation on the globe that has rejected God and his word and prospered. History, both sacred and profane, liberally testifies to this fact.

We are told that a few years before Queen Victoria died she received with royal honors an African embassy, bearing costly presents from their prince. They were told to inquire as to the secret of England's greatness, and in response to their inquiry the queen procured a richly bound copy of the Bible and sent it back with this message: "Tell your prince that this book is the secret of England's greatness."

Of Latin-America, Mr. Peter McQueen, Fellow of the Royal Geographical Society, says:

"One notable fact is true of all the Latin-American republics, and ought to be impressed on the attention of every person who is prone to regard them with unfavorable criticism. No band of high-souled exiles seeking religious purity moored their bank on South American shores in the colonial days. The Spaniards and the Portuguese swept into its rich territories as high-handed adventurers, with the avowed intention of spoil and conquest." He further says of them, that nothing flourished save ecclesiasticism and monarchy. The first settlers there came without Bible in hand, and with but little if any care for religion in their hearts. They were, and are yet, selfish; they were, and are now, bent on booty and spoil; and they had, and still have, a disease that "only God can cure."

The following words from Daniel Webster are well said:

"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and authority no man can tell how sudden a catastrophe may overwhelm us, and bury all our glory in profound obscurity."

How truly do the words of Webster apply to Israel, the chosen people of God, and their holy city, Jerusalem. They were once a great nation, and became such because they acknowledged Jehovah as their leader. But there came a time when they as a nation rejected God. Then it was that God turned from them, and their strength came to an end. Jerusalem, the seat of national law and government, and the center of kingly and priestly authority "was laid low in the dust."

Pascal speaks of the "vast difference between a book which one makes and throws among a people" and a book which of itself "makes a people."

The influence of the Bible, if read and allowed to interpret itself, is great, and let us not put it from us; for to reject it is to reject God and all that is pure and holy.

## HE CANNOT DELIVER THE GOODS:

BY H. C. HARPER.

Of all sinful efforts, it seems to me that the effort to discredit the word of God is the most shameful. It seems that there are people who would rather discredit what the Bible says than to give up a human theory. As a painful example of this, just read the following:

"Upon this rock will I build my church." This was prophetic when it is purported to have been spoken by Christ to Peter. This is a virtual admission that the church to be built was then a future purpose, and as well a virtual admission that there was no church up to that date. Is this true? No! This statement is purported to be in A. D. 32. This was a year after Christ had called and commissioned his disciples, which occurred in A. D. 31 (Matt. 10:1-7). Three years and a half were the disciples with Christ and "kept in his Father's name." When the day of Pentecost came, where was the church? "In the upper chamber waiting." What for? For redemption of the Holy Ghost. Was there no church until Pentecost? Surely there was. Was the church during the first year the Church of Christ? If not, whose church was it?

Many of the best scholars have and do count this text an interpolation, and we are inclined to accept this as true. First, because it is alone in its teaching, having no associate text to support it. Second, because the term "stone" is never applied to Peter in any of its uses in the New Testament, but always to Christ as the base of the Christian Church. Third, because the statement is prophetic, which repudiates the existence of a church at the time of the speech. Fourth, because the Christian Church had been in existence more than four thousand years when this statement is charged to Christ, on the date of its first member—Abel (Gen. 4). Fifth, because it is utterly impossible to harmonize the future intention of Christ as expressed, "I will build my church," with the conditions of four thousand years, and the conditions having existed during the first year of Christ's ministry. Sixth, because it is so tremendously Romish for upon this text they built their whole system of Poperish filth. Seventh, because Christ is the only "foundation" of the Christian Church (I. Cor. 3:11).—G. H. Shurtleff.

After reading this, I addressed the following letter to Mr. Shurtleff, saying:

"In Present Truth Messenger, March 9, 1916, referring to Matt. 16:18, you say: 'Many of the best scholars have and do count this text an interpolation.' Kindly give me the names of these 'best scholars' and what they say on this text, or tell me where I can find what they say on it."

"Stamped, self-addressed envelope enclosed.

"Thanking you in advance for this information, I am,

Sincerely yours,

"H. C. HARPER."

Since I did not hear from Mr. Shurtleff, I wrote the editor of Present Truth Messenger, saying: "More than a month ago I addressed a letter, with return postage, to G. H. Shurtleff, Lowell, Mass., calling his attention to a statement in Present Truth Messenger, in which he, referring to Matt. 16:18, 19, said: 'Many of the best scholars have and do count this text an interpolation.' I asked him to give me the names of these 'best scholars,' or tell me where I can find what they say on this text. He has failed to answer. Now, if you can give me this information, or induce him to do so, I shall appreciate it very much. This is a question of no little importance with me.

"Awaiting your reply, I am,

Sincerely yours,

"H. C. HARPER."

The editor wrote me that he would call Mr. Shurtleff's attention to the matter, and I suppose

heard of the matter. Mr. Shurtleff simply could not deliver the goods. He knows full well that Matt. 16:18, 19 is the word of God, and he and the whole sectarian world are wrong, and now he stands self-condemned. Such men should have little to say about Judas Iscariot.

## "OUR CITIZENSHIP."

Review of Bro. Douglas—No. 2.

BY A. J. BOND.

"As long as we have citizenship in heaven, we have no citizenship in the powers of this world, only subjects."—George Douglas in Apostolic Way, October, 1917.

Our brother still denies Paul's citizenship of Rome, after his conversion to Christianity. Was he a citizen of Rome before his conversion?

While I believe with all my heart that he was a citizen of Rome after his conversion, I did not, nor do I now, expect Bro. D. to admit it; but I am writing to call the minds of others to the truth of this question, who are free from the bias and false reasoning that, I feel sure, has too great a hold upon our brother's mind to let him see and acknowledge the truth upon this.

He says:

"Many people are confused over the terms citizen and citizenship, from the want of a proper understanding of the word."

He is the one that is "confused," not so much on account of a "proper understanding," but an unwillingness to take the plain statement of the Scriptures at just what they say, but tries to explain them away.

Our brother can see things through this weight of bias that is upon his mind, when viewing this question—that do not exist, and fails to catch the truth of it.

He says:

"Paul was a Roman subject in the sense that 'subject' is used," and gives the sense thus: "Alexander subjected the greater part of the civilized world to his dominion."

Now, Paul was not a "subject" in this sense; he was never subjugated by Rome, but was a Roman by birth, and was a subject in the sense that every born citizen is a subject, and in no other. Bro. Douglas' statement to the contrary notwithstanding. And a lack of willingness upon his part to admit this is where his confusion comes in.

He says Paul "was a Roman, but not by blood or choice." Now, what does this have to do with the fact of his citizenship? About as much as the fact that Bro. D. was "born in Tennessee without his knowledge or consent," and brought to Texas without his will being consulted.

Paul never resorted to such twaddle as that, but taught to the contrary: "Shall the thing formed say to him that formed it, Why hast thou made me thus?"

Paul was not an unfaithful Roman, he would have you believe. He can not give one scintilla of evidence against Paul's faithfulness as a Roman citizen; but, the other hand, Paul taught faithfulness to the "powers that be": "Put them

every good work." (Titus 3:1.) Here Paul commands that Christians "obey" the rulers of civil governments, a thing our brother claims can not be done. For, he says, "the laws of each [civil and religious.—A. J. B.] are diametrically opposed to each other." While the facts in the case are, Christians do not obey God if they refuse to obey the civil powers.

But our brother would have us believe the civil powers are the "wives of the devil," and that Christians should resist "the powers that be," a thing as foreign to truth as day is to night.

When the civil power commands Christians to violate a positive law of God, then, and then only, are we justified in obeying God rather than man, just as the child should refuse to obey the parent, or the wife the husband, under similar conditions.

In conclusion: Paul said he was a Roman, and the term "Roman" itself EMBODIES THE VERY THING IN DISPUTE—THE CITIZENSHIP of Paul—as Bro. Douglas very well knows.

Webster defines "Roman" thus: "A native citizen, or permanent resident of Rome."

Paul was a native-born citizen of Rome, just what he was making known to the chief captain. Yet Bro. Douglas complains when I say just what Paul said.

And when Paul told him he was a citizen of Tarsus, a city in Cilicia—a Roman province—he was giving them more proof that they might of a surety know that he was indeed and in truth a Roman citizen in the fullest sense of the term.

521 South Moore street, Ottumwa, Ia.

#### REPLY.

The question of Paul's status as a "Roman" is the point at issue between myself and my esteemed respondent. For a settlement of this question, I shall appeal to the New Testament for an inspired history of Paul's conduct as a Roman "citizen" or "subject," as the readers may elect, when the evidence is in—Paul's own conduct is his own definition of his status as a Roman.

In the 16th chapter of Acts, Paul cast out a spirit of divination from a damsel which ruined the money-making of her masters. For this offense he and Silas were brought before the court and this charge laid against them:

"These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans." (Acts 16:20, 21.)

On the strength of this charge, Paul and Silas were beaten with many stripes, to which they humbly submitted, were cast into prison, and, instead of complaining, at midnight sang praises to God.

Why did not Paul appeal to the magistrates for protection if he was a good Roman citizen? Why suffer this torture being uncondemned?

On the morrow, the magistrates, learning they were Romans, sent word to the jailer, saying, "Do not beat Paul, but let him go." (Acts 16:35-37.)

gotten the jailer in trouble on his account, and this would have been wrong.

To have refused punishment in the first place would have been a refusal to suffer for the name of Christ. To have quietly gone away would have involved the life of the jailer.

In the 17th chapter, Paul and Silas preached at Thessalonica, and persecution arose, and this charge was laid against them before the rulers:

"These that have turned the world upside down are come hither also; whom Jason has received; and these all do contrary to the decrees of Caesar, saying there is another king, one Jesus."

Here Paul, a Roman "citizen," was preaching another king. Caesar was one king in actual reigning authority over this territory, and to preach another king in the same place and time, by the law of all nations, is high treason. Paul then was a traitor to Caesar, but loyal to Christ. To escape punishment here, they were sent away by the brethren, by night, to Berea.

Paul steadfastly, first, last and all the time, preached "the kingdom of Christ." This implied the preaching of the king and his laws, obedience to which will lead all men away from all political affiliations.

Paul was a Jew, of a conquered nation, and upon him was the rights of a Roman thrust. He could not help himself, and in only one instance did he avail himself of these rights, and that was when his own brethren sought to put him to death without cause; then he appealed to Caesar to save his life, was sent a prisoner to Rome, and the last record of him in Acts of Apostles, he was a prisoner in Rome, under the shadow of Caesar, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ."

In Romans 13 and Titus 3 Paul teaches citizens of the kingdom of Christ how to conduct themselves toward the powers that be without transgressing a law of Christ; but neither there nor elsewhere has he ever written a line or word telling the Christian how to conduct himself as a "citizen of the world powers."

Paul never wrote a line nor spoke a word to build up, strengthen, purify or modify the Roman power, and he, who does so now, he who, as a Christian, attempts to build up, strengthen, purify or modify the character of any modern power transcends all New Testament teaching.

My esteemed respondent says:

"But our brother would have us believe the civil powers are the 'wives of the devil,' and that Christians should resist 'the powers that be,' a thing as far from the truth as day is from night."

Just exactly right, my brother. Paul shall speak for me:

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the WILES OF THE DEVIL. For we wrestle (resist) against principalities, against powers; against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all to stand." (Eph. 6:11-12, 13.)

of the devil," and at least three of them are temporal "powers that be." Paul said resist them, not with carnal weapons, but with the sword of the Spirit, which is the word of God. Can anything possibly be plainer?

Says our respondent:

"When the civil power commands Christians to violate a positive law of God, then and then only are we justified in obeying God rather than man."

I thank the brother for so gracefully surrendering the question. All of God's laws are positive and based on LOVE as the supreme foundation. All of human laws are based on FORCE, and rely on the military arm for their efficiency in the last analysis. Paul was so faithful to Christ, and so unfaithful to Caesar, that he lost his life at Caesar's hand, leaving on record the declaration: "All who will live godly in Christ Jesus shall suffer persecutions."

Reader, I here rest my cause. You have the arguments before you. Decide for yourself.

GEO. DOUGLAS,

Ked Oak, Texas.

P. S. I am ready to discuss the questions I have been calling attention to in the A. W. and will go to any place within reasonable distance of my home at the call of one or more brethren.—G. D.

#### CULLINGS AND COMMENTS.

BY H. C. HARPER.

"Many object very strenuously to discussions of questions among 'our brethren.' It shows we are not united as 'a denomination' is the meaning of that objection; and they wish to maintain an appearance of denominational union, whether we have unity of faith or not."—David Lipscomb, G. A., Oct. 25, 1917.

Exactly so! But this is the ground assigned by a big preacher of "our brethren" in Atlanta, the "representative" of the Gospel Advocate, as they themselves style him, for refusing to meet me in debate on the issue of the Sunday School—it would not do to debate with "our brethren!" Verily, verily, he is too denominational! (But anything does for an excuse.)

It is said the Pope is looking to America—he may be forced to flee! The Papacy preparing—preparing for an eternal fall. Look out for an earthquake that will shake America like a rattle-box. Rome will not go down without a struggle.

#### I WANT THE PROOF.

"Campbell did not understand that baptism is for remission of sin still eleven years after he was immersed by elder Luce, a Baptist (and if you deny it, the proof is forthcoming)."—H. W. Jones.

Let it come, brother. Proof is what we want. And while Brother Jones is looking it up, I shall entertain our readers with what Campbell says of himself (and I think he knows whereof he speaks). He says: "Down into the water I went, and was immersed into the name of the Lord Jesus for the remission of my sins—and you may rest assured, for that is a fact that I declare to you, I felt myself as fully relieved from the burden of my former transgressions as ever did a man to whom the Lord said, Your sins are forgiven you."—Christian Baptist, p. 496, vol. 6.

## ARE YOU A "SLACKER?"

BY C. C. HAGGARD.

"Thou therefore endure hardness, as a good soldier of Jesus Christ." (2 Tim. 2:3.)

Those who have been soldiers in carnal warfare can, without doubt, more readily realize the deep import of Paul's charge, here expressed, than those who have never had a soldier's experience. The writer of these lines knows a few things relative to carnal warfare, having obtained that knowledge as a soldier in the war of 1861-1865. All who participated as soldiers of that war, or any other, will ever remember what it is to "endure hardness, as a good soldier."

In many things there is a similarity between a good soldier engaged in a carnal warfare and "a good soldier of Jesus Christ;" both are required to fight and fight to a finish. A warfare, either spiritual or carnal, means business; "a good soldier" is no "slacker." Soldiering is not a pretense, but a reality; and it is just here that a blot rests upon the church. In its ranks many are recognized as soldiers of Jesus Christ who, if their names were enrolled in connection with good soldiers of a carnal warfare, would only be recognized and stigmatized as "coffee coolers." Instead of being good soldiers of Jesus Christ, they are in reality nothing but "camp followers." "I speak as to wise men; judge ye what I say."

Paul said to Timothy: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." (II Tim. 6:12.) Many today have "professed a good profession," but they refuse to "fight," acting as though eternal life was already secured. But eternal life is NOT secured until the soldier receives an "honorable discharge" from the warfare into which he or she has enlisted. The person who "enlists" as a soldier, and then fails to fight as a soldier, is a travesty upon the name. A good soldier of Jesus Christ is not a person who enters into a "fort," simply to seek self-protection, but one who is aggressive, assailing the strongholds of Satan, to rescue those who are held by him as captives and bound in the chains of darkness. Jesus, the "captain," has issued his "orders," and looks to his soldiers to carry them through. He intended that his soldiers should be continually "on duty"—"veterans"—ever watchful of heaven's interests, wrestling "against" principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. But, alas! how many can we find doing this work?

Instead of beholding a vast army in solid phalanx, having on "the whole armor of God," as is required of good soldiers of Jesus Christ, all "marching" forward into the highways, the byways and the hedges, wielding "the sword of the Spirit" in order to rescue the perishing "prisoners" held by Satan, we only find a faithful few going forth in obedience to the requirements of

from cowardice, laziness or selfishness, loiter "in camp," and take their ease. "Woe to them that are at ease in Zion." God never intended that some should be eased and others burdened, but that every one should "endure hardness, as a good soldier of Jesus Christ."

Now, my brother, my sister, are you fulfilling the characteristics of "a good soldier?" Peradventure, death and judgment were staring you in the face, and friends were standing about your bedside witnessing your last moments upon earth, could you, with the undauntedness of old Paul, deliver your farewell address to those about you, and say, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing?" Remember, then, that if you would say this you must "endure hardness, as a good soldier of Jesus Christ" from the date of your enlistment to the date of your discharge; for it is through much tribulation that we enter into the kingdom of God.

Dawson, Mo.

Why not enclose a one-dollar bill in a letter with names and addresses of two of your friends and have us send them The Apostolic Way for a year?

## "COME NOW; LET US REASON TOGETHER." ISAIAH 1:18.

The Church of Christ is an institution into which a man must enter in order to be saved. It was established by Jesus Christ (Matt. 16:18).

The Lord wants all in this church who want to be saved (Jno. 1:12), and will add you to his church upon your obedience to the gospel (Acts 2:47; Rom. 1:16).

There is but one church over which Christ is head (Col. 1:18; Col. 1:24, 25; Eph. 1:22, 23).

His institution is also called the church of God (Eph. 3:15).

To wear any name not found in God's word, rather than the church of God, church of Christ, or church of the first born, is rebellion against God (Acts 4:12).

This institution is the bride of Christ (Rev. 21:9).

Its members are soldiers (II Tim. 4:7), who are selected and drilled to fight the good fight of faith and lay hold on eternal life (I Tim. 6, 11, 12).

Satan is the enemy of Christ and his church, who transforms himself into an angel of light, and if possible would deceive good people into the belief that a human institution is as good as the divine one established by Christ (II Cor. 11:14).

He leads men to say that "it makes no difference to which church one belongs," and that "a person can be saved in one church as well as another, or in no church at all." In his cunningness he has caused men to thank God for divisions that have

Jesus prayed that we might all be one, as he and his Father are one (Jno. 17:11, 20, 21).

Christ said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of the Father who is in heaven" (Mat. 7:21). But Satan has succeeded in getting many persons to believe that they may be saved in answer to their prayers and those of their friends, without obedience.

We are very anxious that all who are interested in the truth as revealed in God's word attend our meetings. We meet for preaching and Bible study every Wednesday evening, and for preaching Lord's day night at 7 p. m. Also for worship (not preaching) at 11 a. m. every Lord's day. Come, and bring your Bible and note book with you.

By Church of Christ,  
101 Plum St., Atlanta, Ga.

The Atlanta church put the above on both sides of a leaflet, which makes it half the length as here given, and are using for general distribution. We can furnish this leaflet from The Apostolic Way office at the rate of \$2.50 per thousand where parties take two thousand copies or more, and will change announcement to suit any church, or leave off as you prefer.

## SHRAPNEL.

BY G. A. TROTT, M. D.

The good old brother who used to carry his Testament in his pocket and always asked "What hath the Lord answered and what hath the Lord spoken," now has a son who cries "Crank! Trouble-maker! Hobby!" when asked for the scripture that authorizes the Sunday school and the hired pastor.

Those who live in glass houses hunt a hole in the ground when attacked with the sword of the Spirit.

The old motto, "Be sure you are right; then go ahead," should be replaced by the better slogan, "Be sure you are right and then stand hitched."

What has become of the faithful old preacher who boldly declared that he was ready and anxious to meet all gainsayers in defense of all that he preached or practiced?

The man who is wrong, but honestly believes that he is right is always ready to contend earnestly for his belief, but he who is wrong and knows he is wrong, is violently opposed to "wrangling."

"Safety first" should be the aim of every Christian; but we are only safe when we have precept or example for what do.

"Pro and Con" is a thirty-two page tract on the Sunday school question by Dr. G. A.

## THEN AND NOW.

BY J. W. KELLY.

Why is it that the Church of Christ is not today what it was twenty-five years ago in teaching and practice? Why is it that many of our old preachers do not preach like they did then, yet claim to be loyal? Why is it when asked if what they preached then was right they answer yes, but refuse to affirm what they teach now, yet say they are right?

Why is it that some preachers will, privately, admit that the hired pastor system and Sunday school are unscriptural, yet they will preach where these things are and never condemn them? Why is it that these same preachers will preach at places where they have none of these things and say nothing about them and then say they have not failed to declare "all the counsel of God?"

Why is it when a preacher preaches where they have the hired pastor and Sunday School and emphasises staying with the Bible, the leader will hang his head and send the preacher away empty handed, also refuse to let him preach again, though he never named the Sunday School and hired pastor in his preaching?

Why is it that some preachers will publicly endorse other preachers that they know to be dishonest, liars and immoral and at the same time claim to be pure themselves? And why is it that they will allow these ungodly men to publish withdrawal from men that have always lived pure lives and have their names taken off the Year Book, just because they would not accept that which they themselves say is not authorized by the New Testament, and never raise their voice against it?

My dear brother, are you a moral coward, afraid to come out against wickedness in high places, and put on the whole armor of God and stand against the wiles of the devil? (Eph. 6:10-18.)

Ballinger, Texas.

## QUESTIONS TO THINK ON

BY F. M. CALLEN.

Who is the spiritual food for? Well, one will say, "For christians."

Correct. Then, those who are not christians cannot receive

a christian, receive spiritual food?

A thought here, why should an elder put in his time teaching little children?

"Oh, someone would say, "the elders can appoint someone to teach them."

There is no scripture for that, and if there was, they would not have anything to feed them on. Yes, they could feed them on the first principles if they were old enough to understand.

I think it would be better to get a preacher. The scriptures tell parents to teach their children but someone would say, "We cannot teach." Then the elder had better get up a school for the parents.

Another thought: We have a school, the church and the elders are the teachers, but they are to teach or feed the flock, and feed the babes in Christ, the sincere milk of the word, which should be the simplest part of the christian's food. The elders have nothing to feed the little children upon only what the parents have. A parent should set a good example before his family in his every day walk, and also before the world.

I believe in teaching children, but everything in its place.

Some will say, "We would like to teach our neighbor's children." But don't you know that you can't get the people of the world to come to the Lord's day meetings. But I tell you what we can do. We can get a preacher to hold a meeting and preach, or teach, the plan of salvation, for that is simpler than the christian's food. Then when they obey the first principles they are babes in Christ ready for the elders to teach them—ready to be fed on the sincere milk of the word, and to begin to add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. If these abound they will be neither barren nor unfruitful in the knowledge of our Lord and Savior, Jesus Christ. Route 1, San Jon, New Mexico.

## IMPORTANT:

If your paper is stamped "Time Expired," you should send us your renewal at once, as the paper is run on the cash-in-advance plan. Three new subscribers will give you your paper a year free.

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

## FROM OKLAHOMA.

Dear Bro. Teurman: I preached today at home. I have succeeded in getting the brethren together and we are "keeping house for the Lord." We have met four Lord's days. Twelve members are the most that have been present any Lord's day. There will be about fifteen members when they all get in the harness. Some are out now on account of measles being in the community.

I have tried to "do my bit" in building on the walls of Zion. I have done very little this year. I conducted two meetings, which continued nearly five weeks, and preached during the spring at two points in Coke county, Texas. For all of this work I received a reasonable support.

I enter the year 1918 with a strong faith in God and his word, determined to do more and better work in his vineyard than ever before. To this end I request brethren needing my services in gospel work to write me and let's arrange dates. I am farming, but am anxious to preach every Lord's day at points in reach of me. I am located eighteen miles south of Madill, Marshall County, Okla.

May God bless the many faithful workers. W. T. TAYLOR. Lark, Okla.

## WORK IN THE "STRIP."

Dear brethren:—The meeting closed at Prairie View schoolhouse near Woodward, Okla., the third Sunday in December. This meeting was held during that cold week. We never missed a service. We went to the water to baptize one young lady and I gave a talk and four others made the good confession, hence we had five to baptize. This was the coldest time I ever did baptizing. Had to cut the ice some four or five inches thick, and many of the congregation walked out on the ice to the place where I did the baptizing. I then returned to Forgan, Okla., my headquarters in the "Strip," and was called home to see my boys who are in the army, fearing they would have to leave for France about the first, but this I hope will not be the case. Brethren, these are sad days with me and my wife. I have not received the support in this mission field I should have had and will be forced to give it up. That is, I will if encouragement does not come my way at once.

now on my way to Ken-

I go to Forgan to close out in that field without help comes. A few brethren have helped me, but only a few.

D. S. LIGON.

## FROM "NO MAN'S LAND."

For the benefit of some brethren with whom I have labored I will send in a report of the work here in "No Man's Land." The brethren are few and scattered. We have a nice little congregation at Midwell in good working order, and are all at work as the Lord directs, also some scattering brethren at other places.

Wife and I live twenty-eight miles from Texhoma, Oklahoma, and twenty miles from Elkheart, Kansas. As this is a destitute field, I would gladly accept help from stronger churches. I am the only gospel preacher in this and adjoining counties, Cimerone and Texas counties. Someone has to go into destitute fields, and, though it means a sacrifice to work here, I am willing to make the sacrifice.

I am almost sixty years old, and life is almost finished with me. If I have got to compromise the word of God to please my brethren so I can get a support, I will go without.

May God bless all the faithful, also the dear old A. W.

A. M. SCRIMSHIRE.

Midwell, Okla.

## FROM McCAULLEY, TEXAS.

I have been thinking for a year or more that I would subscribe for The Apostolic Way. I like the paper fine, and predict for it future success. I shall speak in behalf of the paper and your efforts in the restoration of primitive Christianity wherever I go. I am doing but very little preaching in this section of the country. Practically all congregations are dull and stupid and doing but very little for the cause of Christ. I am sure that this is due to the awful condition of the times. West Texas is almost poverty stricken. Pray for me that a door of opportunity may be opened unto me. You will please find inclosed P. O. money order for fifty cents. Please send me the paper. If possible, will send you some subscriptions in the near future. I wish that all our brethren would read sound literature more than they do. J. A. BRADBURY.

Subscribe NOW and get the Phillips-Barret debate. January issue will be supplied to new sub-



# THE APOSTOLIC WAY

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

VOLUME V. NUMBER VIII.]

UNION CITY, GEORGIA, MARCH, 1918.

[50 CENTS THE YEAR

## CHRISTIAN ETHICS OF EPITHETS.

BY SAM H. CHAMPIE.

For the sake of brevity I mean to consider only those epithets that are uncomplimentary in intent, and that are applied by some brethren to others.

That the frequent and wholesale interchange of evil accusations among any two brethren or any two sets of brethren is a very fruitful source of strife and division and bitterness will be readily admitted by anyone who has thought a moment on the subject. That such a course on the part of anyone is unnecessary, unscriptural and anti-Christian is fully as true, though not quite so apparent. But from a full heart the mouth speaketh, and a heart full of fervent brotherly love does not express itself in the opprobrious and offensive terms we find common in the writing of some brethren. James would say that sweet and bitter water come not from the same fountain; Jesus would say, "Physician, heal thyself."

The fact that the bad names applied to others are or may be true does not justify their use. Often when two brethren indulge in mutual interchange of abusive and condemnatory tirades both of them tell the truth; but neither is made better, love is not provoked, peace is not cultivated, the brethren are not edified. Nay, verily; but the very opposite of each one of these emphatically results. Then who will say that such conduct becomes the worst of Christians? Surely no man ever did or ever will reform another by calling him unkind, uncomplimentary names. Men who attempt this sort of reformation need to pluck the beam out of their own eyes.

But it often happens that the evil epithets are not true, and only appear so because the measuring reed of the other is short, and his vision distorted. I have been called names by brethren that in my heart I knew were untrue. This is often true of brethren on both sides of every issue. Many brethren will talk glibly of the evils of the "digressives," who have less good works to their credit than those they rail at. Many brethren vent their spleen at the "pastor system" who have the most hazy, incongruous and unscriptural ideas as to the real qualifications and legitimate work of the scriptural pastor and the evangelist. The mission of some brethren seems to be to stigmatize and condemn every one who knows more and does more than they. I have been stigmatized as a pastor by some such, but I have never feared to meet the truth face to face in the hands of any man or men. Those brethren seemed unkind and unfair to me.

Then, lastly, you can always speak of erring brethren in terms that will be truth-

in this way. There is absolutely none the other way. If you can win them by love and kindness you are following the example of God, Jesus, Paul and others. But all of them were far too wise to try to drive anyone. It cannot be done. I Cor. 13 leaves no room for the unkind, unbrotherly epithet; and Jesus said in Matt. 5:22 that whoever calls his brother condemnatory names is in danger of the hell of fire. Surely the "digressives" and "pastors" are in no worse danger!

## WHEAT AND CHAFF

BY A. ELLMORE.

Moses the great and good man that he was, once got angry and broke God's law—the stone on which the law was written (Ex. 32:19), and this shows that a good man can, and may do wrong. But the great matter is that he may be forgiven, but only one way, break off sinning and come to Christ and obey his law of forgiveness.

\* \* \*

Often men cannot destroy the crop of evil in the evening, the seeds of which they sowed in the morning.

\* \* \*

Rivulets are lost in creeks, creeks are lost in rivers, and rivers are lost in the sea, but the sea, by accumulation, contains all the water they all carried.

\* \* \*

If we were to turn the lamb into a burry field the first of October, and let it remain a few days, we might by great effort save the lamb, but we would likely lose most of the fleece.

When we arise in the morning we should deeply consider here is offered to us another day, which must be spent, and it may be lost. If we walk obediently during the day, there is that much more treasure laid up, but if spent in disobedience, that much more is lost, and can never be regained.

Full divine faith is believing everything for which we have the evidence in the Bible and can understand, and taking all the rest for granted.

\* \* \*

Man can hardly become infinitely happy in this life. This life is not so much the work of consuming as that of producing. We might as well try to turn the flow of water in the Mississippi River up stream as to induce men to cease their efforts in producing. The great aim now is make more upon less capital, and in shorter time. They want better implements, better cattle, fine horses, cultivate fewer acres and raise more bushels. And with all of the multiplying unauthorized religions it is

and fancies are worn out, and the people are wanting something different if not better. It is not now thought necessary for man to become a Methodist or a Presbyterian. People can join the Y. M. C. A. or the Y. P. S. of C. E., or even the Sunday School and become, and live the life of a Christian in any of these. There are tens of thousands of young people aiming to go to heaven outside of any church. But God's great and perfect plan is just like the author left it, and that means that he will save the people if they will come to his terms, but outside of his perfect and revealed plan he offers nothing. And O, if the people who 100 years ago adopted the golden motto: "Where the Bible speaks, we will speak; and where the Bible is silent, we are silent," and had been true to their principles, what a work we could have done in showing them the perfection of God's great plan.

Gunter, Texas.

## IN MEMORY OF BROTHER W. J. RICE.

"With hundreds of our West Virginia brethren the name of W. J. Rice was once a household word. He came to West Virginia early in January, 1892, landing in New Martinsville as the result of a trade that Bro. C. D. Moore and I made with him relative to a little religious paper he was publishing at Paintsville, Ky. The Gospel Echo, of which he was editor and proprietor, and which had been a monthly, now became a weekly, and was published from our press in New Martinsville about a year when he removed his family and plant to what was then Palatine, W. Va., now the First Ward of Fairmont. He formed an alliance with Bro. Alfred Ellmore and moved the Echo to Covington, Ind. Later the partnership was dissolved and Bro. Rice started The Gospel Missionary, which he ran mostly as a monthly advertising sheet for a time. Later he moved to Cleo, Okla., and from there to Goldthwaite, Tex.; from there to Corpus Christi, Tex., and later to Atlanta, Ga., where, according to news to Bro. George H. P. Showalter of the Firm Foundation, Texas, he fell dead on the street [at home] at the 21st of January.

"Brother Rice was a good man and exceptionally liberal to the cause of Christ, and extremely conscientious. Before he moved to West Virginia, and without consulting me, he placed me on the staff of The Echo as associate editor, which place I occupied during the whole term of his connection with The Echo; and when he started The Gospel Missionary he placed me on the editorial staff, where I remained until after he removed to Goldthwaite, Tex. I have frequently said of him that he would stand by his convictions of truth even though to do so cost him his life. He was

Bible, and loyal and true to what he believed its teachings to be. He was not much of a public speaker, but was a good, clear and forceful writer. He despised any thing like sham in religion, and the ways, fancies and foibles of the digressives found no quarter with him: I loved Brother Rice, though we did not always agree on everything, and I join the family in sorrow over his demise and extend my sincerest sympathies to Sister Rice and the rest of the family. One by one our friends are crossing over,"—Ira C. Moore, in Christian Leader.

"Just as The Herald goes to press we learned of the sad death of Will J. Rice, a native and former resident of Johnson county, who died Monday morning at his home in Atlanta, Ga., after an illness of several months. We are unable to learn any particulars.

"The deceased will be remembered by many of the Johnson county citizens. He was a minister of the gospel and was the first man to run a newspaper in Johnson county. He was a brother of Mrs. James Brown of this city and the father of Mrs. Virgie Board, of Covington, Ind., who is well known here."—Paintsville (Ky.) Herald.

"Unbidden tears filled my eyes when I read in the Firm Foundation that Brother W. J. Rice dropped dead in Atlanta, Georgia, January 21. How I loved him. He was preacher and publisher several years before I began to preach, though he was not much my senior, if I remember correctly. He gave me much encouragement in those days in many ways. I remember most distinctly how kindly he used to greet me when I would drop into his office and home. I can still see the pure love sparkling in his fine, big eyes, and the pleasant, wholesouled smiles enshrouding his visage, as he would greet me with helpful words in those days. As my name is Commodore, he loved to say, 'Hello, here comes the Commodore of the Salvation Navy.' He was not wordy and 'fussy,' but his well chosen words and manner helped this young preacher very much.

"I think it was in an early year of the 1890's that he founded the Gospel Echo at Paintsville, Kentucky. With one of my brothers I went into the secular newspaper business at New Martinsville, W. Virginia, in 1888. Somehow we got acquainted with Brother Rice and his Echo some time after that. He wanted to come to West Virginia with his outfit. He had an old Washington hand press. We had a cylinder press. We corresponded some. I went to Paintsville to his outfit. We traded him an interest in our outfit for his outfit; so, early in the 90's he moved his splendid family and belongings to New Martinsville, continuing the Echo. Later he moved to Palestine (part of Fairmont), West Virginia. In the Gospel Echo at Palestine appeared the first notice of my preaching. Here is the notice, as I clipped it:

Manning, West Virginia, July 10, 1894. Allow me to report that Brother C. D. Moore was, with us at Grangeville on the first Lord's day of this month and preached

his first discourse. His subject was, 'How to know that our sins are pardoned.' (That was my second subject in the afternoon. My first was, 'How to know that we know God, and have eternal life.' C. D. M.) He handled the subject well. If Brother Dora will go right ahead he will be one of our biggest preachers. There was good interest at our meeting. M. W. Shafer. (I went right ahead. Where did Brother Shafer went? C. D. M.)

"How Brother Rice did tease me about that report, and how I was embarrassed. But Brother Rice assured me that some thing had to be said, and from what Brother Will Matthews said about my sermons knocking some of the weatherboards from the school house, he thought Brother Shafer had reported about right.

"Later, Brother Rice took Brother Alfred Ellmore, of Covington, Indiana, in as a partner, and moved the Echo plant there and continued some time, when he sold out to Brother Ellmore. Later, Brother Rice started another paper, the Gospel Missionary, to which I furnished several hundred names for samples and subscribers. Later, he moved to Cleo, Oklahoma, then to Corpus Christi, Texas, where, later, the Missionary was discontinued and the Apostolic Way was established.

"About two years ago, he moved to Atlanta, Georgia, and turned the Way over to Brother Clarence Teurman, who still publishes it in a town in Georgia, Union City, I believe.

"Brother Rice was a clear writer, making himself understood quite well as a general rule. He was a close and careful Bible student, and very conscientious: In later years he and I did not agree on some matters pertaining to the worship, etc., and what plain, cutting letters he has written to me. I never took the least bit of offense at him for his 'scolding' me, for I knew he was always trying to do me good, and not harm; and this I wrote to him at different times. In two different things about which he 'scolded' me he later discovered that my course was right, and he manfully complimented me, and asked my pardon. He was really a strangely strong man in the Word, and I always thought, a truly good man, and I mourn his sudden departure, as I wanted to see him once more on this side of the river of death. But alas! It is too late now. May we meet 'over there.' Farewell, dear Brother-Rice.

"Sister Rice, (Ella, if I remember right), you and the family have my deepest sympathy in this, your bereavement. I have not forgotten how your kindly words and manner, and how industriously you worked at sewing and millinery, etc., to help support the Lord's cause, when you seemed hardly able to keep on your feet. Continue to love and obey the Lord, our only hope and Savior, and some day you will all step across to 'Papa Willie,' through Jesus Christ his redeemer and ours."—C. D. Moore, in Firm Foundation.

**THE PHILLIPS-BARRET DISCUSSION.**  
(Brother Barret's Third Affirmative.)

*PROPOSITION: The Church of Christ in Cleburne, Texas, with which I am identified, is Scriptural in Doctrine and Practice.*

ture reference. Your last will not overburden them, only three passages and one not pertinent. Your style is: "Running uncertainly," "beating the air," "presumptuous failure," "Brace up, brace up, brace up," "dividing the spoils—no spoils, no preacher," "I defy you" (Boo! My, how you frightened me!) "the culprit," "desire to dethrone your reason," "infamous practice," and "fill the world with illegitimate." But this is not debating, take position on scripture cited and answer my questions.

You said you had answered all questions. Reread my article and you will find ten that are unanswered. Why didn't you answer them?

Misrepresentations. I did not admit the church here is only partly scriptural, but showed you granted it is not wholly unscriptural. I say it is scriptural in doctrine and practice. The elder you had in mind said those qualifications of an elder requiring a moral principle are true of all Christians, and those that do not are specifically true of an elder, as "apt to teach," "husband of one wife," etc. And this is true. He said nothing about growing into other qualifications after appointment.

"Otherwise serving the Lord" includes everything we are to do out of the worship. Service is generic, worship is specific thereunder. We have no issue on the time and acts of worship. Our controversy is over what we are to do in service. Visiting the sick, caring for the needy, distributing tracts, holding meetings and conducting a Sunday School come under service as specifics, just as worship, and are as distinctive—never to be confounded. God tells us to "Go preach, teach." (Matt. 28:19, 20; Lk. 16:15, 18), but does not tell us how to do this, hence we may adopt such plans as seem best. You did this in the meeting you held here. When you show scripture for what you did you have mine for what we do. The saints are commanded to assemble on Lord's day for worship, but may we not also teach the truth to saints and sinners on that day? **WHERE IS YOUR AUTHORITY FOR ASSEMBLING THEM TOGETHER WITH ONE TEACHER AT THE TIME OF WORSHIP?** Would you object to our school, if it were held during the week and not on Sunday? Why not answer these? So I have not made such a "full surrender" after all.

Solomon asked Hiram to help build the temple, and Hiram rebuilt it. Did God accept their work? Was this to build the Lord's house or a meeting house? Paul quoted "the law" to show authority for asking money for preaching. (1 Cor. 9:14.) Read it. Was he a "digressionist"? Did the priests eat of the altar they were laboring "at"? Now please do! Titus 3:9-11 looks much like you. I am glad you brought it in. "Thou art the [factious] man" whom we rejected "after: first and a second admonition." Thanks. You were scripturally admonished; refused to hear them that had the rule over you; withdrew and established another church.

## "CHRISTIAN CHURCH."

BY N. L. CLARK.

Is it correct to call the Church of Christ the "Christian Church?" There are only two possible answers to this question. Every one who answers at all, must say either yes or no. Before we attempt an answer to the question, let us find a standard by which to measure all names applied to divine things. Beyond a doubt, there is such a standard. Human preference, custom or fashion, does not constitute the true standard by which such terms are to be measured. The nomenclature of denominationalism, to say nothing of its other defects, has ever been a great barrier to the progress of simple gospel truth. And every term in this class of words, is used to express some uninspired idea or conception.

God, in his own way and for his own purpose, gave every commandment; instituted every ordinance, and chose every name, connected in any proper way with his church. I am sure that no thoughtful person will take issue with me here. Furthermore, the form, or pattern of both ordinances and names, is as inviolable as the will of God.

We can not with impunity substitute something of our own choosing for one of God's appointments. This is as true of words as it is of other things. But let us see what God has said concerning sound words. First, we quote from Colossians 4:6: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

This quotation gives us a guiding rule in answering those who oppose the truth.

Again, II Tim. 1:13 reads as follows: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." The word here translated form is rendered pattern in the Revised Version. The Greek word tupos, rendered form in Rom. 6:17, gives us the word type.

The Romans had obeyed a form, a type, of the doctrine they had heard. This had evidently been done by showing in baptism the likeness of Christ's burial and resurrection. We hold it to be very important for men to obey the correct form of Christ's burial and resurrection. Now, the word rendered form in II Tim. 1:13 is a stronger word than the one from which form in Rom. 6:17 comes. The Romans had been buried in water and raised out of the water as Christ had been buried in the tomb and raised out of the tomb. Here was similarity—striking similarity, to be sure. Hence Paul said they had obeyed that form of the doctrine delivered them. But there was quite a difference between Joseph's tomb and the waters of baptism at Rome.

In II Tim. 1:13, however, Paul commands Timothy to hold fast the form, pattern, example, of sound words which Paul had previously taught him. Timothy was to use the very words that Paul had taught him to use. The same injunction comes to us today. The example of the apostles, therefore, is the divine standard by which we

measure the name, "Christian Church." Did any apostle ever use the term? Nay, verily. It does not, then, belong to "sound words." It follows logically, that no man can use "Christian Church" as a designation of the church of Christ without violating the Spirit's injunction through Paul to Timothy.

But we are sometimes told that "Christian Church" is synonymous with "Church of Christ." Two words are synonymous when they mean the same thing. The word church in the New Testament means the called out. Church of Christ means either the called out by Christ or the called out belonging to Christ. Those who use the name, "Christian Church," tell us it means Church composed of Christians. These definitions make it plain that "Christian Church" is not synonymous with "Church of Christ." "Christ's Church" is synonymous with "Church of Christ," yet inspired writers did not use the term.

Many of our neighbors of the denominations are willing to call the Church of Christ in this country "The Christian Church," and its members, "The Christians" or "The Disciples." These terms bear on their faces the mark of denominationalism. Since partyism, sectarianism, or denominationalism, has no place in the oracles of God, we can not find party names used when holy men of God spoke as they were moved by the Holy Spirit. Let us be content to hold fast the form of sound words in faith and love.

## SPOONING.

BY G. A. TROTT, M. D.

The Digressive numbers one and two have drawn so near together that they are beginning to make love to one another; and the convention of the former appointed a committee to confer with a similar committee to be selected by the convention of the latter, in an effort to unify the two unscriptural bodies and make of the twain one flesh. The convention which met at Ft. Worth and that which convened at Thorp Spring are equally without any warrant of Scripture, and it is an evident fact that the pastor-ruled, Sunday school bunch is only about one lap behind the others and have for several years been burning up the track in a mad effort to overtake them. The brethren at large have been slow to wake up to the real condition of things, but many are beginning to rub their eyes and take notice. The Apostolic Way has been doing its humble best to speed the awakening of the church of Christ to the peril which has been menacing it, and will continue to cry aloud for a "thus saith the Lord" for every doctrine and practice. We will have further comment to make later, but for the present will be content to submit to our readers some of the correspondence of the two committees above mentioned, as published in the Christian Courier:

"Closer Fellowship Among the Disciples of Christ."

At the recent meeting of the Texas Christian Lectureship at Ft. Worth a resolution looking to a closer fellowship among the disciples of Christ was unanimously passed and a committee was appointed to

presented to a body of these brethren meeting at Thorp Spring.

In response to this address the following has been received in reply:

W. M. Williams, Arthur W. Jones, J. T. McKissick, Clifford S. Weaver, Chalmers McPherson, Randolph Clark—Committee:

Dear Brethren: Your message was duly received and read before the meeting here (Thorp Spring—C. M.) January 24, 1918, and a committee was appointed to confer with you concerning the matter referred to in your communication.

We have long grieved over the divisions now prevailing in Christ's Kingdom. Hence the spirit of your communication and the desire therein expressed that a basis for a closer union may be found is a source of joy and hope for us all. Of course, you understand that this meeting is not an official body, and that it has no authority, in any sense, to act for any church or churches, and that this communication reflects only the feeling and sentiments of the brethren present. We most earnestly pray that the spirit of loyalty and charity possessed by every true-hearted Christian may so guide and control the committees as to enable them to reach conclusions that each member of the committees can sincerely recommend and urge as a basis of unity and fellowship; and, while recognizing the fact that these committees have no authority to settle matters of conscience for us, we hereby pledge ourselves to the most careful and prayerful consideration of any recommendations which may result from their conferences and consultations.

We take pleasure, therefore, in presenting to you, the following brethren who will confer with you concerning the matters referred to in your communication: F. L. Young, R. L. Whiteside, C. R. Nichol. If these brethren so desire it will be perfectly satisfactory with us for them to ask other brethren to serve with them.

With the above communication was this from President Nichol:

Dear Brethren of the Committee: From the enclosed communication you will see what action was taken by the meeting here. After consultation, we, the committee, have concluded to ask Brethren A. B. Barrett and C. H. Roberson to co-operate with us in any future action that may be taken. This committee is ready to receive and carefully consider any overtures from you looking to the consummation of that union so earnestly desired, and after that to meet you in conference at any convenient place. Sincerely and fraternally,

THE COMMITTEE.

By C. R. Nichol.

January 25, 1918.

The above communication was sent to the committee through Chalmers McPherson, who acknowledged same in the following appropriate personal response:

"The communication from your committee and the added note from you are before me. I am delighted at the splendid Christian spirit manifested throughout. Surely when men who seem to breathe such sentiments as do the members of our committees, confer, a way to closer relationship can be found.

"I will at once get into touch with the members of our committee and write you again.

"What do you think of Fort Worth, Tuesday, February 19th, 2 p. m. for place and time? However, on this point, I have not, as yet, the mind of our committee.

"Hoping that our overtures, the one with the other, may be both pleasing to our Lord and productive of much good, I am, "Your brother in Christ, Jesus,

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## A DREAM.

BY W. J. RICE.

[The following article by Brother Rice was found among a lot of copy and note books which Sister Rice turned over to me after Brother Rice's death. Sister Rice think perhaps this is the last article that Brother Rice prepared for publication. At the most, it was written just a few days before Brother Rice's death.—C. T.]

Jeremiah says, "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully." (Jere. 23:28.)

It is seldom I dream, and about as seldom that I tell one; but I had a dream the other night that was a little interesting to me, a little amusing as well, and I beg to tell it.

I was at Jerusalem. The Jews were going to accept Christ, and I was there to assist them in becoming Christians. I stepped into a dwelling house on the south side and spoke to a lady, who seemed unable, in part, to understand me. I showed her the picture of Jesus on the cross, which displeased her, but she directed me to a place where there were Christian Jews. I found them, together with quite a group of Jews and Greeks. I introduced myself, and spoke to them about accepting Christ. I spoke to them of the commission, and pointed it out as his will. They had books, and laid them on the table by mine. When I pointed out the commission, they looked in my book, and then in theirs. It was interesting to me to see their countenances brighten when they found it in theirs just as it was in mine. I asked an old-like Jew what the word baptized meant, and he held out his hands as if holding a person, and, after gently lowering his hands, he raised them again. About this time a nicely dressed gentieman came in, with a Prince Albert coat on, and in some way I knew he was a Methodist preacher. I informed them that when he baptized he sprinkled a little water on the head, and imitated the action after the same manner used by the old Jew, shaking my hand over the head of one of them. This caused a shadow of displeasure to

I spoke to them of Christ's church, and pointed on my book to where he said he would build it. They (or a number of them), after looking on my book, put their fingers in a circle on the passage in theirs, which again caused them visible pleasure to find that the two books were alike. I told them to ask the Methodist preacher what church he represented, and when he told them it was the Methodist church, they made toward him in apparent anger, with frowns on their faces and with threatening of arms and heads, as if to do him bodily harm. I beckoned to them and showed them that Paul said the weapons of our warfare are not carnal, and showed them II Cor. 10:3-5. Again they came and looked on my book, then put their fingers in the circle in theirs, only to find satisfaction again, plainly expressed on their faces.

As to whether the divine arrangement is for the Jews to return to Jerusalem at the close of the war, I have not a word to say. That they are going back to Jerusalem as a nation all well-informed persons must admit. From my dream we should learn at least two very important lessons.

1. Our duty toward them as a lost race. Surely we could induce many of them to accept Christ. Even in our home land we ought to be trying to save them. Thousands of them did obey the gospel at first, and no doubt many would now, if properly approached. My plan would be to find suitable Jews to go, and, after thoroughly indoctrinating them, to send them on to the Jerusalem field.

2. The power of going to them with the Bible just as it is, without addition or alteration of any kind. Had those Jews in my dream found my Book wrong, I should have evidently shared the fate of the Methodist preacher. But to me it was a source of indescribable pleasure to see their delight on finding that I was presenting to them the truth just as it is. I forgot to say, in its proper connection, that I pointed out to them Acts 2:42, and that they actually found it in their Bibles, and were pleased to find it.

Should the time ever come that the Jews begin to accept Christ, we could wield an influence over them corresponding to my influence as contrasted with that of the Methodist preacher's in my dream. Their minds, once freed from Judaism, would be quite different from the poisoned minds of the sectarian world.

## SHRAPNEL.

BY G. A. TROTT, M. D.

Brother Binkley, in his far-fetched conclusion that elders ceased when inspiration ceased, overlooked a few facts that completely overthrow his contention. If he had been correct, the instructions in regard to the qualifications for bishops would have been given at the outset, instead of near the end of the inspirational period. Inspired teachers and overseers were un-

apostles were personally caring for the needs of the church there was no need to give instructions for the selection of bishops, because the apostles or the Holy Spirit were able to designate the best men for the job; hence no such instructions were given until near the completion of the revelation of the gospel; when that work was nearly done, then Paul instructed Timothy and Titus how to keep the church supplied with overseers for all future time. If inspiration had been one of the necessary qualifications, Paul was certainly very remiss in naming every other qualification and leaving out the most necessary of all. The very fact that Paul wrote what he did to Timothy and Titus, at the time he did, settles the fact that Paul had an entirely different view from Brother Binkley. Moreover, it is not supposable that the apostles would have filled men with the Holy Ghost who were brawlers, drunkards, hasty or any of the other things which a Bishop must not be; and, besides, can you imagine a man not being apt to teach, who was inspired for the very purpose of teaching? A thousand times NO!

\* \* \* \*

Calamity Bonner, of Harpoon fame, is generally accounted a pretty rough, old sinner, but he seems to have more horse sense concerning some things than the Masters in Israel, as attested by the following quotations from his pen, on the subject of foreign missions:

"I have never been able to understand why a man should cross the ocean with a shipload of shingles to distribute to a foreigner (who didn't want them) when his own roof at home was so full of holes it would leak billiard balls. I have never discovered the wisdom or authority (outside of a maudlin sentiment encouraged by beneficiaries) in rushing across the ocean to feed a rat-eating Chinaman, when some poor widow or orphan child within a stone's throw of your own door was going to bed hungry six nights in the week.

I fail to understand why I had not better pay the rent of some poor, homeless man or woman in my own vicinity (and say nothing about it) than to get up in a crowded house and subscribe \$1,000 to be used in sending a man to Africa to try to induce some kinky-headed nigger to leave off eating roasted lizards and snake egg omelettes, and take to ham and bacon. The greatest trouble, however, in adopting my theory, would be the fact that I would not get my name in the papers like I would were I to donate a big wad of money in public, to be expended in downing the lizard trust. Not long ago I noted the fact that at a big meeting in a certain city, an enormous sum of money was donated for the purpose of sending missionaries to convert the inhabitants of foreign countries to the Christian religion. Now, I venture the assertion that if all that money had been spent judiciously in a Christian-like manner, trying to convert the sinners in that immediate vicinity, that the committee on ways and means would have gone broke inside of three months, and the town would still have been full of men and women, without God or hope in the world.

Where is the sense in stopping the established and

## THE ADVENTISTS FIZZLE OUT.

In the Present Truth Messenger, published at Live Oak, Florida, in the interest of the Advent Christian Church, I noticed an article copied from the Bradentown Herald, in which C. L. Reaves made a reply to Bro. W. A. Cameron, of Largo, Florida, on the kingdom question. I wrote Mr. Reaves to send me copies of the Herald containing the discussion. He sent me several clippings from the Herald and a tract he had written in dialogue form on baptism, and also a booklet containing his discussion with Brother Cameron on the soul question. He told me that Cameron had dropped out on the kingdom question, and he could not hear from him. I then wrote him this letter:

"Hernando, Fla., July 21, 1917.

"Dear Elder Reaves:

"I appreciate the two tracts you sent me very much. These are live subjects with me. However, I always have preferred to have a real man—I refer to your discussion on baptism—on the other side. In my discussion in The Way on this subject, I offered Elder Vanzandt, of Portland, Oregon, all the space he wanted in the paper for reply; but he did not avail himself of it. The Apostolic Way is independent—the truth is everything with us, and its columns are open. I was disappointed in Elder Vanzandt. He is a writer of many tracts and newspaper articles.

"Now, in order to get this baptism question before the people in all its force, I will affirm: The Scriptures teach that baptism is essential to salvation. This is the very proposition you deny in your tract. And after we have finished this, we can take up the kingdom question and the soul question, if you will. These discussions will be published in the Present Truth Messenger and The Apostolic Way. The Way is published monthly, and since so much time is given between articles, they can be a little long—1000 or 1200 words.

"Now, if you really wish to get the truth before the people [He wrote me that he said to have this tract published, "then," said he, "I paid \$80.00 to have it published in the Tampa Sunday Morning Times, and the Jacksonville Sunday Times-Union. People must have thought that the positions I took were well founded, as no person ever claimed either one of the four cash rewards which amounted in all to \$225.00."—H. C. H.], you can use some of that reward money you offered, if necessary, to get the Messenger to open its columns to us, and if they wish to get a different man, it is all right with me.

"Now, I have joined issue fairly and squarely with you, and if you can stand anything stronger than a straw-man, I expect to get a favorable reply.

"Sincerely, H. C. HARPER."

He accepted this, and we signed articles of agreement and the following propositions: "1. The Scriptures teach that baptism is essential to salvation; which means that no believers will be saved except those who are baptized." "2. The Scriptures teach that when Christ comes the second time he will set up a literal kingdom on the Throne of David in Old Jerusalem, and that he will reign there a thousand years, which will be the Judgment Day." (He wrote both propositions.)

I soon had my first affirmative article ready; but Mr. Reaves wrote me, saying: "Editor Bixler has decided that as he has

out adding to the size of the paper. I am writing him that . . . I will give \$5.00 to help him make the paper larger while the discussion is being published, and that if you prove to be honest and fair: I will help pay the extra expense of publishing discussion on all other points on which we differ."

I then wrote Elder Reaves, telling him that if Editor Bixler would not publish the discussion, I would furnish an equal amount and we would send it to The Apostolic Way, and have the discussions anyway. I also wrote to Editor Bixler to let him know what he would do since Elder Reaves had offered to help bear the expense of publishing the discussions; but they are both as silent as "the little boy who had nothing to say." I have written twice without getting an answer from either.

Now, who says the Advents will face an honest investigation? When you find one that will, let me know, and I will meet him or get a man to do so. Just let me know. H. C. H.

## CULLINGS AND COMMENTS.

BY H. C. HARPER.

"In the church at the former place the greater number are sick. This sickness is serious and fatal unless a change is effected immediately. The trouble began when the 'individual communion cups' were introduced, and the 'classes' in the Bible study."—E. N. Glenn, in The Pacific Christian.

Yes, "trouble"—and there will be "trouble" and, in many cases, division, over these things, just as there was over the organ, where they are brought in. We cannot expect the churches to find unity on opinion, and when these humanisms are bound upon the churches, there will be trouble just so long as there are those who insist upon a "Thus saith the Lord" for our faith and practices.

\* \* \*

"It is well to remember that our distinctive plea and appeal is for a return to New Testament precedents and examples for all we do as individuals and as congregations, in the work and worship of the church. We are satisfied to copy the inspired examples and approved precedents in the Sacred Oracles, and we know of no other way to reproduce the apostolic church in theory and practice."—A statement for military boards, Apostolic Review, January 22, 1918.

The Apostolic Way says, Amen! brethren; and we expect to call for inspired examples and approved precepts. Can you furnish any of these for your class "institutions?" Show up now, or come across, brethren.

"The Bible class is a good institution when separated from the church and not preventing the church showing all her light as she should."—F. L. Gray, Animas, Colo., in Apostolic Review.

"While we believe in teaching the Bible

ers."—W. G. Roberts, Kemp, Ill., in Apostolic Review.

Now, brethren, if it is not asking too much of you, please tell us where in the Bible we find this "institution," which you think is so "good." And don't forget to find for us, please, whether this "institution" is "separate from the church" or whether it is "under direction of the elders." You see, there is such a thing as "preventing the church [from] showing all her light as she should." Indeed, it is no light matter to tamper with God's institution—the institution we read about in the New Testament.

## WHERE IS THE DIFFERENCE?

"If the Architect has not put these things in the 'blue prints,' then they have no part in the building, and he who puts them in is disloyal to the head and does so to his peril. Then until the 'innovation' can be found in the 'blue prints' it is time wasted to talk of union with these things. The organ is not the difference at all. The organ is the fruit. The difference is in disloyalty to the King."—J. D. Walling, in The Gospel Way.

The Apostolic Way says, Amen! And if The Gospel Way—and all others—will submit to be measured by this rule, there will soon be manifested among the disciples of Christ that unity for which Christ prayed. The difference is in disloyalty to the King! Sure! Sure! And anything not in the "blue prints" is but the "fruit." Now, will our brethren come up and show us the "blue prints," or will they just go ahead and divide the body of Christ as did the "digrassives?" We shall wait and see. H. C. H.

## FOR "RUSSELLITES."

BY C. C. HAGGARD.

God is a Spirit;" man was made in "the image" and "likeness" of God; therefore, man must have a spirit. God "formeth the spirit of man within him" after "his own image;" "God is a Spirit," and not subject to annihilation, therefore, the spirit of man, "formed in the likeness of God, is not subject to annihilation.

Death is a separation of elements, of conditions, or of parts; the body, or earthly part of man returns to its original element and it is then said to be dead; but the spiritual part of man returns "to God who gave it," and being in the likeness of God, it lives on and on; therefore, it can truly be said that a man is both dead and alive at the same time.

James says, "The body without the spirit is dead; but nowhere in God's oracles is it either expressed or implied that the spirit without the body is dead; therefore, those who teach that a man dies in all part and faculties of soul and body, or goes into a state of nonexistence, teach something solely upon their own presumption.

God is "the God of Abraham, and of Isaac, and of Jacob; but Abraham, Isaac, and Jacob are dead; God "is not the God of the dead, but of the living; therefore, Abraham, Isaac, and Jacob must be living, as well as

## THE LIFE AND DEATH OF CHRIST.

BY J. J. WALDREP.

Moses, who gave both form and substance to civil and religious life of the Hebrews, was certainly a great man. Jesus Christ, by test, must have been also God-like; to have started an influence that has done so much to change so many religious theories of the nations, who have acknowledged him as Lord and Savior.

This influence is still spreading, and will continue to spread as his gospel is preached unto all nations. This Star started at the city of Bethlehem. He is the Son of Righteousness, and shall illuminate all the dark world.

Jesus Christ was born in Bethlehem, died on the cross at Jerusalem, ascended to heaven from the top of Olivet, and became the Savior of the world. He was the Man of Sorrows, yet he was the Son of God. He was a poor wanderer over the hills of Palestine, yet the maker of all things that were made. He had no place to lay his weary head, yet he was Lord and Master of all things. He claimed that the silver and gold and the cattle of a thousand hills belonged to him. He was a stumbling block and "a rock of offense" to many. Jesus was the Rock of whom Moses sang, and the Rock that followed the Hebrews through their long wanderings in the desert wastes of Arabia. While He was cradled in a manger, he was visited by a heavenly host of angels that filled the deep, blue sky with celestial music that no earthly mortal could ever sing in this low ground of sorrow.

Jesus was perfectly innocent, yet he was the greatest of all that ever lived in this world. He never admitted that he ever sinned; hence, never had to repent, and never had to reform. So pure was he that he left a ray of brightness wherever he went. Pilate, who delivered him to be crucified, said: "I find no fault in him." When we speak of Jesus, we mean that child who was anointed to bear so many sins for us. At his birth wise men in the East saw the star and came to where the babe lay in the manger, and to worship him.

For fear of Jesus being made an earthly king, Herod had all the male children put to death in order that he might destroy the Savior of mankind.

We see Jesus as his mother and father flee into Egypt with him. We see him at the age of twelve in Jerusalem contending with the wise men. Soon we see him on his way to John to be baptized. Then we are told that the Holy Spirit in the likeness of a dove descended and remained upon him, and here we hear the voice of an all-wise God saying: "This is my beloved Son in whom I am well pleased. Hear ye him." No, it doesn't say "Hear ye him," but I have heard preachers say so. "Hear ye him" is stated at his ascension, and not at his baptism. He takes the sorrows of men and women upon himself and heals them of their sins and sorrows. He weeps with them that weep, and rejoices with them that rejoice. He sees the holy place defiled with money-changers, and with a whip of cords he drives them out, and on the next day was with us at Grangeville on the first Lord's day of this month and preached

arms and blessed them. He taught that the marvelous love of God sent him into the world that sinners might not remain in death any longer. He repeats it from the Father that it is not his will that any should perish, but that all should be saved. Being a man Jesus also shrank from the terrible death of crucifixion and prayed earnestly that the bitter cup might pass from him. We see the Roman soldiers as they carry him before Pilate, yet he makes no defense. Brought "as a lamb to the slaughter, so he openeth not his mouth." Crowned with thorns, he is led out of the city to die for the sins of the whole world—for my sins and your sins. Oh, what a dreadful sight! We see him as he hangs upon the cross, and forsaken by his disciples. We hear his wailing cries, "My God, my God, why hast Thou forsaken me?" We see the sun as she fails to give light; and can hear the cries of those that loved him. We hear him as he cries out, "I thirst," and can see the sponge of vinegar as it is placed to his precious tongue. The agony then was over. The sacrifice was finished. Christ has given his life for men, that he might by his precious blood reconcile them to God.

Dear brethren, with all of these facts as they shine in our pathway, how can we shirk back from the duties that lie before us? Let each of us do all we can for the advancement of the gospel of Jesus Christ. Route 4, Roanoke, Alabama.

## NEW THINGS—A CHANGE.

BY J. R. JONES.

The new creature, the "new man," and the "new covenant," have been briefly considered in former articles. "All things are become new." Then there are many more yet, such as the new birth, new blood, new highpriesthood, and others. Of these I will not write at present, but of something else, while I think of it.

In the Fall of 1916, a "progressive" Christian preacher held a meeting in a country town in southwest Arkansas. He brooded all the preachers, and all the members, too, in the other churches in town. He told those who were not members of any church that it was their duty to be, that they should become members of some church—urged them to do so. After he was gone, a leading man in the Methodist church said, "If we just had him here, living with us in this town, we would need but one meeting-house, we could all go together and meet in the same house—everybody likes him."

Now, I suggest that, that preacher owes the Lord both an explanation and an apology, about like this; "I know Lord, that you built but one church, which is the one body of which you are the head, and of which, also, you are the Savior. I know, too, Lord, that there is but one gospel of Christ, but one way of entrance into the kingdom, or church, and those entering are being saved, and that, therefore, the church contains the saved. But, Lord, a great change has come. The people now are broad-minded and charitable, and hold generally that it is enough to believe in the Fatherhood of God and Brotherhood of man without being

churches besides the one you built, thus broadening things so that all these broad-minded ones can be suited. You know, Lord, that if a man disregards all that they have done and contends strictly for every thing as given by you through the apostles, he will incur the displeasure of these good people, also subject himself to the most bitter persecution. Bitter epithets, too, would be heaped upon him, such as; mossbacks, old fogies, uncharitable, narrow-minded. Besides, they would never come to hear us, and there would be no chance for us to reach them. You see the predicament we are in. Doing as I do, they all speak well of me—like me. They come to my meetings, and when the basket is passed, they contribute of their means to help me in my work. You know it takes money, and lots of it, to keep up the church, the Sunday school and all the other societies that we have. Now, Lord, I trust you will not, under these circumstances, think hard of me, and that all will come out right in the end."

"Strait is the gate, and narrow is the way that leadeth to life; and few there be that find it. Wide is the gate, and broad is the way, that leadeth to destruction; and many go in thereat."

## SENDING AND PREACHING.

BY W. G. TUCKER.

Paul said, "It pleased God by the foolishness of preaching to save them that believe." I. Cor. 1:21.

Theoretically, the present day church believes that. Practically, it doesn't believe a word of it. When a defender of the truth uses the passage against a direct operationist the church believes it strong enough to remove mountains, but when presented in a sermon on the support of gospel preaching, it is disbelieved to the extent of starving the preacher out of the work, and letting the world go to an everlasting destruction. Who is to do this preaching? The church says, "The preacher." And that is true, as to the proclamation. Paul asked, "How shall they preach except they be sent?" Who is to do the sending? The Lord says the church, and that is true as to what is to be preached and the authority to preach it. But the church is to do the sending in the sense of making it possible for the preacher to go.

The Lord is willing for the preaching to be done, and the preacher is willing to go and do it, if the church makes it possible for him to do so. Then, who is to blame if the preaching is not done? You can see, that every covetous, money-hoarding member of the church is responsible for the damnation of every one who would have accepted the gospel had it been preached to them. Now, how are you to please God, send the preacher and save yourselves and others? Just one way. Take some of the money you are putting into stock, lands and the banks and put it into the Lord's treasury. Is that plain enough?

Green Forest, Ark.

Send us three new subscribers and your paper will be sent to you a year for the establishment of another church.

FROM WOODWARD, OKLA.

Dear Brethren: The meeting continues at Fairview school house, near here, with much interest. There have been five additions to the church, and I mean by that that there were five baptisms. I will, I think now, close here Sunday night (March 3) and go to Forgan, Okla., and out to Mt. Olive school house to preach a few nights and over Sunday. This will end my work in that country. The churches at Forgan and Mt. Olive are in good working condition, and I do not expect a more faithful little band of brethren anywhere I go. I am to be at Hammon, Okla., to begin a series of lectures on the night of the 13th inst. Will say if any church wants me to give a series of my lectures against Materialism, I shall be very glad to serve you and help a cause. From this date all mail write me at Denton, Texas, at home, without you know just where to reach me where I may be.

D. S. LIGON.

A PERSONAL LETTER.

Leaving off the place and name of the writer, we give the following bit of news taken from a personal letter.

"It is my intention now to spend more time talking and persuade brethren to better living. The church where I meet once had the Sunday School, which was brought in against my protest. I went to work to root it out; a hard fight for truth began, which lasted nearly two years. During this time the church called some of the big Sunday School preachers to help them, and they would talk and preach Sunday School long and loud. Of course they stigmatized me as evil, but I kept cool and when an opportunity presented itself, I slipped the truth up under their nose and eyes and thundered it in their ears. I did it not in a sort of half-hearted way, but with the soberness and gravity well mixed with truth, faith and love that seemed to carry conviction. And now the fight is over and the Sunday School is out. Last, but not least these brethren have seen fit to associate me with elders. When brethren are converted they should do better."

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

SISTER LANE IS DEAD.

I was called to Coleman, Texas, February 21, to conduct the funeral of Sister Lane, wife of Brother J. R. Lane. Sister Lane was born February 7, 1848; died February 20, 1918, thus making her seventy years and thirteen days old at her death. Sister Lane was married to Brother Lane November 29, 1869. She was the mother of six children, five of whom are living. She obeyed the gospel the latter part of July, 1872, and was faithful to Brother Lane as a preacher's wife until death. May her children who have not obeyed the gospel do so and live faithful, so as to meet her in a better world.

J. W. KELLY.

Ballinger, Texas.

"You might send me some copies of The Apostolic Way. I think I can get some more to subscribe for the paper. We hope you will live long and earnestly contend for the truth that was once delivered to the saints, which you have been contending for; and we hope you will not go out after things of this life, like some of our paper men have done, and sell your birthright for the god of this world and popularity." Q. T. P

A STRANGER GOES TO MEET CHRIST.

Recently I was called to the bedside of a dying friend. He had made request that I should preach his funeral, and that it should be made short. The weather was quite severe, and delayed me. Urgent calls over long-distance telephone and telegraph stated that he continued to call for me. I was met at the station and hurried to the country home. Arriving, we waited until his condition had approached the normal. When I spoke to him he stared at me with an appealing look, grasped my extended hand with both of his, drew it close to him, and closed his eyes. He rested much better from that hour until death.

Often, when I would speak to him, he would reach for my hand and grasp it in the same appealing way. The night past, another cold gloomy day followed. He appeared better. Another night came and passed; but as the sun rose and cast his cheerful rays of light across the bosom of the chilled earth, and as I stood by his bed while the family were at breakfast, he cast a last, knowing look into my face

struggle for life. The family gathered around. His breath grew shorter and weaker, but not until the beautiful sun mounted into the elements and had driven away the gloom and chill (thus proclaiming to earth anew that God still reigns) did the spirit take its flight.

No preparation had been made for this hour! Just an honest, well-meaning life had been lived.

Pardon, where art thou?

Art thou hid in the recess

Of yonder mountain—

Mountain of work not done?

Hast thou ever been nigh me

When passed I thee by?

Wert thou in the words of Christ,

As echoed from sea to sea?

Oh, now I see!

Thou art hid with God in Christ,

Whose blood was shed for me.

Can I still call on thee?

Reader, are you out of Christ?

Have you answered his call

through his word? It is not

only your privilege, but your

duty. The present only is yours.

The past is forever gone. The

future belongs to God.

J. S. JOHNSON.

Truscott, Texas.

Brother Homer A. Gay, Ft. McKavett, Texas, has time for a meeting or two in July or August.

IN MEMORIAM.

Brother Harbin was during a meeting at his home, Farmers Branch, Texas, in July 1910, that I met Brother J. B. Harbin. From that time until his death, he was a devoted friend and brother to myself and family. As soon as he learned of my wife's illness last Summer he had the church at Farmers Branch send us a liberal contribution, and wrote they would send us one Lord's day contribution each month for a while, which they did up to and including the month of November.

Brother Harbin was born in Mississippi December 16, 1856; died January 19, 1917, at his home near Gilmer, Texas, where he had recently bought a home and moved. He had lived in Texas thirty two years and had been a member of the church of Christ about thirty years. He was married to Miss Martha Elen Baird, February 3, 1880. To this union, eight children were born, seven of whom lived to be grown and Christians. A wife and six of the children, four girls and two boys, survive him.

Brother Harbin loved the truth and earnestly and faithfully work

FROM MIDWELL, OKLA.

Dear Bro. Teurman: I see many good things in The Apostolic Way that I can't refrain any longer from saying a few words: I sometimes wonder how it is that once loyal preachers have digressed from the truth. But when I am made to think of what the apostle Paul said: "Now the Spirit speaketh pressly, that in the latter times some shall depart from the faith; giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." I Tim. 4:1, 2.

Popularity and money are two things that are causing many departures. Rev. 22:18, 19, teaches us that we have no right to add to or subtract from God's revealed will. So I am satisfied to take God at his word and do just what he says. May God help to speak where the Bible speaks and earnestly contend for it, for that is the only thing that will give us a home in heaven.

Well, I am away up here in the Penlands of Oklahoma, in a destitute field, preaching the Word. I am going through this cold wind to my appointments; get but little support, but by the way of helping you I am sending you a dollar for two subscribers.

A. M. SCREMSHIRE.

Please read "The Way It Gots," by E. C. Harper, in The Apostolic Way for December, 1917.—J. S. Johnson.

cause of Christ wherever he lived. There are many preachers in Texas who can testify of his loyalty to New Testament Christianity. A short time before Brother Harbin's death, he wrote me that there was no church where he had moved, but that he expected to make an effort to plant a New Testament church there. This was characteristic of this man's faith and zeal. He will be greatly missed by his friends and loved ones, but we hope he is resting from his labors here.

We extend our sympathies to the family.

CLARENCE TEURMAN.

Brother J. A. Montgomery, Rising Star, Texas, sends his renewal with a list of subscribers and writes: "With brotherly love, we wish you great success with what we consider the truest paper to the cause of true Christianity."

Be an owner of Curtis Taylor's "New Light Music Theory" and learn to be a gospel singer with out a teacher. 25 cents a copy, \$2.50 a dozen, prepaid. Send a card to Curtis Taylor, Arto

**The Phillips-Barret Discussion.**

(Continued from page two.)

draw from you without calling you before the church for a public wrangle.

The weakness of the churches are no part of the cause of Christ, now are they? Your claim that the church here does very little for the cause of Christ is unfounded.

I said you added a "must" to Paul's requirements of an elder. When you find in Timothy and Titus elders "must" pray in public as a qualification let me know. Of course all Christians are commanded to pray. I have heard those "leaders" pray a number of times since you made your absurd statement about them. Christ teaches one cause for divorce, permitting remarriage, fornication. (Matt. 5:27-32; 19:3-12.)

I am a "presumptuous failure" financially as I have spent my time preaching, and not making money as you. I did not mean to underestimate your fortune, and I beg your pardon. I am sure I did not overestimate it. Perhaps you are worth three times \$50,000.00 and you have a good car, why don't you hold some meetings?

You missed the point. I showed the church began its work with twelve preachers in its first meeting, also another that entertained a number of preachers a week so that they might have preaching on Sunday. This is the beginning and the continuing, and as for the ending I am sure God will approve if we carry it on as he began it.

Certainly, contribute as prospered, on Lord's day and during the week, to the worthy saint and sinner, or to build a meeting house. If the Sunday contribution is for the poor saints, and we are to give during the week to the worthy when are we to give for preaching? Which is the regular work for which to contribute, to help needy saints or to have preaching done? How could you prove Paul and companions received no more than board at Troas? Did he work at any place gratis except Corinth? Didn't he say he had a right to forbear working and live of the gospel? And didn't he say others received money from Corinth while laboring "at" Corinth? (I Cor. 9:1-14) I take your dare and pin my faith to Phil. 1:1-5 on the proposition that Paul took wages from that church the first day, and I urge you to tell us where Paul was that day. Have you the courage to do so? No money here for poor saints has been used for preaching, nor has money given for preaching been used for poor saints.

Why not follow Phil. 4:9 yourself? Paul preached for Corinth for nothing—you did likewise here. So far, so good. But wait! Paul took wages from other churches, robbing them, and abased himself. You say I do not take wages from other churches, robbing them, and abase myself. Paul asked the church he preached to for nothing to forgive him the wrong. You say the church you have preached to for nothing, I have done no wrong and glory in my superior loyalty."

**A. B. BARRET****REPLY.**

Only honest, intelligent readers benefited by discussion. They separate wheat from chaff. After this discussion...

ure my general reputation, not only with Barret, but with the BEST male member of Cleburne church. But NOW the issue is **THE TEACHING AND PRACTICE OF CLEBURNE CHURCH.**

**DIVORCE.**

You teach fornication cause for "divorce" (Matt. 5:27-32; 19:3-12). Your division of truth improper. You don't distinguish between "biography" and "testament." Study Heb. 9:15-17. Jesus said, teaching **THE CHURCH** "to observe all things whatsoever I have COMMANDED you." Did the apostles fail? They taught the OPPOSITE. (Eph. 5:22-33). Why not teach Christ is divorced from the church? The church is guilty of spiritual fornication. Only death separates. (Rom. 7:1-4). You might as well teach obedience to gospel with law of Moses in force. If man and wife cannot live together peaceably, live apart, or be reconciled—not divorced. (I Cor. 7:10-11). It's too short for Christianity—its fruits dangle from a carnal tree. We must FORGIVE or stand condemned. When the Lord forgives, reconciliation results. You have never considered the **ORIGIN OF DIVORCE.** Your proposition is an acquiescent acceptance and not the result of investigation. Divorce originated from **HARDNESS OF HEART** (Matt. 19:18). The devil is its father. It's perpetuated by his angels. An infamous practice, filling the world with "illigitimates" strikes horror to your seeming supersensitive ears (?). You're guilty through your teaching.

**ELDERSHIP.**

Please name, or number, ONE of your elders that meets the qualifications. I have tried them which say they are elders, and are not, and found them liars. (Rev. 2:2.) I REPEAT, elder "Naught" said an elder "grew into the qualifications." I told him he got that from Young's article in F. F. No denial made. Consistency demands growth, position from "Naught"—not raised any children, a NOVICE, arbitrary, dwarfed conscience. His language condemns him. Says, "Those qualifications of an elder requiring 'a moral principle' are true of all Christians." No such thought engaged. That's axiomatic. The merest tyro knows that's an evasion. No misrepresentation on this, nor your admitting Cleburne church only partly scriptural. Your wreckless language accountable. No wonder your Bible school failed. You're presumptuous in Bible teaching, language, and finance.

**PRAYER.**

Understand, YOU called on those "leaders" recently to pray. "Thanks." Doing your best to cover this lamentable deficiency. My original accusation stands. With MANY others who have been here years, CANNOT RECALL AN INSTANCE. Prayer an act of PUBLIC WORSHIP (Acts 2:42); if not enjoined on an elder, then certainly not on others. Your position is certainly a dangerous doctrine. You think too little of prayer, but you are defending the Cleburne church.

**CONTRIBUTION.**

Am sure no collection made for preachers went to the saints, but am equally sure nearly all the collection that belongs to necessity of the saints is swallowed by the preachers. Scripture for more than ONE

"give as prospered"—not possible to do more. (I Cor. 16:1-2).

**DISTRIBUTION.**

For the necessity of saints (Rom. 12:13). Is regular preaching a NECESSITY? Why do you and "Naught" go to congregations ONCE A MONTH and leave them alone three Sundays? They get along without you for three Sundays; therefore, you are not a NECESSITY. Their finance does not tempt you more often. The leaders of congregations with yourselves held responsible to God for this MISAPPROPRIATION. Paul says "You SENT once and again unto my NECESSITIES" (Phil. 4:16). Paul was AT Thessalonica (not AT Philippi) establishing the cause where IT WAS NOT. Hence, it is legitimate to use the contribution for sounding out (not IN) the gospel (I Thess. 1:8). Put in your time ALL WEEK establishing congregations and have your NECESSITIES supplied (not making merchandise of gospel). Peter knew you brethren were coming. If Pet. 2:1-3: You pin your faith on Phil. 1:1-5, that Paul received support from the church at Philippi the FIRST DAY he preached at Philippi? How could that be? NO CHURCH AT PHILIPPI. He preached and ESTABLISHED the cause through the assistance of other churches or his own hands. Had you studied carefully, you would have avoided this awful blunder. The revision reads "in furtherance of the gospel. How could he "further," or advance the church when it didn't exist at Philippi the FIRST DAY he preached? They FURTHERED the gospel by supplying his necessities from the FIRST DAY he began planting elsewhere. Phil. 4:15,16. Your desire has dethroned your reason again. Any set of men that will condemn the apostle Paul, saying he sinned by not taking the money from Corinth, are not worthy of support. Nowhere did Paul accept—you CAN NOT FIND IT.

**SUNDAY SCHOOL.**

I INSIST you FULLY SURRENDERED when you admitted it's no part of Lord's day worship. You cannot extricate yourself. It's a DAY of worship, not an HOUR, as you teach and practice; belongs to the saints. Matt. 28:20; Acts 20:7; I Cor. 16:2. Sinners welcomed, can be edified, but are no part; all in one place, only men teaching, one at a time. I Cor. 14:31-35. You act differently. Paul asks, "What! Came the word of God out from YOU or unto you only?" Seems Paul at Troas used the twenty four hours. The church assembled for worship; he discoursed WITH them. Acts 20:7: continuous teaching. That annihilates the HIRED PASTOR SYSTEM requires too many teachers (one at a time)—spoils insufficient to go around. The "HOUR of worship" is father of the hired pastor. The hired pastor father of misappropriating the collection for the saints. I didn't say ALL that sought the Old Testament were digressives, but ALL digressives sought the Old Testament. Different!

FAIRNESS DEMANDS your giving me "who, when, where" I was admonished. I EMPHATICALLY DENIED!!!

All questions touching accusations answered. They STAND FIRM, UNMOVABLE.



# THE APOSTOLIC WAY

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

VOLUME V. NUMBER IX.]

UNION CITY, GEORGIA, APRIL, 1918.

[50 CENTS THE YEAR

## SOME THOUGHTS ON THE FIRST CHAPTER OF HEBREWS.

BY N. L. CLARK.

In this epistle we find contrasts and comparisons of the most wonderful kind between the law of Moses with its priesthood, sacrifices and carnal rights on the one hand, and the gospel with the principles, precepts and practices on the other. Accordingly, in studying it, we are certainly associating in our minds Moses and Christ, the law and the gospel, the priesthood of Aaron and the priesthood of Christ, the blood of animals and the blood of Jesus, the tabernacle and the church, Mount Sinai and the heavenly Jerusalem. In the study of the Bible as a two-fold volume this epistle easily excels as a text any other book of the sixty-six.

The author's effort appears to have been to encourage the flagging zeal of his Hebrew brethren in Christ, lest they should turn back to the rudimentary state in which the gospel had found them, and thus fail of the grace of God and never be permitted to enter into the rest that awaits the faithful. This, I think, is apparent to everyone who has read this epistle carefully.

This letter is introduced with the name of God, and immediately follows a statement which links the New Testament to the Old. The first thought here expressed is, that the same God who addressed his people in a bygone age through the prophets now speaks to men through his Son. In divers manners—in dreams, in visions, Urim and Thummim, in thunders from Sinai's murky clouds—had Jehovah spoken to man; but through all these man caught but faint glimpses of the glory of his maker. For God and man to meet, the Word, one equal with the Father in glory, must be made flesh and dwell among us. In the person of Jesus of Nazareth the creator and the creature met.

The first chapter of Hebrews emphasizes the glorious exaltation of the Son of God, the second speaks especially of his humiliation. Our author argues the exaltation of Christ from three viewpoints, viz: 1. Positive attributes; 2. Comparison with angels; 3. Superiority to his works.

He begins the discussion of Christ's exaltation by telling us that God had appointed him heir of all things. In the great commission Jesus had said: "All power is given unto me in heaven and in earth." Matt. 28:18. Next we are reminded that by this Son the Father had made the worlds. For as John tells us, "In the beginning was the Word, and the Word was with God and the Word was God."

All things were made by Him." Jno. 1:1-3. Moreover, he is the brightness of his Father's glory, the express image of his

of his power, He purged our sins, he sat down on the right hand of the Father. From these considerations our author argues that we ought to give the more earnest heed to the things which Christ has spoken. Next, in order to impress his reader with the idea uppermost in his mind, the writer tells us that Jesus had obtained by inheritance a better name than the angels.

No angel, though exalted above man in his innocent state, far above man in his fallen state, had ever been called by Jehovah, his Son. Moreover, all the angels of God had been commanded to worship this Son.

Finally, the author comes to discuss the durability of Christ's glory. Moses, the great lawgiver of fleshly Israel died, his glory passed away. His laws were only carnal commandments imposed for a time. But of Christ, the Father said: "Thy throne, O God, is for ever and ever." The foundation of the earth, the heavens with all the host of the stars are the works of Christ's hands. We are repeatedly assured in God's word that "all these things shall be dissolved," but our Redeemer shall still live.

Since our Lord, Redeemer, Lawgiver, Friend and advocatè with God is so highly exalted, possesses so enduring glory, truly "we ought to give the more earnest heed to the things which we have heard, lest at any time we shall let them slip."

## THE ADVENTISTS RE-FIZZLE.

BY H. C. HARPER.

My article in the March issue of The Apostolic Way, under the heading "The Adventists Fizzle Out," has "raised the Dutch" in the congenial editor of the Present Truth Messenger, Live Oak, Florida, and he writes me the following letter:

Live Oak, Fla., April 4, 1918.

Mr. H. C. Harper, Sneads, Fla.

Dear Sir: I have been perusing your March copy of The Apostolic Way. It was with no little amusement that I noticed your article on Adventists Fizzling Out. Really Mr. Harper, to be perfectly honest, which you claim to be, you will let your people know that you tried to pull a Baptist and Campbellite discussion over us. Of course you have not made it clear whether or not you wanted me to endorse you or him. I made it clear to you that I did not know which one I might want to endorse. If you wish to be perfectly honest and Biblically justified, kindly make it clear to your readers that your implication that Mr. Reeves was an Adventist was false and that you knew it when you wrote. I wrote you that he was a Baptist.

Very sincerely,  
BURR A. L. BIXLER.

I certainly wish to be "perfectly honest and Biblically justified," and I am only too glad to let our readers know all about this matter, for, truly, I can say with the Apostle Paul: "This thing was not done in a corner." (Acts 26: 26.)

I will first put Mr. Reeves on the witness stand. Here is his letter: it speaks for itself. Read it.

## MORE ABOUT THE CHURCH.

BY J. M. WHITE.

The late Bro. Tom Burnett asked the question, "Where was the church when Campbell was born?" but the thing we want to know is, Where is the church now? A certain brother said a few weeks ago, in a paper away back in Tennessee, that he saw two factions of the loyal brethren in a certain town, worshipping in sight of one another and just across the street from one another, and the reason for that was the lack of the knowledge of the truth, but some of the Tennessee preachers were to blame.

When they had that preacher's meeting in years gone by, when they started a campaign to devise plans to unite the world of Christendom, they would not accept the organ or the society, but established the Christian College and the McQuiddy plan and taught the people that it was not necessary to understand that baptism was for the remission of sins, when they obeyed the gospel, but they must understand that immersion was the proper mode and then they began to shake them in! so they did like Paul said; they rose up speaking great things and drew people after them; so we have the extremes and the extremists and the loyal. You know we hear people say in these days (that people don't fight with the flint lock nor on the open field, but they fight from the trenches and schernoy, so that was the way those Tennessee preachers did; it was more popular than the old way—contending earnestly for the faith. The Thorp Spring college has begun the same campaign with the digressives to devise a plan to unite the two factions; but they have about all the digressives have but the organ and societies; but the editor of the Courier says it is not the music and society that divides us, it is the hired pastor and the way the officers are appointed.

Brethren, the Lord has devised the plan; the apostles have revealed the plan; let us contend for the faith; preach the gospel, which is the power to save; preach it without respect of persons or popularity; preach only things that are written and if that don't unite the world, let it go un-united; "let God be true and every man a liar"—Paul.

The time has come when people would rather be popular than righteous; they fight no more on an open field.

Written in love for the truth:

Munday, Tex.

If your paper is marked "Time Expired," you should send us your renewal at once, as the paper is run on the cash-in-advance plan. Remember, three new subscribers will give you your paper a year free. We take this occasion to thank all who have sent in renewals and nice lists of subscri-

## "ARE MEMBERS OF CHURCHES OF CHRIST EXEMPT FROM MILITARY SERVICE?"

At the very earnest request of many brethren throughout the United States, Dr. J. S. Ward, Nashville, Tenn.; Professor J. N. Armstrong, Cordell, Okla., and I met in Washington, D. C., Feb. 15th, to lay before the authorities the attitude of churches of Christ relative to Christians engaging in carnal warfare. We finally got an audience with General E. H. Crowder, Provost Marshal, on Feb. 19th. He received us very courteously, and in the interview with him we endeavored to show that the teaching of Jesus Christ and the inspired apostles made such a deep impression on the early Christians that they absolutely refused to engage in carnal warfare in any form for some three hundred years; that Alexander Campbell, and those associated with him in the work of restoring apostolic Christianity, taught that the spirit of carnal warfare and the spirit of Christ are incompatible and antagonistic to each other; that a man can not cultivate both spirits in his heart at one and the same time; that one is fleshly and the other is spiritual; that the whole military spirit is wrong—contrary to the spirit of Christ—and is to be repressed in the Christian; that this doctrine had been preached all over the country and accepted as one of the fundamental principles of the Christian religion; and that believing this to be the teaching of the Bible, many are now in prison, and many others are likely to be, because their loyalty to God forbids them to engage in carnal warfare in any form.

The interview then settled down on three questions:

(1) Are our preachers exempted from military service by the law relating to the exemption of ministers?

Before this interview, Congressman W. C. Houston, of Tennessee, had informed us that the bill as originally drafted excluded our preachers from the benefit of exemption; but, in order to cover their case and secure their exemption, he moved an amendment to include them in the provisions of the bill, which was passed. Mr. Houston gave us permission to state these facts to General Crowder, which we did. We also stated to him that many of our recognized preachers had no "charge" and engaged in different kinds of business, and after due consideration of all the facts adduced, he decided that they are entitled to exemption; but that they must establish the fact that they are recognized preachers of the Gospel by affidavits.

(2) Inasmuch as churches of Christ have no written creed, are their members entitled to exemption from military service by the provisions of the bill?

He then read the bill and called attention to the fact that it expressly stated "whose creed or principles forbid its members to participate in war in any form," and that as the "principles" of churches of Christ are against their members en-

are included in the provisions of the bill and are entitled to exemption.

(3) Does the exemption thus provided under question (2) exempt from all military service. He answered this question in the negative, saying that the matter was in the hands of the local boards and that when they decided that a man should serve in a capacity that the President adjudged to be non-combatant they eis no appeal from their decision. From that position he would make no concession whatever, saying that the law had been fixed and could not be changed without an act of Congress.

As there are brethren whose consciences forbid them to engage in any form of military service, I pray that the One to whom all authority in heaven and earth has been given may give them grace, patience and power to endure in meekness any punishment that may be inflicted upon them, without resistance, malice or murmuring, and that they may rejoice that they are counted worthy to suffer for the Prince of Peace.—J. W. Shepherd, in Christian Leader.

### THE PHILLIPS-BARRET DISCUSSION.

Proposition: The church of Christ, Cleburne, Texas, with which I am identified is Scriptural in doctrine and practice. A. B. Barret, affirmative; Geo. W. Phillips, negative.

This church is scriptural in her teaching and practice, because she teaches and practices as matters of faith these things she learns by precept and example from the New Testament. Remember: I said from the New Testament, not just a part thereof. We teach and practice some things as matters of opinion or expediency which we do not bind upon the conscience of any one. These we may, and often do, change; and they do not come within our discussion. But those things that are set forth as faith we do because we are bound by the precepts and examples of the New Testament so to do.

#### The Entire Testament.

We are scriptural in teaching and trying to follow all Christ and the apostles taught. Brother Phillips shows his unscripturalness when he takes the gospels out of his teaching on divorce. Christ therein teaches fornication is the one ground of divorce, permitting remarriage. (Matt. 5:27-32; 19: 1-12.) Our erring brother says: "The devil is his father. It is perpetuated by his angels. An infamous practice, filling the world with illegitimates, its fruits dangle from a carnal tree." All of which is a most serious charge against Christ. We are given to understand that the gospels are "biography" and not "testament," yet Matthew 28:20 is quoted to prove the Lord's day is a day of worship and belongs to the saints. This shows how an absurd theory makes one inconsistent. If the gospels are no part of the New Testament we have no authority for the baptismal ceremony, neither is the new birth binding upon . . . Such a division of truth teaches impossibility of apostasy. Galatians 5:14 shows a Christian can become severed

Romans 7:1-6. We are free—severed from the law—hence one can become free—severed from Christ. Ephesus, having left her first love, was severed, and Christ removed her candlestick. (Rev. 2:1-7.) The argument of analogy between the church relation and the marriage relation shows this is true. The exegesis proposed for Hebrews 9:15-17 argues Christ did not make his will before his death, contrary to all precedent and fact. (Testators make their wills before death, and the wills are binding after death. So it is with Christ.) Moses granted divorces "for every cause" because of hardness of hearts, but Christ only for "fornication," and that not because of hard heartedness. (Matt. 19:1-8.) In 1 Corinthians 7:10, Paul gave the commandment of Christ, which was: "Saving for the cause of fornication." Meyer says: "Paul knew from the living voice of tradition what commands Christ had given concerning divorce." (Matt. 5:27-32; 19: 1-12; Mk. 10:2-12; Lk. 16:18). "The apostles taught the church what Christ had commanded unless the Spirit failed to bring to their remembrance what he had said unto them" (Jno. 14:26). Our brother's theory forces him to say the Spirit failed. This is why my "seeming super-sensitive ears" are so horrified at what is said about Christ's teaching on divorce. I do not yield my point, but plead guilty to teaching just what Christ and the apostles say.

#### Eldership.

A man is hard pressed when he deliberately reads into God's word. Revelations 2:2 is made to read: "I have tried them which say they are elders and are not and found them liars." The word elder is neither in the English nor the Greek—if it is "apostles." Read Revelations 22: 18, 19. Such language shows little respect for God's word and his elders. (1 Tim. 5:19; Heb. 13:7, 17.) This is a clear case of "man-made elders." Elders grow into the qualifications, but you left off a part of what I said. "They do not grow into the qualifications after appointment." Of course if one would garble God's word, I need not be surprised at my language being so handled. "A novice" means "newly made, recent convert." You well know he is not a "recent convert," and you know he is not arbitrary and hasn't a dwarfed conscience.

#### Prayer.

Acts 2:42 shows prayer is an act of public worship, to be sure; but it was such before there were any elders, and when Paul gave his "musts" for elders he failed to say they "must" be able to lead in prayer. No one could be a Christian without praying, and "men are to pray everywhere," but elders as such are not specifically required to pray in public as a qualification for the eldership. I am waiting for the passage that says they "must." Yes, those leaders have been called upon, and they have prayed, which shows I am right and you are wrong.

#### Contribution and Distribution.

We give on the first.

## WHY WE ARE LATE.

I reached home from Florida April the eighth, hoping to get to work on the paper immediately and mail out not later than the twentieth, but I received a telegram from Roanoke, Alabama, the tenth asking me to come and conduct the funeral service of Sister "Granny" Spears, a faithful member of the Cross Roads' church. Inasmuch as I could not reach home from there until Friday night, I concluded to remain over Lord's day with the Napoleon church, near by, and return home Monday. On Tuesday we took two of our children (Don Carlos and Bernice) to the hospital to have their tonsils and adenoids removed. Bernice stood the operation well, but the baby sank under the anæsthetic, and it was only by the aid of skilled physicians, giving artificial respiration and pumping oxygen into his lungs, that life was restored. No operation was performed. All this strain and worry caused my wife to have a nervous breakdown and she was in the sanatorium for two days.

So with this explanation, I hope that our readers will bear with us for being a few days late. I have done about the best I could under the circumstances. I hope to mail May paper between the fifteenth and twentieth of the month. C. TEURMAN.

## THE FAITHFUL WORD.

BY J. R. JONES.

"Holding fast the faithful word," said of the fit and qualified bishop. The "faithful word" is evidently the word that tells the truth, the word that contains the truth, "the word of truth." God's word to us in the last days came by Jesus Christ, and the truth came by Jesus Christ, not separately, the one was contained in the other, so truly so, that Jesus said to his Father "thy word is Truth."

This word which the elders of the church are required and expected to hold fast is, of course, the word upon which they feed the flock, the word which contains the duties the flock are required to do, the word directs their manner of living; and thus living, would cause an elder of the church or an apostle to rejoice. Hear an apostle: "I have no greater joy than to hear that by children walk in truth." You see walking as "the faithful word" directs is "walking in truth," which shows that the faithful word and the truth are the same.

While it is true that "God hath in these last days spoken unto us by his Son," it is also true that Jesus gave the Father's words to the apostles, made them the executors of his will, ministers of his testament, and the deliverers of the faith to the saints. All, then, that Christians are required to do and observe, has been taught by the apostles. See here, Paul said of the bishop, "holding fast the faithful word as he hath been taught." That which the elders are to hold fast and teach to the flock, has been taught by the apostles; if then the members of the flock do as the

the apostles taught, in the apostles' doctrine. A blessed result. This puts it, not only in apostolic times, but it puts it back as it was at the opening of the reign of Jesus, and as it was in the first, the mother, model church. O, that we could say of all the churches known to us, the elders are holding fast the faithful word and the members are standing fast in the apostles' doctrine!!

"No one has God, who instead of remaining true to the teaching of Christ and the apostles, presses on in advance." II John 1:9. Modern Speech New Testament.  
J. R. JONES.

## MISCELLANEOUS NOTES.

BY CLARENCE TEURMAN.

The Christian Quarterly, published at West Gore, Nova Scotia, "in the interest of primitive Christianity," is one of the newest journals that come to our table. It is ably edited by Brother D. McDougall, with Brethren H. M. Evans (former editor), O. L. Tallam, O. E. Tallam, Chas. W. Petch, S. Whitfield, A. Weston, and J. L. Hines as associate editors. Twenty-five cents a year.

Let brethren who have copy in the office be patient. We are using all we can, and as soon as we can. We can not promise space to any more continued articles just now, as we have on hand all of that kind of copy that we can use for some time.

During the past few months I have been assisting less than a dozen brethren to more permanently establish the cause near Kingston, Georgia. When I began work with them they were meeting in a private home; but on my visit there in March, I had the privilege of preaching the first discourse in their new church. This house was mainly built by four brethren, three of them renters. No appeals were made for outside help.

The church at Union City is having preaching every Lord's day afternoon and Tuesday evening, with good attendance and interest. Brother R. F. Duckworth, our postmaster here, preached several interesting discourses while I was away in Florida.

I do not take anything for my work on the paper, and as I am wholly dependent on my preaching for the support of my wife and three children, I must necessarily get out all I can. As good brethren are contributing regularly to my support, I feel it my duty to do all the preaching I can and do the paper work extra. The church here is contributing regularly to my support, as they have always done during the nearly six years that I have lived here; not to preach to them, but to go wherever we think the most good can be accomplished. The Atlanta church is also assisting me to do this kind of work. While I was in Florida the church at Napoleon, Alabama, sent me seven dollars to assist me in "sounding out the word." On my recent visit there they gave me eight dollars and about five bush-

## IN MEMORY OF BROTHER W. J. RICE.

I feel that I should say a word concerning this departed brother. I should have written before this, but I have been greatly pressed for time in the Lord's work and have neglected this tribute of respect and love for this most worthy preacher of the gospel of Christ.

I believe that I can safely say that those who knew Brother Rice best—understood him—though they may have differed from him on points of teaching, were his best friends and gave him credit for holding certain positions, not for gain or popularity but for truth, and truth's sake. I believe that our departed brother did his best in life to do as Paul told Timothy, and that is, he studied to show himself "approved unto God" and let the opinions about him take care of themselves. I feel that every act he did as service to God was performed with the greatest care and precaution that it might be said of him, "Thus did he according to all that God commanded him, so did he," and that when that time should come that did come to him on that morning when getting up from his night's repose; that sad and awful thing called death, he would be ready to hear the Lord and Master say, "Come ye blessed of my Father, enter ye into the joys of thy Lord."

Personally, I loved Brother Rice, for his life and love for the cause of the dear Saviour. It was my pleasure to be with the faithful brethren in a meeting on Western Heights in the city of Atlanta most two years ago, and while Brother Rice was not very well he did not miss more than two or three times during this meeting, which ran over four Sundays. I was also in his good home and this made me love him.

I say now to his good wife and children to grieve for Brother Rice not as one who had no hope. I fancy that I can even now hear the angels sing their songs of hallelujah as they welcome him into the Paradise of all good spirits. And though death is sad and in a way brings sadness to all, let hope see a star, and faith hear the voice of the Son of God when he shall bid all to come and meet "In the Sweet By and By."

A friend and brother in Christ,  
D. S. LIGON,  
Denton, Texas.

Alabama, has just sent me a check for ten dollars. Both these churches have helped me in this way before, and without being asked, and without asking me to come and preach for them to get this help.

Just as I am finishing these notes ready to lock the forms, the following encouraging lines are received from Brother George W. Phillips: "I enclose check for \$25.00 for your personal use. I want to share part of your burdens. You are giving up much and doing a great work. I want you to accept it in that spirit." We are very thankful to God and to Brother Phillips for this fellowship, which we shall endeavor to use to the best we deem best. Only a short time ago Brother Phillips sent twenty-five dollars for the purchase of the paper.

# THE APOSTOLIC WAY

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## CHRISTIAN ETHICS AS TO OUTSIDERS

BY SAM H. CHAMPIE.

This will likely be the last of this series; it I want to call attention to the way Jesus meant for his true followers to conduct themselves toward those who are not of the household of faith. The command to love our enemies carries with it the implication that we shall for more reasons love our neutral neighbors, and for still more reasons love our friends and brethren. Paul in the sixth of Galatians requires that we utilize every opportunity to do good to every one, more especially our brethren. Jesus in Luke 6:32-33 lays great emphasis on the same thought. For what is love anyhow but that disposition of heart which prompts one to promote the best interests of the one loved? (See Romans. 10:10.)

Then for me to so conduct myself toward my alien neighbor as to irritate, aggravate or anger him is not walking in love. Therefore to treat lightly, or ridicule, or treat contemptuously the beliefs that are sacred to him is to violate flagrantly the golden rule of Jesus. (Matt. 7:12). Likewise is the too great readiness to call other people "dupes of the devil," etc. They may be deceived by the devil, and so may we. But why not let the devil assert and make good his own claim at the proper time, and not be too anxious to yield to him without a struggle everybody but a few of our select cronies. It is not rare to find this course pursued by some claiming to be disciples of Jesus with the result of a positive antagonism between them and all other people, and a consequent loss of all saving power on the part of themselves. But when the salt loses its savor (no matter how) it is not even fit for the dunghill. (Luke 14:35). Can our alien religionists be worth any less?

The propositions upon which any honest, earnest soul stakes his hopes in the unknown hereafter are intensely serious to him, and he soon loses all respect for anyone who viciously and blindly attacks them. A Christian had better lose his right hand, or right foot, or right eye, or all three than

pathy that feels for the heart of his neighbor as though it were his own. I have been a stranger in towns where the "sectarians" showed me greater kindness and hospitality than my own brethren. Jesus sometimes found more faith in an outsider than in the insiders; so did Elijah; so did Elisha. (See Luke 4:25-26, etc.) I do not want to encourage my neighbor's errors, but shall I dare to discourage his good? Ought I not rather encourage him into more and more good, kindly suggesting as opportunity affords that Jesus would or would not have done this or that, and that I am ready to learn more of Jesus from him or anyone. Some aliens have more faith and more knowledge in many lines of Christian endeavor than many Christians. Let us be modest, humble, and not forget this, that "not he that commendeth himself is approved but whom the Lord commendeth." II. Cor. 10:18.

## CULLINGS AND COMMENTS.

BY H. C. HARPER.

"When we do as service to God what he does not command, then we are not walking by faith. Such service is not of faith, and is, therefore, a sin. The sin in the case is not in the nature of the thing introduced, for that might be a matter of pure indifference, but because it cannot be a matter of faith, being based on God's word."—J. T. Hines, in F. F.

The Apostolic Way stands, exactly here. Brother Hines; and we expect to make a man produce a "Thus saith the Lord" before we move a peg. Jesus says: "My sheep hear My voice" and "they know not the voice of strangers." (John 10: 4, 27.)

"And because iniquity shall abound, the love of many shall wax cold." (Matt. 24: 12.) Iniquity—man's enactments to govern God's people—has ever led away from God. We are children of God "by faith." (Gal. 3:26, 27.) If we are obedient children, we "walk by faith." (II. Cor. 5:7.) Faith is founded upon the word of God—"Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) Then, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." (Heb. 3:12.)

Sound! Who are sound? Let God's word answer. Those of "sound doctrine." (I Tim. 1:10; II Tim. 4:3.) "Sound in the faith." (Tit. 1:13; 2:2.) "Sound words" and "sound speech that cannot be condemned." (II Tim. 1:13; Tit. 2:8.) This is the Bible standard of what constitutes one sound.

Infidelity will soon have a demonstration that is convincing, but too late. Will they still say he was an imposter when he comes "in the clouds" and "every eye shall see him?" (Rev. 1:7; 22:7; II. Thes. 1:7; Acts 1:11.) Will they?

"Pro and Con" is a thirty-two page tract on the Sunday school question by Dr. G. A. Trott and Prof. N. L. Clark. Ten cents per

## "RUNNING INTO THE DITCH."

BY H. C. HARPER.

Thus saith a well-informed "digressive"—"We have one thousand churches that are going to die within a year or two unless we save them." Yes, he says: "Give us a 'church saving' campaign, and we will take off our coats and go to work at the job." And he tells his "digressive" brethren: "We have all the churches which in my judgment, our movement needs for the next twenty years." And he tells them they have no moral right to establish more churches "when so many of our churches are going lame, wobbling, running into the ditch, or going dead in the middle of the road."

Perhaps this is the reason why the "digressives" are now courting the "old fogies" with a view to "union,"—the "old fogies," whom they left more than a quarter of a century ago in order to run to the tune of "progression." And why so soon "going lame, wobbling, running into the ditch, or going dead in the middle of the road"? Can't fiddles, organs, suppers, societies, and "the pastor" beat the New Testament pattern? Can't the "progressives" outrun the "old fogies," who stayed with the Bible? It seems they did outrun them for awhile, but the "newfangled" machine has gone "into the ditch," according to their own admission; and by the time they get straightened up with their churches, in the "movement" again, the "old fogies," who stayed on the main line, will be passing them at a Bible speed and with smiling faces. When all run on the Bible schedule there will be perfect "unity," and no "running into the ditch." Why not give these sick and dying churches a good dose of "Thus saith the Lord" to follow and keep them from "running into the ditch"? Did not Jesus say, when talking to those who "transgress the commandment of God" and follow the teaching of men, "And if the blind lead the blind, both shall fall into the ditch?" (Matt. 15:3-14.) Then how can those who practice the teaching of men in religion expect to keep out of the ditch? The thing is impossible. Sooner or later, as David with his ox-cart, things will begin to "wobble." Sure! True, things may seem to run well for awhile, as a "wild car" generally does, but sooner or later the wreck comes—and oh, what a wreck it will be for all eternity! There is something to consider besides speed. It is important to know whether you are headed for "the ditch." The man who is said to have penciled the lines to the following epitaph had an idea that is worth considering. The epitaph ran thus:

"Remember, friend, as you pass by,  
As you are now, so once was I;  
As I am now, so must you be;  
Then be prepared to follow me."

The man penciled:

"To follow you I'm not content  
Till I find out which way you went."  
God's apostle plainly tells us: "Ye have received of us how ye ought to walk."

## THE CONSCIENTIOUS OBJECTOR.

BY GEORGE DOUGLAS.

The law of the land provides that members of religious organizations whose creed forbid participation in war, may be exempted from military service for this cause. The Rev. Mr. Muste in a recent issue of the "Literary Digest," states that of six hundred thousand men enrolled previous to January first, two hundred claimed exemption on the ground of conscientious convictions against going to war, and these were principally from among the Quakers, Mennonites and Advents, with scattering ones from other denominations.

While Mr. Muste's sympathies were against these objectors he testifies that "it was good to be among them and witness their simple faith which was sublime."

This witness testifies that the government has no disposition to oppress any one on account of religious belief, but if all from the denominations as private individuals without organized backing, were excused, then many "slackers" would "develop a conscience over night" and thus avoid military duty and the government would be imposed upon.

This then, is the conscientious objector's first difficulty. He has all of the odium of the slacker to bear until he can disprove the suspicion cast upon him by unscrupulous men, and he has no witness. He does not belong to a religious organization whose tenets forbid participation in war. He may point to the New Testament as his "creed," and read to the officer the very passages which forbid bearing arms, and is met by the reply: "The leaders in your church are chaplains in the army, others boost the Red Cross and Liberty Loan work, others encourage the young men of their pastorates to enlist in the army and fight for their country; others teach that the soldier in the army when in the line of duty does no murder although he kills his fellow man in battle, so you see the leading interpreters of your 'creed' are against you, and the proof against you that you are a 'slacker' is cumulative."

What is the poor fellow to do? His own brethren have interpreted his creed away from him, and he has nothing left but his convictions of right, not a friend to testify in his behalf any where in the wide world. So the last difficulty is greater than the first.

These are the hard facts the Christian has to meet, and he is not responsible for them. The first is put upon him by irresponsible men, the last by his own brethren who have taken from him his only weapon. THE WORD OF GOD.

Not from him however altogether, for that word will remain his stay and his staff in all the fiery trials through which he must go. But that word is hidden from his enemies by the artful camouflage of his professed brethren who are led captive in error through the belief of error.

The conscientious objector, stripped of every defense, has but one way to go, and that way through just such trials the

after all it will bring him a crown of glory that fadeeth not away, said the Master: "In the world ye shall have tribulation, be of good cheer, I have overcome the world."

I teach all men to honor and respect the powers that be, for they are ordained of God for a certain purpose; I teach all men to honor and respect the Lord Jesus Christ, for he has been ordained of God for a certain purpose.

Red Oak, Tex.

## WISE AND OTHERWISE.

BY C. C. HAGGARD.

If, according to Russelism, a literal death is "everlasting punishment," some people will have to suffer "everlasting punishment" twice. Russelism is a queer thing any way; it has people to die and go into "nonexistence;" then it has a resurrection of that which has no existences; and if that resurrected nonexistent thing should not prove to be a saint at the end of a thousand year trial, the thing that was resurrected from a nonexistent thing, must again go into "nonexistence." To all this, there are just two objections; First, it lacks Bible, and second, it lacks common sense.

Some one has said, "Never seek anything in religion newer than the New Testament way." This is good advice, but it is a case of "Physician, heal thyself;" for the same writer makes a hobby of trying to justify sect baptism, "because of" remission as valid baptism. If this way, is not "newer than the New Testament way," please give us chapter and verse.

Apropos to the above, the same writer decries "faith in the design," of baptism; and yet, the design is plainly set forth: "For the remission of sins." The person who has no faith in it, is not a fit subject for baptism, and the person who decries faith in it, is an advocate of infidelity just to the extent that he does it; he openly manifests that he is both teaching and seeking something in the way of religion that is "newer than the New Testament way."

And here is a poser from another writer: "Alexander Campbell was baptized for the remission of sins, as are all believers in Christ as the Son of God, whether they understand God's design in the ordinance or not. Is not that plain? "Yes, very "plain" indeed; just about as "plain" as any inconsistency that was ever uttered. "God's design in the ordinance of baptism is that, persons should be baptized" for the remission of sins. "He plainly tells people to be baptized for that purpose. Now, the question is: How can a person be baptized for that purpose, when he does not understand what that purpose is? If it is not necessary for people to understand that baptism is "for the remission of sins," why not quit telling them to be baptized for that purpose? This is a standing question, a question that I put years ago, and a question which it would be in order for apologists for sect baptism to answer before they go any further trying to jus-

## THE BAPTISM QUESTION.

BY H. C. HARPER.

Brother W. G. Roberts says: "The Firm Foundation most all the time advocates what is usually termed re-baptism. They believe in 're-baptizing' all that come from the sects. They don't allow the candidate to say whether he or she has been baptized scripturally. They do the JUDGING for the person." (Review, Feb. 5, 1918.)

The Firm Foundation is able to speak for itself, but in justice I wish to say in passing that Bro. Roberts has not correctly stated the position of that paper on this question. All that I have seen express themselves will accept "from the sects" as "baptized scripturally" any who have been baptized as Bro. Roberts says he baptizes when he says: "I baptize all whom I persuade to obey the Gospel (or have it done), and I baptize them for (in order to) the remission of sins." (Acts 2:38.) (Forty Reasons Why I Am Not a Baptist.)

Now, let Bro. R. tell us whether any other baptism than this is "scriptural baptism." If it is, there are at least two kinds of "scriptural baptism." Then let him tell us what advantage baptism (for (in order to) the remission of sins has over baptism "because of" the remission of sins, if he can. He tells us in that little book just quoted that "Baptist baptism is not scriptural anyway, as we will show farther on in other articles." Then, he says: "In the correct sense, I am more of a baptist than any Baptist preacher, for 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."

Sure, sure! And will Brother Roberts receive those whose baptism is not scriptural? Is a person a Christian who has not received "scriptural baptism"? If a person says his "Baptist baptism" is scriptural, why does Brother Roberts "do the JUDGING for the person" and say, "Baptism is not scriptural anyway"? Why does he not hold his tongue and "let the candidate say whether he or she has been baptized scripturally?" Yes, why? Again, if a Baptist preacher administers "scriptural baptism," must he not lay aside his "Baptist baptism" and baptize as Bro. Roberts does? If not, what is Bro. R. crowing about? Will he tell us? No; he prefers to prevaricate. He must ride his horse in opposite direction to keep from being called a "hobbyist" by the Review. He tells us in the Review (same article): "So if Methodist preacher immerses a person, the person USUALLY knows WHY he is being immersed, hence does not obey wrong doctrine."

I reply: If a Baptist preacher immerses a person, the person USUALLY knows WHY he is being immersed. He knows it is "because of" remission of sins, he does not obey a wrong doctrine, notwithstanding "Baptist baptism is not scriptural anyway." Where is Roberts "at" anyway? Let him tell us. He better stay with his little book, which teaches the truth, instead of wabbling around to try to suit the Review.

By the way, I wish to recommend his

book to the readers of this paper again. It is one of the best on the baptism question, and I expect to use it on Roberts and Sommer. In it he says: "The two words, 'Repent and be baptized,' bear the same relation to the phrase 'for the remission of sin,' so that if baptism is to be performed 'because of' the remission of sins, so also must repentance, as both are commanded with a view to the same object."

Yes, both are commanded, you see, with a view to the same object—"the remission of sins." Sure, sure!

Again he says: "We have two commands in Acts 2:38: 'Repent and be baptized'; and the purpose expressed is 'for the remission of sins.'"

Yes, sir; and the person who cannot see the difference between a sectarian disobedience to this command and a gospel obedience, needs to read Robert's little book *Forty Reasons Why I Am Not A Baptist*.

Finally, he says, not in the Review but in his book: "Say, dear reader, I can't be a Baptist! Can you?"

Well, no, Roberts, I can't; neither can I see how "Baptist baptism" makes Christians when it is "not scriptural anyway." Can you?

#### SABBATH OR LORD'S DAY - WHICH?

I have received from Brother W. B. McVey a copy of his booklet dealing with this question. I advise brethren who come in contact with professed Sabbath-keepers to get this little book. In fact, any one who wishes to be familiar with this issue should read this most thorough discussion of the subject. The treatment is conclusive—nothing left to be said. Price 5 cents; 40 cents a dozen. Write W. V. McVey, Huntington, W. Va., or Christian Leader, Cincinnati, O. H. C. HARPER.

"I am still sounding out the gospel of Christ in West Texas, but no visible result to speak of. The peoples' minds are becoming poisoned more and more each day with the things of this life, and there seems to be no room for Christ. We, however, must not give up, but rather press the claims of our Lord. I can arrange for one more meeting the first half of July."

J. A. BRAUBURY,  
McCaulley, Texas.

#### ANNOUNCEMENT.

After June the first I shall be in the evangelistic field. I expect to go from here as far west as New Mexico, and perhaps to California for some work and should be glad to hear from places between here and there who desire to have me assist them in any way. I am anxious to meet as many of the brethren as I can on this trip and wish to make arrangements so as to save as much traveling expenses as possible. Let me hear from you immediately.

H. C. HARPER,  
Sneads, Florida.

In this connection I want to say that brethren will make no mistake in getting Brother Harper. He will ably present the Truth

#### AMONG THE BRETHREN.

BY CLARENCE TEURMAN.

My wife and I mailed out the March issue of the paper on the fifteenth of the month and I left home immediately for Florida, preaching, soliciting subscribers to the Way and meeting churches and scattered brethren in various parts of the State.

On my way, I stopped over Lord's day at Scott, Georgia, to be with Brother and Sister Lamm and Sister Welch. These three faithful Christians break bread at their home every Lord's day. I enjoyed being with them very much.

My first stop in Florida was with the Midway church, seven miles out from Lake Butler. Here I was greeted with good crowds, for three nights; and on the morning of my leaving, I baptized a man and his wife.

Brother R. C. Crawford, who formerly lived at Largo, Florida, lives in that community and preaches there and at other points. It was my privilege to be with him and his good family in their home. They have a good farm, and by honorable toil help to "raise the preacher's salary" Bro. Crawford and family have endeared themselves to the church there. All the brethren there treated me royally and invited me to return for a longer stay some time, which I shall be glad to do when I can.

Brother J. H. Murrell of Tennessee City, Tennessee, dropped in and was with us at Midway a part of two days and a night. I was glad to meet him and to be with him. He impressed me as being a man with an earnest desire to do good and to preach the truth in fields where it would seem to be most needed. I find he is generally liked at the places he has preached. Brother Murrell has been in that State preaching for several weeks and will likely be there for some time yet. Brethren in need of a meeting would do well to write Brother Murrell. Mail addressed to Lake City, Florida, will reach him.

My next stop was at Plant City, where I was with the church the third Lord's day in March. In the afternoon, Brother H. C. Haynor of Plant City took me over to Lakeland in his car, where I had arranged to be with a small band of brethren who have recently arranged some seats in a grove where they meet for the breaking of bread. A Brother Abbott, who is a carpenter by trade, but who does considerable preaching, is their leader, also Brother R. D. Cherry takes an active part. After services, we returned to Plant City, where I preached to a small crowd that night. Brother J. T. Bushong, who is a teacher and preacher-preaches for the Plant City church. While there I was kindly entertained in Brother H. C. Haynor's pleasant home. Plant City is a nice little town of about two thousand people, in a prosperous truck-growing section. Lakeland is a beautiful city with six thousand inhabitants. It is a railroad center and a tourist town. Many people come down from the North and spend the winters there.

From Plant City, I went to Tampa, thence by automobile to Tarpon Springs (about

faithful band of brethren and preached two nights. Brethren Henry Cope and C. T. Hall are the leaders there. I made my home with Brother E. E. Hood and family, and it was almost like parting with home folks to leave them. Sister Hood is a good cook, and she took great delight in fixing me plenty of fine fish and oysters, and I surely enjoyed them.

Tarpon Springs enjoys the distinction of having the largest sponge market in the world. It is a city of about five thousand people, and I think it the prettiest place I visited on my trip.

From Tarpon Springs, I came to Eagle Lake, via Tampa, Plant City and Lakeland, where I preached two nights to attentive crowds. Here I made my home with Bro. M. H. Northcross, who is an able and faithful preacher of the Word. I also took dinner with Brother Hubert Keith, who came to Florida from San Angelo, Texas, four years ago. Brethren Northcross and Keith both have beautiful homes fronting Eagle Lake; they also have nice orange and grapefruit orchards. I was favorably impressed with the church there and enjoyed my stay with them.

Leaving Eagle Lake, I intended to be with the church at Riverland one night, but missed train connection at Tribby, so I walked out two miles to Brother Jerry Kilpatrick's and spent the night very pleasantly with him and his family, and the next day (Saturday) I arrived at Trenton. Bro. Brooker of Trenton took me with him to Copper Sink to be with the church there Lord's day morning. I found a faithful band of brethren there who have recently begun meeting regularly for worship. That night I was with the church at Trenton. Here I preached to the largest crowd that greeted me during my entire trip.

Next came to Corinth church twenty miles west of Trenton, and remained three days, preaching two nights. Here I made my home with Brother W. D. Higginbotham and wife, who are zealous for the 'old paths.' Leaving there, Brother J. T. Flemming brought me in his car to Otter Creek, twelve miles; thence I came by automobile thirty-five miles to Newberry and took a train direct for Jacksonville, where I spent one night and came on to Kincon, Georgia; via Savannah, and was with the church in an all-day service the first Lord's day in April, and came from there home Monday.

I always enjoy being with the Kincon brethren, and I wish to tell our readers more about them and their good work at another time.

I was away from home over four Lord's days, and in all, I traveled about fifteen hundred miles. The weather was ideal all the while and I had a very pleasant trip in every way. I received enough invitations for meetings to have kept me busy fully two months longer, and regret that I could not remain and do this work, also that I could not visit a number of other places.

I was very favorably impressed with most all the country that I saw on my trip. Much of Florida is beautiful beyond description. In some localities good unimproved farming land in reasonable distance of

**The Phillips-Barret Discussion.**

("Concluded" from page two.)

we have been prospered (1 Cor. 16:1, 2) and, as you say: "During the week to worthy saints and sinners, also to preachers sounding out the word," but when are we to make our contribution for preaching? We teach and practice it is to be made when it is needed. You dodged by trying to get funny over something I am supposed to have done. I want you to tell us which is the regular work for which to contribute, helping the poor saints or preachers? We teach and practice that preaching is the one regular work that must be carried on by our contributions, and helping the poor saints is to be done when necessary. Philippi "sent once and again" unto Paul's necessities, but how and when was the contribution taken? You say: "It is legitimate to use the contribution for sounding out the word," but what contribution do you mean when you say "the contribution?" Paul sounded it out and in at Ephesus for three years. I suppose they gave to him only while he was sounding it out! He established the church at Philippi at midnight, a thing you overlooked, and they contributed to him freely from the first day. Where was Paul the first day? They sent to him elsewhere, but he does not say they sent to him from the first day he began "furthering the gospel elsewhere." It isn't so much as to whether or not Paul took money while "at" Corinth as it is as to whether or not he had the right to do so. Will you read 1 Corinthians 9:1-14 and tell us if Paul didn't there say he had a right to forbear working and live of the gospel, and that he had a greater right to take a support from them than others to whom they had contributed? Now read this and say something about it. You have ignored it to date, and I expect to keep on driving it into you until I force you to answer my argument. And while you are at it tell us if the priests ate of the altar they were laboring "at." (Don't any more claim to have answered all questions before you have done so. Our "honest, intelligent readers" know you have not.) We teach it is right so to do, and learn from this precept and example. Are we right or wrong about it? Did Paul rob other churches and abase himself thereby that he might preach for Corinth gratis, and didn't he ask them to forgive him this wrong? When and where have I said Paul sinned in preaching for them for nothing?

**Sunday School.**

We teach and practice that it is our duty not only to worship on Lord's day but to evangelize, "otherwise serve the Lord," as well. You say: "It is a day of worship (not an hour as you teach and practice); belongs to the saints" (Matt. 28:20; Acts 20: 7; 1 Cor. 16:1, 2). These passages say nothing about such a thing, nor is it anywhere else. It is the Lord's day (Rev. 1: 10); hence not the saints'. You tell us: "Sinners are welcomed, and edified, but no part; all in one place, only men teaching, one at a time." (1 Cor. 14:31-35.) That is

here; and he always a man. The Bible nowhere says welcome sinners and edify them but do not let them be a part of the assembly. Saints are to be edified, which means the act of building the spiritual body; the church spiritually advanced. (2 Cor. 5:1; Eph. 2:21; Rom. 14:19; 15:2; 1 Cor. 10:23; 8:10.) I repeat: Where is the Scripture for assembling saints and sinners on Lord's day for worship and having one class and one teacher to "edify" them alike? And would what we do in our school on Sunday be wrong the other days in the week? You claim Paul preached twenty-four hours at Troas. Was that worship? Then we may have a preacher with us on the same day and worship God. Where did you learn Paul discoursed with them? You did this to prove another theory—continuous teaching. Preaching twenty-four hours would exhaust all system, terrestrial and celestial. Christ and the apostles did not worship twenty-four hours the night he instituted the supper. (But this is only "biography.") Matthew 26:20-27 shows many things happened that night. You seem to think the Lord's day should be kept holy as the Jewish Sabbath; but Christ taught it was right to do good even on that day. (Matt. 12:1-14, some more "biography.") But you admit my contention, for you say welcome sinners on Lord's day and edify them. This would be a good work, even on Lord's day. The church here teaches them on this day, but as it is an "all saints" day with you it is unscriptural. A. B. BARRET.

**REPLY.**

Barret is still running uncertainly, beating the air. He limited our articles to 650 words, continued to increase. Now it is 1550. Notwithstanding he has failed to specify what the Cleburne church teaches and practices. Am sure our readers would have been more edified had Barret met this issue, as one of such momentous importance should be met. Merely saying, "We teach and practice in accord with the New Testament" is ambiguous. Every sect makes the same plea.

**Expediency.**

Barret seeks refuge in our musical and society brethren's domicile. That's why they had the temerity to ask for closer union—knowing you occupy common ground. The Cleburne church consistently should unite with them. They have nearly the same disqualifications and expediencies. New Testament.

This discussion shows Barret's lack of Scriptural knowledge. He says: "Christ made his will before his death." That's impossible. His will contained his burial and resurrection; they followed death. After his resurrection he gave them his testament (Acts 1:1-9). If Christ's will was given before his death, it was without baptismal ceremony—given just before ascension (Matt. 28:19). No one understood the new birth until after Jesus' death. Peter's Pentecost discourse explained and made it binding. You have completely trapped yourself on this whole question. Please let me teach you. Man

ing he will not return. Jesus knew he would return in three days. Hence, he gave them his testament after his resurrection until the ascension. (Acts 1:1-9; Matt. 28:19-21.) We are solely under apostolic teaching. (Matt. 16:19; Acts 2:42; 1 John 4:1-6.)

**Divorce.**

Barret's kindergarten tactics are still apparent. Jesus commanded his apostles to teach the church all things—everything commanded. The Spirit brought all things to their remembrance—did not fail. But you have failed, and will continue to fail, to find where they taught divorce, and certainly you know that's incumbent: Your conception of Christianity is shallow. "The times of this ignorance God winked at; but now commandeth all men everywhere to repent;" also to forgive. Where repentance and forgiveness exist, reconciliation results. Divorce widens the breach—remarriage practically closes the doors of repentance and forgiveness. No wonder you shudder at the "infamous practice," "filling the world with illegitimates," "hard-heartedness," "fruits dangle from carnal tree," "the devil its father," "perpetrated by his angels." Its an awful crime for any preacher not to emphatically contend for repentance and forgiveness and their acceptance would preclude divorce. I know your intelligence forces you to see this, and only hard-heartedness will keep you from accepting. Listen to more of your inexcusable misapplication and disastrous results. You say Moses granted divorce for every cause because of hardness of heart, but Christ only for fornication and that not because of hardness of heart. Wonderful reasoner. Evidently, much the greater of every cause for which Moses granted divorce on account of hardness of heart was hardness of heart, but Christ only for fornication under Moses, hard-heartedness or sinful, but under Christ soft-heartedness or un sinful. Insist that you matriculate at Thorp Spring kindergarten. Have never heard of a more destructive position than yours, but you're defending Cleburne church. Your perversion of 1 Corinthians 7:10, 11 is unquestionable infidelity. You add "saving for fornication." You should remember what the Lord said about adding. He quotes "Meyer" as authority. He never more should object to "Methodist discipline" or any other man-made theory to show what the Scriptures teach. You say Galatians 5:1-4 teaches a Christian can become severed (divorced) from Christ. Barret, shame on you! Divorce means complete separation—to live together again necessitates another marriage ceremony. A Christian may even deny Christ, but you would not baptize him again to receive into fellowship? You would require him to repent and ask for forgiveness. I pray God to forgive your frustrations. The teaching in Romans 7:1-6 is, the law must serve its purpose (be dead) before could be married to Christ. This fact is shown by the strength of the marriage tie, "bound until death." It's not pleasant to

contend earnestly for the faith.

#### Eldership.

Drowning men grasp at straws. That's Barret on Revelations 2:2. Our readers know the principle taught. The church at Ephesus tried (by qualifications) those claiming apostleship and found them liars; the Lord commended them. We are told to try the teachers. (1 Jno. 4:1.) I repeat, I have tried your elders and found them liars. I am aware the Lord's language does not suit you. If your elders will honestly, in the fear of the Lord, look an elder's qualifications full in the face, they will acknowledge their wrongs and step out. What more evidence is necessary than the fact of your entertaining them Sunday morning and night? And taking the collection for the saints (not you)? You rant about regular preaching. What do you know about it? Why don't you go into the waste places and establish the cause Scripturally? It's the duty of established congregations to supply your necessities. You prefer hunting during the week and hunting the church treasury on Sundays. I am pressing this crime on the leaders of congregations to thwart the impositions of designing preachers. Find an empty church treasury and as a rule, no preacher. Why did you quit Temple? Paul says they that preach the gospel should (have a right to) live of the gospel. Paul means exactly what Jesus said: "Go (not sit) preach the gospel"—to sound out (not in). I have answered this several times, but your eyes are blinded. Your midnight argument is dark and irrelevant. Phillipians 1:5 fulfilled in Phillipians 4:15, 16. Study this. Will give you \$1000 to find where Paul ever accepted a nickel from any congregation he established while he was with them. Paul enjoined the same on those he sent—they understood the teaching. (See 2 Cor. 12:17-18; do thou likewise.) I repeat, go out, establish the cause where it is not and loyal congregations will do their best to support you in the work. Its a presumptuous height for you to compare your hired pastor work with Paul at Ephesus for three years. Ephesus was a great commercial center; people came there from all parts of the earth. Paul preached continually (not forty minutes Sundays) and when he completed his labors he went elsewhere. Please give Scripture where Ephesus ever hired a pastor from Murfreesboro at thirty-five dollars a week. Is not the call at Cleburne more than the one at Murfreesboro? That is the main reason he is coming to Cleburne. Cleburne now has two "deposed" hired pastors. They are still pastors, the hired knocked off, but they go out Sundays and impose on sister congregations.

With all of your hired pastors there are few congregations in Johnson county. You are befuddled. I said Elder Naught (not you) told me elders grew into qualifications after appointment. I repeat he said it. The Lord will judge. He is a novice lifted up with pride, arbitrary, dwarfed conscience.

#### Prayer.

We teach in singing; we teach in praying; any one apt to teach orally is apt to pray if his heart is right. You are trying to bolster up the unscripturalness of your non-teaching, non-praying leaders. I rejoiced in your calling on those leaders to pray in public worship. Now call on them to do the teaching and you go out and save one contribution for the saints. I insist your attitude that elders must not pray is destructive and shows a reckless disregard for prayer.

#### Contribution, Distribution.

You are supposed to defend the Scripturalness of Cleburne church. I have repeatedly asked for Scripture for more than one contribution on Lord's day. Fairness demands its presentation. You practice it. You know you cannot find it. Study Romans 14:23. You know only one contribution is commanded and that one is for the necessity of the saints (not hired pastor). Paul said, "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." You are constantly looking for a place where Christ has been named to feast therein.

#### Sunday School.

I still insist you placed yourself outside the pale of controversy when you admitted it is no part of the Lord's day worship. The saints are commanded to assemble for the worship. (Acts 20:7.) When you find an apostolic church having your kind of Sunday school, women teachers, division of classes, etc., preceding their worship, your practice will be justified—not until then. This must be one of your expediences, but you bind it upon the conscience of many brethren, better than yourselves and your destructive and divisive work goes on. Answer this, please. You assemble for Sunday school from ten to eleven, for worship from eleven to twelve. If you eliminate the Sunday school (you say its no part of worship), and just have the worship from ten to twelve, have you violated God's commandment? You know you have not. You stand self-stultified and condemned and will continue your divisive work. Please refer to Revised Version Acts 20:7, and you will find where Paul discoursed with them. Your lack of information is astonishing. Please quote correctly. I said it seemed they put in the twenty-four hours.

I can truthfully say again, all my accusations stand impregnable and the teaching and practice of Cleburne church is more unscriptural.

GEO. W. PHILLIPS.

#### The Advents Re-fizzle.

(Continued from page one.)

Bradentown, Fla., July 18, 1917.

Editor H. C. Harper, Hernando, Fla.  
Dear Brother: Your letter of July 14th received and contents noted. Yes, I belong to the Advent Christian Church, and I take the Present Truth Messenger.

I will manage some way to let you see the result of our discussion on the kingdom question.

I herewith enclose a copy of our debate on the soul question. It is the same, Brother Cameron. Your brother in Christ,

C. L. REAVES.

The discussion on "the kingdom question" to which Mr. Reaves refers, was his discussion with Brother Cameron in the

later that "Cameron dropped out" and he "could not hear from him."

Now, gentle reader, what do you think of the Adventists?

Secondly, I will say that I have the letters Editor Bixler wrote me, and I hold them open to public inspection. I deny that he ever wrote me that C. L. Reaves "was a Baptist," not by a long way. On the contrary, there is much in his letters to lead to believe that he regarded Mr. Reaves as an Adventist brother. Take this letter, for example:

Live Oak, Fla., Sept. 28, 1918.

Dear Mr. Harper:

Your letter of the 21st is before me and I have noted the matter carefully. I have ever doubted the value of public debates and whether or not a paper discussion is profitable is well open to question. It is true that in a few instances we have won over entire church, preacher and all, to the side of truth and have never lost any to an opponent. I believe, however, that folks should have the privilege of open decision from the evidence presented.

Now as to the paper you send me. I would not care to appear to champion what I do not believe. I do not know Brother Reaves' position, but I do know that I am strong on baptism. So on that you might be my man.

On the second question our church is divided. About one-half are of the post-millennial school and the other half of the pre-millennial.

So you see where this puts me. I will be glad to read the discussion and might want to publish it after seeing it, but you will see at once that I am taking the only safe position.

Will appreciate a line from you in answer to this.

Kindly see that copies of the Apostolic Way are placed on my table by Uncle Sam each issue. Am sorry I missed seeing you.

Very sincerely,

BURR A. L. BIXLER.

Now, reader, notice the "Mr. Harper" but the "Brother Reaves." Yes, "We"—who, if not including "Brother Reaves" "have won over entire churches," etc.? And in my reply I said: "Even if you are divided on the baptism question, it seems to me that a brother should be permitted to set forth in your paper what he honestly conceives to be the truth on the question. You can easily assert yourself in the paper as to where you deem the truth to lie, if you think it necessary. I am greatly in favor of this 'get together' work, whether oral or written discussion or private conversation."

Now, kind reader, has not Editor Bixler chosen a rather small hole to get out of meeting in his paper a man who is ready to expose unscriptural teaching? What do you think about it?

But he says: "I made it clear to you that I did not know which one I might want to endorse."

Well, he did write me, under date of Aug. 18, 1917, thus: "Dear Mr. Harper: It would be some time before I could handle this matter as my office help will get out our paper for a week while I am away. Besides I agree with you that baptism is essential to the believer. If you discuss this in any paper please favor me with copies."

"Sincerely,

"BURR A. L. BIXLER."

Draw your own conclusion, kind reader.

Finally, I will say that I stated in my letter of July 21, 1917, that "if they wish to get a different man, it is all right with me," hence they are without excuse.

Editor Baxler may think it gentlemanly to call names. He knows I repudiate the name "Campbellite," and if he thinks he can prove that I am a "Campbellite," I am ready to meet him and if he wishes to "get



# THE APOSTOLIC WAY

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

VOLUME V. NUMBER X.]

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[50 CENTS THE YEAR

## WHEAT AND CHAFF.

BY A. ELLMORE.

Likely some would not go to church were it not for their good clothes, and very many do not go for the lack of them.

Take away from the Bible all the prospect of heaven, and you discourage the efforts of all good men. Take away hell, and you increase the wickedness of bad men.

"Now, I can't see that it would benefit me one particle to be baptized, and I think I can be saved as well without it as with it." Certainly; you are not in need of baptism; baptism is for the believer; he who believes and is baptized shall be saved.

As to sounding out the word, there are two things required; first, find men who are willing to go and stay and preach, and, second, to find willing hands to support these men. Already many have gone into the field, and many more will go. Let us pray the Lord to send more laborers into the harvest.

In setting forth the evidences of Christianity, we should present Christ first. Who was Christ? What is he? The whole question turns upon him. If he is an impostor, the Bible is a book of fables. If he is super-human, if he rose from the dead, all the hosts of darkness can never put out his claim.

A Christian need not, ought not quarrel with sinners, but he must be continually in a fight with sin. He must contend earnestly for the truth, for the whole truth; he must deny himself and take up his cross daily. We cannot be for Christ today, and against him tomorrow. He who attempts to live the Christian life any other way than daily, will fail.

He who would enjoy life and do good, let him work industriously, eat sparingly, sleep soundly, bathe frequently, serve God acceptably—and keep out of other people's way—and subscribe for The Apostolic Way.

## NO DUN COMING.

If your paper is stamped "Time Expired" you should send in your renewal at once if you wish the paper to continue to come to your address. The paper is sent out on the cash-in-advance plan. We do not wish to impose the paper upon any one, hence our rule to stop when time expires unless you send us your renewal. We are publishing the paper solely in the hope of doing good.



BROTHER R. F. DUCKWORTH

Doubtless, the readers of The Apostolic Way will rejoice with me to learn that Brother R. F. Duckworth has resigned his position here to give his time to the preaching of the gospel in this field.

We believe there are no better mission fields in this country or the foreign lands than right here. Brother Duckworth is already on the field, is acquainted with its needs; hence, can fit right into the work. He is a man of much natural ability, as well as a man of acquired information and experience. He knows folk, and how to get results in the pulpit, as well as out of it, having had much experience in public life. He is untiring in his work—knows no defeat. In fact, Brother Duckworth is in every way fully competent to do a great work for the cause of Christ, and in just such a field as this.

Of course, the world, and even many who profess to be Christians, but are only able to look at any proposition from the standpoint of dollars and cents, do not count it "good wisdom" for a man to give up a good position which pays a salary of \$2,300.00 a year to devote his time to preaching the gospel in a field like this, as Brother Duckworth is doing. But Jesus says, "Man shall not live by bread alone." Brother Duckworth must answer to God for his own conduct, and if he is willing to make this sacrifice—a sacrifice many would not make—to devote all of his time and talent to a work he feels it his duty to do, and for which he is so well fitted, why not all rejoice and give such work our encouragement in every possible way?

Upon the invitation of a small church of faithful brethren, who agreed to give me some support, I came here from Texas with my family nearly six years ago—at

the hearty cooperation of faithful brethren, who knew no discouragement; our humble efforts have borne fruit to the Lord's account, even in the face of much opposition—and, too, from those of whom we should expect better things. We have made a special effort to help those who were unable to help themselves, and a number of faithful churches have been put to work. There are many other places in this field saying, "Come over and help us"—weak places,—where other preachers have shown little or no disposition to give encouragement. Brother Duckworth has been assisting us all along in such work, when he could spare time from his secular calling. But now that he is to give this work his special attention, and for full time, we are hoping to accomplish much more.

In my labors here, I have been intimately associated with Brother Duckworth, and have had every opportunity to learn his real worth to the cause of Christ. I know him to be a man who loves the word of God, and who is earnestly seeking to know more about it, that he may be able to do his duty to the extent of his ability.

I rejoice that it is possible for me to have such a co-laborer as Brother Duckworth, and believe, hope, and pray that much good will result from his earnest and faithful efforts.

CLARENCE TEURMAN.

## A Statement from Brother Duckworth.

Upon my request Brother Duckworth is furnishing our readers with the following brief statement. C. T.

I was born in Fannin County, Texas, 1874. My parents were members of the church of Christ. I obeyed the gospel when I was about seventeen; began making talks on the Bible at twenty; began preaching at twenty-three.

I preached and debated in North and Northeast Texas for several years.

The strongest debaters in that part seemed to want to get hold of me. I did the best I could, and shunned none. I met Jim Lawrence, a Missionary Baptist; had a tilt with J. C. Weaver, the ablest Methodist of North Texas, and several small guns, Baptist, Methodist and Holiness. The strongest debator I ever met was a man by the name of Taylor, a Second Adventist. A few weeks ago I had a letter from a brother saying, "Taylor has quit the Adventists and is now preaching the truth." He impressed me as a very able, sincere man, and should be able to do much to build up the cause he once tried to destroy.

I put in much time preaching, said "marriage ceremonies" and "preached funerals," but I neglected to teach brethren to live and they neglected to give. (I think I

a puny baby boy, and more debts than was good for a preacher, so I "rolled up my sleeves" and went to work to earn a living, pay old debts and to give to them that needed, and for fifteen years I have supported myself and family and helped others to preach the gospel.

The last few years the church work has grown on me until it seemed more than I could carry and conduct my secular work, so I decided to give all my time to preaching and if the brethren "neglect" until I have eaten up my house and lot I can go to work again.

### A SECOND ADVENTIST ON "PAUL'S DEPARTURE."

The article below was sent us by the author, H. C. Harper, requesting us to attempt a reply to his argument in favor of Paul's real desire to "depart," or, as Harper sees it, to go, with Christ where he is. The reprint follows:

"So now also Christ shall be magnified in my body, whether it be by life, or by death. For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I know not. For I am in a strait betwixt two, having a desire to depart, and be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you."—Phil. 1:20-23.

The word here for "to depart" is *analuaisi*; and in II Tim. 4:6, we have the cognate noun *analuaisoz*, meaning "departure." When Paul told Timothy "I am now ready to be offered, and the time of my departure is at hand," did Paul expect to be "translated" in a few days? No; he knew the day of his execution drew near and death awaited his body. He knew the blessed Saviour had said, "And fear not them which kill the body, but are not able to kill the soul" (Matt. 10:28.) Hence he expected death, when he would "depart and be with Christ," as he told the Christians at Philippi.—Phil. 1:23.

But we are told that by "body" Paul meant "the church militant." Not so, Paul says: "Christ shall be magnified in my body, whether it be by life, or by death" (Phil. 1:20.) Paul's body was not the church. With Adventists, to be "absent from the body" is to be in the grave. They say: "Whether living in Christ's body, the church, or absent from it in the grave." But Paul says: "We are confident, I say, and willing rather to be absent from the body, and present with the Lord" (II Cor. 5:8.) What a contrast! "Absent from the body" is the grave (Adventist.) "Absent from the body" is present with the Lord.—Paul the Christian.—II Cor. 5:8; Acts 25:28.

It was Paul, who said: "I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth); into one caught up to the third heaven" (I Cor. 12:2.) If Paul had been an Adventist, he would have known (?) that this man was "in the grave" if he was "out of the body," wouldn't he? Perhaps they want us to believe that the apostle, who knew that the man was "in Christ," did not know whether he was in the "church militant," or not! Anything, just so it doesn't spoil the Advent theory!

Yes, Paul well knew that Jesus had said to his apostles, "As I said to the Jews, Whether I go, ye cannot come, so now, I say to you" (John 13:33.) And Paul also knew that "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whether I go, thou canst not follow me now; whether I go, thou canst not follow me now; but thou shalt follow me afterwards" (John 13:36.) And Peter could say with Paul, when the hour of his expectation approached, "The time of my departure is at hand" (II Tim. 4:6.) Hear him. He says: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me" (II Pet. 1:13, 14.) "I will also, he says, "do my best to enable you to recall these things after my departure."—Verse 15, M. S. Translation.

"For to me to live is Christ, and to die is gain" (Phil. 1:21.) And there is nothing "better than either" considered here. It was "gain" to him "to die," "to depart" (*analuaisi*), not "to abide in the flesh," because in the "departure" (*analuaisoz*) which was near at hand, he would "be with Christ." This would be "much better" of the "two" for the apostle himself; but "to abide in the flesh," not "to depart," but "live in the flesh," he says, is more needful for the brethren. The apostle makes it very clear that "to depart," "to

to die would take him from the flesh, and to depart would take him from the flesh, to die and to depart are equivalent to the same thing, just as he told Timothy his "departure" would take place when he was executed. "Blessed (happy) are the dead who die in the Lord."—Rev. 14:13.

These passages; John 3:13; 7:33 34, 8: 21, 22; 13:33; 14:1-3; Acts 1:9-11, with many others, must be swept into oblivion before he can convince thinking people that Paul desired to go to heaven by the disembodied route, known as immortal soulism.

He has promised to publish our article with his reply in "The Apostolic Way." All we ask in a religious discussion is, let the preponderance of scripture testimony have right of way, and not ignore the truth and try to bolster up a theory on a mistranslation of one word.

Can any one believe Paul really desired something for himself personally that he could not desire for others, and something could not expect? If Phil. 1:23 was all that we had on Paul's hope and "depart" was correctly translated then, we would have nothing else to consider. I could desire to be a millionaire, but I could not then hope to be. Enoch and Elijah was translated for a specific purpose in two dispensations. Christ was translated at the beginning of the Christian dispensation, and it is now on record that the translation of the saints will be when he descends from heaven, Paul included (II Tim. 4:8.) Phil. 1:23 is all he has to support him in his contention. Will it prove all that he demands? Let's see.

Verse 20: "According to my earnest expectation and my hope." Upon this verse rests Paul's "earnest expectation and his hope." When we learn what was his "expectation and hope," we will be prepared to an understanding of his real desire.

Is the hope of God's people "ONE," or not? Did Paul desire for himself heaven at death and not teach it as the hope of the church? What was his hope? "He (Paul) cried out in the council, Men and brethren, I am a Pharisee; . . . of the hope and resurrection of the dead I am called in question" (Acts 23:6.) "And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 26:6, 8.

Read Paul's masterly argument to the Corinthians on the resurrection and tell us if you find any taint of immortal soulism, or go to heaven at death. Read him to the Thessalonian brethren whom he "turned from idols to serve the true God and to wait for his Son from heaven" (I Thess. 1:9, 10.) Read him as he comforts those sorrowing ones in the death of loved ones. (I Thess. 4: 13-18) and tell us if it was the hope of heaven at death, or resurrection and translation when the Lord himself descends from heaven. Will you attempt to ignore this positive testimony? Will you come out and deny it, or accept it as truth? If you accept it, how can you reconcile your contention to the contrary? You cannot deny, but must reconcile the scriptures.

If Paul desired to die and then be taken from the flesh, he reversed it later, when in prison. Hear him! "For I am now ready to be offered, (a martyr) and the time of my departure (dissolution) is at hand . . . Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me (when I die and "depart to be with Christ? No, never) at that day: (yet future) and not to me only,

without sin (sin offering) unto salvation."—Heb. 9:23. But its against your theory to accept this to be the truth.

Verse 23: "For I am in a strait betwixt two." What "two?" "Life and death." Did he choose either? No. Why not, if he knew death would be to his advantage, as they tell us to go to heaven is by the death route. Paul, not choosing to live a life of persecution, nor to take the death sleep, he "desired" the accomplishment of his cherished hope; the *analuaisi*, the loosing back, the return of his Redeemer, as expressed in Rom. 8:23, "Waiting for the redemption, to-wit, the redemption of our body."

The Greek *analuaisi* occurs only twice in New Testament. "And ye, yourselves, like unto men that wait for their Lord, when he will return (*analuaisi*) from the wedding" (Luke 12:36.) *Analuaisi* here is correctly translated. Phil. 1:23 *analuaisi* is translated "depart," which is in harmony with the general tenor of the scriptures on the coming of Christ and the resurrection? Jesus says, "I will come again and receive you unto myself" (John 14:3.) Will Paul be included? Examine his hope.

"The Body"  
Rom. 12:4, 5; I Cor. 12:12-28; Eph. 1:22, 23; Col. 1:18, "He is the head of the body, the church," settles the question as to what constitutes Christ's body on earth. But Brother H. comes with the objection, "Therefore, we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord" (II Cor. 5:6.) The point of analogy is that the church is what he has reference to by "the body," as expressed in other scriptures.

Note "we," the plural nominative case of the pronoun of the first person, the word with which a person in speaking or writing denotes a company of which he is one. "There is one body" (Eph. 4:4.) Remember Paul did not say, "I am always confident, knowing that, whilst I am at home in my body, I am absent from the Lord." That would suit you fine, would it not, Brother H? But you can't dodge the plain teaching of scripture.

"I am indeed hard pressed by the two things; (death and this life of persecution.) I have an earnest desire for the returning (*analuaisi*) and being with Christ, since it is very much to be preferred."—Em. Dia., Phil. 1:23.

#### Peter's Tabernacle

"I think it meet as long as I am in this tabernacle (dwelling place. Compare with Heb. 11:9) to stir you up by putting you in remembrance; know that shortly I must put off this, my tabernacle (cease to dwell in), even as our Lord Jesus Christ hath showed me, I will endeavor that ye may be able after my DECEASE to have these things always in remembrance" (II Pet. 1:13-15.) Compare John 13:36, 21:18, 19 and you will see that Jesus speaks by what death Peter "should glorify God" and had no intention of refuting his word in verse 33. See I Pet. 1:1-5, II Pet. 3 and you see his hope of the future. Give one text where Jesus or any apostle expressed hope in a sky kingdom, or a promise of such a kingdom. Explain Matt. 6:9-10.

Matt. 10:28: "Fear not them which kill the body, but are not able to kill the soul." Pretty strong language; but why did you not quote the whole verse? "But rather fear him (God), which is able to destroy both soul and body in hell" (Gehenna.) Compare with Luke 12:4, 5.

We will now rest the subject with you, trusting you will carefully weigh its contents and give it a place in the columns of The Apostolic Way at an early date, with your reply. Sincerely yours.

## WHO IS A HOBBYIST?

BY SAM H. CHAMPIE.

Recently I heard a prominent gospel preacher soliciting for a certain religious paper before a large assembly of people. In endorsing the paper he said that the editors thereof had no hobby, but taught Bible truths as they understood them. Later he repeated the statement. The statement is anything but logical, and if true it also exonerates almost all other editors and teachers from being hobbyists, for who is there who does not teach the Bible truths as he understands them? This also helps to show how ridiculous it is to call other people hobbyists.

To my mind the paper referred to above is about as strongly in love with a couple of "hobbies" as one could well be. I mean that the editors assume and teach prominently a couple of positions that I am confident are not warranted by the word of God. They speak of people who differ with them as hobbyists of the rankest dye. There are other papers with their followers who would call us and some more rank hobbyists. Then what does the term hobbyist as used by the brethren of Christ mean?

It means anyone who dares to study and think for himself, and who has the courage to teach the things he believes to be the truths of God. It means any christian who has enough moral courage and backbone to refuse to be whipped into line without the approval of his judgment and conscience. It means anyone who is not as narrow or as crooked or as erratic as the one who uses the term. It is not a term used to appeal to a man's intellect, and thereby win his heart; but it is a term of contempt and insult used to browbeat and intimidate the weak and unstable. It bespeaks no superiority in the one who uses it, and signifies no inferiority in the one to whom it is applied. It is a term that has no positive meaning, and negatively it means anything not sound and good. All that it means or can mean can be expressed in more accurate and more kindly and more brotherly terms. The christian who has installed any considerable part of the 13th chapter of I Corinthians into his heart has learned how to speak of brethren in better terms than "hobbyists."

## MISCELLANEOUS NOTES.

BY CLARENCE TEURMAN.

A letter from Brother A. M. Scrimshire, Midwell, Okla., states that he is busy proclaiming the truth in that much neglected field. He will hold meetings in Oklahoma, Texas and Colorado this Summer. Brother Scrimshire highly commends the fight that The Apostolic Way is making in its plea for a New Testament church in faith and practice. Brother Scrimshire should have the encouragement of all those who are for the "old paths."

In two recent issues of the Gospel Advocate Brother S. H. Hall complains of receiving many calls for meetings in this State which he is unable to fill. Brother Hall

done much good. But I think it will appear to all right thinking people, that a church which has been scripturally instructed for twelve years should be sufficiently developed to edify itself and allow Brother Hall to go to these places where he is needed, if he really wishes to go, and support him while he does the work, instead of supporting him to do the teaching they should be doing.

We take this means of thanking all who have sent us their renewals and lists of subscribers. I do not always have the time to promptly acknowledge receipt by letter, though I might wish to do so ever so much. We desire and appreciate any assistance our friends may be able to render in helping to introduce the paper into new homes.

Brother Wm. Guy Ashley has moved from Gunter, Texas, to Shreveport, Louisiana, Route 2. The Shreveport church has engaged him to help in building up the cause in that section. He will hold tent meetings in the city and surrounding country. This is a good work and we wish Brother Ashley and the Shreveport brethren success in their every scriptural undertaking.

Brother Kyle Mitchell, Logan, New Mex., sends us a nice list of subscribers and writes us that he is doing what he can to build up primitive christianity in that field.

Brother D. S. Ligon recently closed a good meeting at Waynoka, Okla. He is now in mission work at DeQueen, Ark., and asks brethren who wish to have fellowship in this work to address him at above place.

Tuesday evening, May the 14, Brother R. F. Duckworth preached for us hear at Union City on the subject of Duty. I wish every reader of The Apostolic Way could have heard this impressive, scriptural lesson. He and his wife and son are to leave shortly for Denison, Texas, to visit relatives and friends whom they have not seen for a number of years. Brother Duckworth will be busy preaching and holding meetings in Texas and Oklahoma until about the first of July, when he will return home to devote his time to the work in this field.

The church at Alamogordo, New Mexico, is expecting Brother H. C. Harper to be with them in a meeting about the first of July. He will spend the Summer in the West preaching and soliciting subscribers for The Apostolic Way. Brother Harper will preach at a number of points in Texas on his way to Alamogordo. We are lending Brethren Harper and Duckworth to the brethren in the West for a short time with the request that they return them in good repair for the work in this field.

Brother J. H. Murrell, of Tennessee City, Tenn., who has been doing effective work in Florida for the past few months, was in a good mission meeting near Brookier, Fla., when last heard from, with four confessions.

## QUERIES ANSWERED.

BY R. F. DUCKWORTH.

"Is it right to give one tenth of one's income?"

It would, perhaps, require a long article to satisfy all. However, I shall only make a brief statement in reply. The early christians gave all they had (Acts 2:44,45). Abraham gave a tenth and was blessed. Jacob promised God a tenth if the Lord would be with him, and he was abundantly blessed. As we are living under "better promises," it seems that we should not be expected to give less. Some give a great deal more.

"Do you think God is responsible for the war now raging?"

War is the result of hatred, malice, envy, strife and selfishness. First, of individuals; second, of nations. God once fought with his people when they obeyed him and fought against them when they disobeyed him. Prophesying of Christ's kingdom, the prophet tells us that we will learn war no more. There is not the slightest authority for war in the New Testament. Hence, God does not now teach his people to go to war. The devil is responsible for this awful conflict. He taught the people selfishness until their opposing interests have clashed. I am sure, however, that God will use the present conflict to bring about his ultimate purpose.

## WHAT IS IT?

BY J. R. JONES.

A few days ago I dropped into a town in North Texas. There have been for quite a while several brethren living there. Quite recently they decided to buy a lot and build a meeting-house. They purchased the lot, appointed a building committee. When they came to draw up the deed, trouble came. It was drawn with the restriction 'clause' cutting out organs, suppers, festivals, and anything unauthorized by the New Testament. To the clause, "everything unauthorized by the New Testament," a large per cent of the brethren objected—said it must be left out. A few others said it was retained, that they could not afford to have it stricken out. This is something new to me. For several years there have been two parties among us; those who want the restrictive clause, cutting out all unauthorized things, and those who want no restrictive clause so that they can bring in just whatever they want—all things that their neighbors have that work well.

But here now are those that want some of the unauthorized things left out, and they are willing to have them specified. But there is something unauthorized that they do not want left out. I wonder what it is! I suggest that it should be specified, and the restrictive clause be made read this way: Every unauthorized thing except this; to wit.—And if it so happen that some of the brethren cannot tolerate the

### PAUL'S DEPARTURE. (Harper Replies to Mattox.)

Elder Mattox omitted fully one-fourth of my article, and he has not replied to what he did give. In fact, he does not hold the "translation" theory, to which this article was a reply. He holds with N. D. Babcock that Paul meant "Christ's return." To this theory I replied in *The Apostolic Way* of December, 1915. Editor Bixler then took up the matter and repudiated this theory, too. He said:

"We are happy to pass on to our readers an article which brings out the real truth about Paul's 'desire to depart.' For some time, with others of our brethren, we have held that translation was Paul's real desire. The point is developed thus in a recent issue of *Our Hope*."

The *Apostolic Way* reprinted this article; and the article, a part of which Elder Mattox has given, was my reply. Editor Bixler then indorsed Elder Isbell to reply to me, saying:

"We give up our fourth page space to the pleasing writer, Elder R. L. Isbell, of Lenoir, N. C. His article is conclusive and the writer fully agrees with him on his position relative to Paul's desire."

The *Apostolic Way* reprinted Elder Isbell's article, and I sent him a copy of the paper, asking him to meet my argument if he could, but he would not reply. In his article he said:

"I make no attempt in defense of Sister Babcock's interpretation of this scripture. Her explanation is, I believe, generally accepted by Second Adventists. That profound scholar and pleasing writer, Mr. Pettingell, in his last work, 'Views and Reviews,' gives the same exegesis and in his gifted way argues the point in very attractive manner. Brother Grant does not commit himself to this view; but indicates a probability of its correctness. Mr. Wilson fully commits himself and translates, *analousai hai sun xristo*, 'the returning and being with Christ.' This translation has possibly given rise to the generally accepted interpretation of this scripture by Adventists. I have long thought such interpretation spurious and unsafe, and am not surprised at Mr. Harper's very convincing argument, but while he calls attention to Sister Babcock's apparent inconsistent interpretation, he steps as deeply into the same bog."

Now, fairness demands that the readers of *Present Truth Messenger* be permitted to see the parts of my article omitted by Elder Mattox; then they can better judge as to the "bog" (?) I am in and Elder Isbell's failure to try to answer me. Here are the paragraphs:

The Adventists are having the time of their lives "fixing" Phil. 1:23 so it will harmonize with their theory.

If "translation" was Paul's desire, and is "what he plainly says,"—translation such as had been granted to Enoch and Elijah," it is strange that Adventist N. D. Babcock tells us, "He (Paul) longed for the *analousai*—his return—which was a third thing, and very much to be preferred to the other two things alluded to."

Babcock cannot see what Paul "plainly says," it seems. The fact is, Paul does not say anything about "translation" here. Adventists, "for some time," no doubt, have seen that the Christ's return explanation was a failure—this is the old dodge on this passage; but the "translation" theory is no better for them; both are contrary to the plain statement of the apostle, who says: (Here follows the quotation where Elder Mattox begins my article.)

If by "departure" Peter and Paul meant "translation such as had been granted to Enoch and Elijah," they both missed it; for they were both executed; and hence Paul did not know what he was talking about when he told Timothy: "The time of my departure [*analouscos*, kindred noun with *analousai*; in Phil. 1:23] is at hand." And Peter was talking nonsense in writing to the brethren "to recall these things after my departure." (M. S. Tr.)

Now you can see why Elder Isbell drop-

sister Babcock in following Wilson's Diaglott in an "interpretation spurious and unsafe," according to Elder Isbell.

Referring to me, Elder Mattox says: "Phil. 1:23 is all he has to support him in his contention."

Does Elder Mattox think the word of God is not enough to support a man in his contention? Let him furnish this much for what is "known as" materialism, and it sufficeth us.

Now let us see who "ignores the truth and tries to bolster up a theory on a mistranslation of a word." Elder Mattox seems a little shy on this matter just now; but in *Present Truth Messenger*, Nov. 16, 1916, under the heading, "Paul's Desire," he says:

"Depart" is from the Greek *analousai*, and is improperly translated "depart," as is proved in Luke 12:36. The *Emphatic Diaglott* renders Phil. 1:23, "Having a desire for the returning [*analousai*; to loose back, or come again] and being with Christ, which is very much to be preferred." That is to living a life of persecution or dying.

Can't you say, Amen?

No, my friend, I just can't: I would rather have the truth. You just can't get Adventists to accept Phil. 1:23: some insert "translation," and others insert "his return." And farmer Jones can come just as near the truth in inserting "beans" here.

Elder Mattox plainly shows that he knows Phil. 1:23 knocks out the teaching of Adventists unless he can show that "to depart" is a mistranslation. And here I am ready to meet him. To begin with, I will say that the American Standard Version renders *analousai* here "to depart;" and I challenge him to say that this is a mistranslation. Now watch. I dare him!

Paul uses the kindred word *analouscos* (departure), in II Tim. 4:6, saying: "I am now ready to be offered, and the time of my departure is at hand"—Surely not Paul's return, much less Christ's return. And I repeat what I said in my reply to N. D. Babcock. Let Elder Mattox meet it if he can:

When Paul said: "I am now ready to be offered, and the time of my departure is at hand." I suppose our friend Babcock wants us to believe that Paul was just expecting Christ to come in a few days! But Paul calls it "my," his own, departure. So it will have to stand this way, even if it does destroy a human theory. And in Phil. 1:23 it was considered by the apostle "gain" "to die," because in death the "departure" (*analouscos*) takes place, as he told Timothy, to "be with Christ." Furthermore, it was "I," Paul, that was "to depart" (*analousai*), and not Christ at all; the syntax sustains this.

And when Paul said: "Absent from the body . . . present with the Lord," he uses the same word for "body" that we find in—"For the body apart from the spirit is dead." (Jas. 3:23.) "And fear not them that kill the body." (Matt. 10:28.) "It is sown a natural body." (I Cor. 15.) The "body" is "mortal." (Rom. 6:12; Rom. 8:11; I Cor. 15:53.)

And if "the body apart from the spirit is dead," and "while we are at home in the body, we are absent from the Lord," then Paul could say: The body apart from my spirit is dead, and while I am at home

mean also I was buried with him by baptism. What is true of the "we," is also true of I.

Adventists say: "Absent from the body in the grave." Paul, the Christian (Acts 25:28), says: "Absent from the body present with the Lord." (II Cor. 5:6.)

Here is where you need to "reconcile" matters: the Scriptures do not need it.

Matt. 10:28. If the soul can not be killed when men kill the body, it survives the body at death; and this shows the Adventists are wrong. And until they can meet this, it is useless to argue the matter further.

Certainly Paul taught that Jesus would come again, and that the body would be raised; he said: "It is sown a natural body; it is raised a spiritual body." (I Cor. 15:44.) And he also said: "The time of my departure (*analouscos*) is at hand" (II Tim. 4:6); "to depart (*analousai*) and be with Christ" (Phil. 1:23), and "willing rather to be absent from the body, and to be present with the Lord." (II Cor. 5:8.) Why not accept it all?

John 8:13, et al. Jesus was speaking of going to the Father. These Jews could not "come," because "ye shall die in your sins." (John 8:21). The disciples could not come "now." (John 13:33, 36.) They had a mission on earth to fulfill, and might follow "afterwards." The matter of signifying by what death Peter should glorify God is not mentioned here, but in chapter 21.

Matt. 6:10. Certainly an appropriate prayer at that time; for evidently the "kingdom" had not been inaugurated up to the time of Christ's ascension or the apostles would have known it. (Acts 1:6.) But in writing to those who had obeyed the gospel, Paul said: "—hath translated us into the kingdom of his dear Son." (Col. 1:12.) Now let him bring up Wilson's Diaglott, if he dare.

"Blessed (happy) are the dead who die in the Lord." (Rev. 14:13.) But how can any one be happy without feeling? And how can there be feeling apart from life?

### REAVES NOT A BAPTIST.

"Bradentown, Fla., May 11, 1918:

"Dear Editor Harper: Yours of May 9th received. I have been a member of the Advent Christian Church in Tampa several years, but I have never told Brother Bixler that I am a member. I do not belong to the Baptist, nor to any other except the Advent Christian Church.

"Yours very respectfully, C. L. Reaves."

Now, since Elder Reaves is the genuine Adventist article, and I did not try "to pull a Baptist and Campbellite discussions over" Editor Bixler, he is without excuse for refusing to let Elder Reaves have space in the paper, if this ever was his excuse; and I now insist that, after I have finished with Elder Mattox, he open the columns of *Present Truth Messenger* to Elder Reaves for our discussion. And it certainly would be

# THE APOSTOLIC WAY

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

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[FIFTY CENTS THE YEAR

## LET BAPTISTS TAKE NOTE.

BY H. C. HARPER.

"Baptism (with repentance and faith) secures the divine assurance of pardon and eternal life. The penitent believer baptized has for those blessings the word of a king who can never be 'worse' (though he may be 'better') than his word. So much objectively. Can we reasonably doubt that the Holy Spirit, in baptism, seals the grace of forgiveness to the believer's soul? Baptism consummates the union of the soul with Christ. The Savior accepts the believer's act of consecration, and self-identification with him; and the union of the soul with Christ becomes an assured fact. So much is implied in the expressions, 'saves us . . . by the resurrection of Jesus Christ' (Col. 2:12, 13; I Pet. 3:21), and 'baptized into (so as to be in) Jesus Christ' (Gal. 3:27)."—J. R. Willmarth, in *The Baptist Quarterly*.

Dr. Willmarth was one of the most eminent and scholarly of Baptists in America; and he substantiated his statements, generally, by the highest scholarship in the world, although he admitted that there were explanations "current in oral and newspaper polemics" among Baptists to which there were "insuperable objections," when viewed from the point of honesty and scholarship. He challenged his brethren to meet his statements, but none could do it. With him it was not "What ought Peter to have said in the interests of orthodoxy," but "What did Peter say." And those seeking the truth would do well to take notice. It may mean much to you.

Note his laconic language: "Shall we [Baptists] gain anything by maintaining a false translation and allowing the Campbellites [He means Christians] to be champions of the true, with the world's scholarship on their side, as against us? Whoever carries the weight of our controversy with the Campbellites [Christians] upon the eis [ice] will break through—there is no footing there for the evolutions of the theological skater. Shall we [Baptists] never learn that truth has nothing to fear from a true interpretation of any part of God's word, and nothing to gain by a false one? The truth will suffer nothing by giving to eis its true signification. When the Campbellites (He should be ashamed to nickname Christians thus) translate eis 'in order to,' in Acts 2:38, they translate correctly."

## WHEAT AND CHAFF.

BY A. ELLMORE.

A man decided to make a journey. The express was due to leave at 5 a. m.; he forgot to wind the alarm, and when he arose the next morning the train was gone.

members have charge of this clock, and in order to keep the people awake, they must keep the clock sounding.

\* \* \*

We often hear the question: Since the Lord has the power, and knows the intent of the wicked one, why don't he put the wicked one out? But another question: Since man is the interested party, or one of them, and that God having given man the power, why don't he vanquish the devil?

\* \* \*

A citizen has a very fine property, and some morning he discovers under the veranda a small blaze, and instead of dashing upon it a bucket of water and putting out the blaze he goes down town to hunt a good man of whom he has heard to come and put out the fire.

\* \* \*

If we wish to know certainly whether we are acceptable Christians let us inquire of three powers, and if they agree in the affirmative, we may be sure of our divine acceptance. First, inquire of the divine Master, and of his apostles; second, of our brethren; third, of our close neighbors.

\* \* \*

Though the Master reigns triumphantly, and we have the perfect law through the apostles, and stores of rich grace along the highway, there is yet something for man to do. Were we to take away all the efforts of man, would the church survive?

\* \* \*

If Brother Broadie were to ask me why we sing in divine worship, I would say: Because the New Testament requires it. Then if I were to ask him why he plays instruments in his worship he might say, for two reasons: First, because we want them; second, because there is nothing said in the New Testament against them. Then I might reply: Neither is there anything said in the New Testament against dancing in the worship, and shall we therefore dance in the worship?

## "PIOUS DISOBEDIENCE."

Every kind of disobedience is unquestionably condemned by the word of God. No contrast is more striking than that which the Bible makes in presenting to us the difference between obedience and disobedience.

That God is no respecter of persons is a truth stated several times in the Bible. This we use with much force when trying to show alien sinners that all men are required to obey God. Is it not equally true that God requires all Christians to obey him? Should Christians be less respect-

## "THEM THAT BELIEVE"—WHO?

BY J. R. JONES.

In Mark 16:17 mention is made of "them that believe." There were at that time two classes of "them that believe," either one of which might be meant in the above mention. First, the apostles, who by their Lord and Master, were commissioned to preach the gospel in all the world. Second, those who were yet to be made believers by hearing the gospel preached by the apostles. "These signs shall follow them that believe." Which class? Here is the answer: "And they went forth and preached everywhere, the Lord, working with them and confirming the word with signs following;" (verse 20.) Here it is clear and plain that the signs followed "them" with whom the Lord worked; but the Lord worked with those that preached, and it is certain that those who preached were those who were sent to do it—the apostles. These then, this class of "them that believe" were the ones the signs followed.

To this agrees Heb. 2:4, which says, "God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Spirit." The "them" of this verse are those who heard Jesus when he spoke the great salvation, known to be the apostles. Some one says, "Sir, the connection shows that by 'them that believe' the other class is meant; besides, Jesus never used such language in speaking of the apostles." He didn't? Let us see: "But this spake he of the Holy Spirit which they that believe on him should receive." Jno. 7:34. Here we have "they that believe" exactly like "them that believe," and every intelligent Bible reader knows that here the apostles are meant; for, first, these were to receive the Spirit not yet given, and, second, out of them were to flow rivers of living waters, referring to the gospel which was to come by inspiration from.

Submitted for the truth, and in love of it.

Christian deserves the greater censure. He professes to know the right. To the sin of disobedience he adds inconsistency.

Christians may neglect known duty. James says: "To him therefore that knoweth to do good, and doeth it not, to him it is sin." (James 4:17.) But a Christian may pervert and change the word of God in his pretended obedience. This can be appropriately termed "pious disobedience." Jesus said that worship based on the doctrines and commandments of men was vain. No better example, perhaps, can be found of pious disobedience than the case of Nadab and Abihu. (Lev. 10:1-7.) The principle of acceptance with God has been the same—doing

## SWEETNESS AND LIGHT.

BY SAM H. CHAMPIE.

Matthew Arnold thought that there was one thing that every one could do, and if he did that he had not lived in vain; that one thing was to add all he could to the world's sum of sweetness and light. There is much that is altogether worthy in a doctrine like this if it be taken in its highest and best meaning (and if taken in any other it does not really add, it only seems to add). No other two words in our language, perhaps, so well express the impression that the earthly life of Jesus makes on our mind. There were some other elements, to be sure, but these two were predominant and almost include the others. Truth and purity and justice and all the other inflexible virtues seem nearer and warmer if held and practised as part of a system of sweetness and light. And love? what is it but moral sweetness and light that sweetens and brightens all the surrounding atmosphere?

How full the world would now be of sweetness and light if all the professed followers of Jesus from the time of his baptism till now had cultivated these two qualities of character as he cultivated them, and as Paul cultivated them! Yea, or if even the most of his professed followers now did so! One could then hear the music of heaven in human speech, and see the light of heaven on human faces. Put of old as now too many of the followers of the great Prince of sweetness and light left only darkness and bitterness everywhere they went. They found nothing sweet in Christianity, and so never really found Christianity at all. They carried the bitterness and darkness of the world into the church and made that fountain of sweetness and light a plague of bitterness. Instead of blessings and cheerfulness and helpfulness they too often carried anathemas and discouragement and despair. But sweetness and light inhere in Christianity, and it kept coming out, and the world has much more light than it used to have and much more sweetness too it seems to me. Even the professed followers of Jesus whose chief characteristic in all ages, perhaps, has been strife and bitterness are showing more and more favorable signs of a return to the true purpose and peculiar privilege of Christianity: the dissemination of sweetness and light.

And, there is one thing that we can all be thankful for, no matter how much bitterness and strife and darkness there may be in the rest of the world or among the other professed followers of Christ there is no man or set of men or circumstances that can keep us from yielding to the world our part of sweetness and light. Jesus saw to it that any who wanted to carry on his great work of sweetening and enlightening the world should not be prevented or baffled by the bitterness and darkness of others, but the greater the surrounding darkness and bitterness the more powerfully and irresistibly does the true, devoted heart pour forth its healing balms of sweetness and light. Then, perhaps, a good

our usefulness by the orthodox standards of our brethren, to measure our value to Christ and the world by our ability to add to the measure of sweetness and light. If we are not adding these two things to our church and neighborhood we are not adding anything that is of any account; we are unprofitable, worthless servants, and the fault is all our own. Any one can add to the darkness and bitterness of the church and community: let us be like Christ, and add to them sweetness and light.

## SHRAPNEL.

"Come now, and let us reason together, saith the Lord." Just make that kind of a proposition to some brethren, who are trying to introduce into the church things for which they have neither precept nor example, and you will quickly learn what a contemptible little crank you are.

The orthodoxy or heterodoxy of a preacher is more often determined by the number of prominent preachers who agree, or disagree with him, than by the Bible evidence which he produces in support of his contention.

When doubts assail and fears arise,  
Like some overwhelming tide,  
And dim the path seems to our eyes,  
Just let God's Word decide.

When you and I cannot agree,  
Let not our ways divide,  
But each, in sweet humility,  
Just let God's Word decide.

Love's kind rebuke, let us not meet  
With scorn and sinful pride,  
But kneeling humbly at his feet,  
Just let God's Word decide.

When we shall face the mercy seat,  
Beyond death's chilling tide,  
Be sure that we again shall meet,  
And God's Word shall decide.  
—G. A. TROTT.

## ANNOUNCEMENT.

"In defence of New Testament religion, Bro. Clarence Teurman, editor of The Apostolic Way, published at Union City, Ga. will begin a meeting Friday night before the third Sunday in July, to continue until the fourth Sunday night at the Ninth Street tabernacle. We had arranged to begin on Saturday night before, but on learning the Eighth Street Church of Christ people would hold their meeting on the first and second Sundays in July, to prevent any conflict, we decided to begin on Friday night after, as we want all lovers of the whole truth of God, as taught in the Bible, to have the opportunity to hear. We have asked no one to help or to stand with us who believes us to be wrong, but have contended for our freedom to do what we believe to be right."

"J. W. Kelly, Christian Evangelist."  
Ballinger (Texas) Ledger.

We intend to leave here for Texas July 16. My wife and children will stop with wife's parents at Ferris, Texas. I shall be in Texas and Oklahoma preaching and so

## MISCELLANEOUS NOTES.

Brother H. C. Harper has been deferred at home because of serious sickness in his family. His wife and two children are just recovering from a siege of typhoid fever. He has promised to hold meetings at Gilliland, Gunter, Blanket and LaFayette, Texas, Alamogordo, New Mexico, and Phillipsburg, Missouri, and hopes to reach all these places, but some later than at first promised.

Brother R. F. Duckworth has been in Oklahoma and Texas preaching since about the fifteenth of June. He has visited Elk City and Berlin, Oklahoma, and Munday and Louisville, Texas, and is now in a good meeting at Denison, Texas. Almost by the time this reaches our readers Brother Duckworth will be back in Georgia preaching. His first meeting will be a mission meeting near Austell, Georgia.

In response to our appeal in the June issue for money to buy office equipments the following have responded to date: Robert R. Hull, Elwood, Ind., \$3.00; G. W. Phillips, Cleburne, Tex., \$25.00. Many thanks, brethren. By the time I return home from the West in September, I hope this fund may be sufficiently increased to buy whatever equipments we have to have.

The following lines are taken from a personal letter received from Brother R. F. Duckworth just as we are completing July issue. I am making room for this because it so well expresses the facts:

"Dear Brother Teurman: I feel that I must write you a word about the paper. "Everywhere I go the brethren who read The Apostolic Way are highly pleased with it and express the hope that some time it may come more frequently, but the most of them think as you give your time to the paper, that it would be a mistake to try to get out more than one issue per month until some arrangement can be made for your support. With this view I agree, as I know you should have more than you are receiving for the time given to the paper.

I am sure that brethren who desire that the paper be issued semi-monthly should see that you get a support for yourself and family. Some have expressed a willingness to help you to live while you give all your time to the paper without charge. Some, of course, realize that even now you are needing more financial help, but until brethren furnish the funds now needed and promise the funds for extra cost, I do not believe you should involve yourself and endanger the paper in reaching too far."

Since I assumed the responsibility of publishing the Way in December, 1915, I have worked on it without price and made sacrifices which I did not see how I well could make, but we have been wonderfully blessed through it all, and are, if possible, more determined than ever before, to continue in this work, and, as in the past, without taking any support from returns on subscriptions; but I would kindly ask brethren not to expect too much of me. It takes lots of hard work and money to get out the paper—more than but few have any idea of.

meet many of my old friends in the West. We hope to meet Brother H. C. Harper at Montgomery, Alabama, and travel with him as far as Dallas, Texas. He will be on his way to Gilliland, Texas, for a meeting. All mail for the paper should be addressed to Union City, Georgia. I have arranged

## NOTES FROM LOUISIANA.

BY W. GUY ASHLEY.

Perhaps some of my friends are wondering what has become of me. Well, I have moved from Texas to Louisiana, and am devoting my whole time to the work of an evangelist. The brethren here at Shreveport are supporting me and furnishing me with a tent, and I am holding meetings at different points here in the city. At this writing I am in a meeting in the outskirts of town. It is our aim first to try to reach the people with the gospel here, and then later to try the surrounding towns and country districts. There is a great mission field all around here. This work is harder than pastoring, but it just suits me.

I was pleased to see the two recent articles in these columns from Brother Homer A. Gay, of Ft. McKavett, Texas. Brother Gay is a true christian, and one of the soundest young preachers we have. The true restoration work will depend upon such men as Gay. Being personally acquainted with him, I take pleasure in commending him to those wanting a man who is satisfied with what is written.

## ENCOURAGEMENT.

"I sent in my renewal to The Apostolic Way a short time ago for two years—one paper for two years or two papers for one year, as you chose to send. I herewith enclose one dollar more. You can send me two papers for two years. I would like to have six copies each month, so I could give them to my friends, and if I continue to do as well as I am now, I shall increase my subscription from time to time till I get that many. I hope you wont think I have quit because I don't do more. I think I would do much if I were able."—B. M. M., Texas.

"Permit me to say that of all the papers published by our brethren that I have ever read the 'Way' seems to be closer to the absolute truth of the scriptures of God. I am certainly with you on the class question and every other question to which I have seen considered in its columns."—R. R. Hull, Ind.

Under a later date, Bro. Hull writes: "Seeing your appeal in last issue of the 'Way' for help to install better equipment, I want to do my bit. So I have decided to devote the proceeds from sale of my booklet, 'Marriage Afloat on Modern Seas' to you for the

more of its spirit of fairness and loyalty and will recommend it to every one I see." Brother Hull has sent us ten yearly subscribers and the proceeds from the sale of twelve of his booklets, to date, all of which we greatly appreciate. We hope many may order Brother Hull's live and interesting book. It contains thirty-two large pages, and sells for 25 cents per copy. Order from Mrs. Mary L. Hull, 2730 N. A. St., Elwood, Ind.

## A LITERARY CURIOSITY.

BY J. R. JONES.

A deer is dear to me,  
I cannot bear a bear;  
But I can see the sea,  
And I can pare a pear.  
Right, too, is always right,  
For right cannot be wrong;  
You cannot make rite write,  
Because it is too strong.  
We all can hail the hail,  
But cannot rein the rain;  
Can sail without a sale,  
Have pain without a pane.  
The meet that meets isn't meet  
Just as tow is not toe;  
Meet nor meat is not mete.  
The same as sow is not so.  
"Beaise Cain," having no cane?  
"Be stable without a stable?"  
Might reign without a rain,  
If only we were able.  
Many bees, many bees!  
And some are in the inn;  
Give us the pleas that please,  
Give us the ones that win.  
A hair is not a hare  
And a lie is not lye.  
Some ware we cannot wear.  
Nor always tie a tie.  
The man sent his cent,  
The waist must not waste,  
He had read of the red,  
Just suited to his taste.  
So the fare was not fair,  
That lead was never led,  
So a stair can never stare,  
That red was never read.  
A male can carry mail,  
A site can be a sight;  
A veil is not a vale,  
Nor every tight a "tight."  
The dun was overdone,  
This rake is not "a rake."  
The run was overrun,  
But he didn't stake the steak.  
His bail will take this bale,  
His faults were all so false.  
May rail behind a rail,  
Or vault into some vaults,  
We cannot tuck the tax,  
We cannot board all boards;  
We cannot whack all whacks,  
Nor can we sheathe all swords.

Subscription returns have been very encouraging this month, for which we are very thankful. We need a faithful worker in every community to help to put the paper in every home. We are determined to continue to condemn error and contend for the apostolic way in no uncertain terms.

This office has recently received near catalog setting forth the claims of David Lipscomb College, Nashville, Tenn.; Gunter

## METLOB RELIEF FUND.

The following is a full report of the money received for the Jacob Metlob War Relief Fund up to June 17, 1918. This amount was turned over to Brother Metlob, who is now on his return trip. While this looks like a liberal contribution, it will not go very far among 2,000 hungry people. As he had not heard from his people since he left there last October, he was very anxious to go back with what he had. We have promised to keep this work up and raise as much as possible for him and send it to him as soon as we hear from him.

G. G. and A. J. Meeks, Leon, Ia., \$100.00; S. G. Mitchell, Leon, Ia., \$5.00; W. J. Campbell and C. C. Merrit, Davis City, Ia., \$5.00 each; S. R. Cassius, Guthrie, Okla., \$1.00; Joseph McKenzie and Wilbert McReynolds, Engleville, Mo., \$5.00 each; B. J. Elston, for church at Canton, Okla., \$15.00; Roy B. Davidson, for church at Teriton, Okla., \$23.00; B. J. Elston, for church in Dewey Co., Okla., \$13.46; C. C. Merrit, for church at Davis City, Ia., \$25.00; Eden Prairie Church, Leon, Ia., \$31.50; R. B. Brown, for church at Bismarck, Ill., \$20.00; W. F. Habicht, Clinton, Ind., \$10.00; Wm. F. Frierbaugh, Clouster, O., \$1.00; T. L. Day, \$5.00; Price Drake, \$2.00; Jeff Coleman, \$2.00; O. C. Bradshaw, \$2.00, all of Atica, Kans.; E. F. Rodes, for church at Cordell, Okla., \$56.86; Ed Percell, for church at Blythedale, Mo., \$29.50; J. H. Mathis, for Zion church, Eagleville, Mo., \$125.00; Francis J. Quimby, Peoria, Ill., \$2.00; W. D. Cameron, for church at Denison, Tex., \$25.00; church at Gunter, Tex., \$50.00; A. Sister, Cedarvale, Kans., \$1.00; J. J. Bennett, for Rosedale church, Waldon, Kans., \$37.56; T. J. Brown, for church at Lexington, Okla., \$10.00; Anna Ogden, Salem, Ind., \$5.00; Clarence Teurman, for church at Union City, Ga., \$50.00; Geo. W. Phillips, for church at Cleburne, Tex., \$30.00; J. H. Yowell, for Martin church, Hollis, Okla., \$25.00; J. R. Stone, for church at Celina, Tex., \$20.65; H. L. Richardson, Renfrow, Okla., \$5.00; Mrs. H. H. Tidwell, Tolar, Tex., \$1.00; Mr. and Mrs. Perry, Jared, Montezuma, Ind., \$5.00; H. Stocker, Belle Plaine, Kans., \$5.00; Orley Boyer, Belle Plaine, Kans., \$2.50; S. D. Allen, Jonesborough, Ark., \$1.00; Mrs. Dan Leathers, Mt. Morris, Mich., \$1.00; A. L. Elam, Frank Ewing, Tenn., \$2.50; J. N. Huronynus, for church at Fairbury, Ill., \$5.00; church at Lunda, O., \$9.00; Mrs. E. W. Quimby, and Mrs. Gertrude Thomas, Lunda, O., \$1.00 each; Liberty Hill church, Oakman, Ala., \$11.00; Mr. and Mrs. Thad Hudson, Covington, Ind., \$3.00; W. L. Shelnut, for church at Napoleon, Ala., \$7.20; Mrs. Alice Brown, Palestine, Tex., \$2.00; Don Car-

and son, Ruskin, Nebr., \$2.00; Orie Ham, Pawnee, Okla., \$5.00; J. C. Jackson, for church at Garrett, Tex., \$18.40; Mrs. E. A. Love, Calloway, Nebr., \$1.50; Mrs. C. L. Gillette, Vian, Okla., \$1.00; Wm. Kerr, for church at Isabell, Kans., \$27.00; W. MeVey, Wellington, Kans., \$5.00; church at Teriton, Okla., \$2.85; G. E. Claus, for church at Valdosta, Ga., \$23.75; H. E. Homey, Leon, Ia., \$5.00; W. J. Brown, \$1.00; Paul Brown, \$1.00; John Van Aulman, \$10.00; Bro. Cook, \$2.00; Bro. Amel, \$2.00; Mrs. Emick, \$2.00; Mrs. Carrie Furguson, \$1.00, all of Louisville, Ky.; church at Fisherville, Ky., \$50.00; Thos. Deitlow, Nelsonville, Ky., \$1.00; collection taken at Harper College, Harper, Kansas, \$130.48; church at Harper, Kansas, \$1130.00. Total aid to Bro. Metlob, \$2,291.21.

We have since received and have on hand the following: Mrs. M. A. Brown, Gracemont, Okla., \$2.00; W. N. Leesser, Sunbury, Pa., \$1.00; a sister, Dayton, Tenn., \$2.00; W. F. Habicht, for church at Clinton, Ind., \$20.00; O. H. Mills for church at Hamberlin schoolhouse, Gentry, Ark., \$2.75; Mrs. S. Mickey, for church at Mickey, Tex., \$16.50; W. A. Sevege, \$5.00; Bro. Morefield, \$2.50; Bro. Alley, \$10.00, all of Derby, Kans.; Chas. T. Powell, for church at Iconium, Tenn., \$3.65.

Let us keep this good work going. We must all give to the utmost in these times of awful distress. These people are naked and hungry, and they are our brethren. Are we going to remain here idle and have our Savior say to us in the last day, "I was naked and ye did not clothe me; I was hungry and ye did not give me to eat. Inasmuch as ye did it not to one of these least ye did it not unto me"? Let us read the 25th chapter of Matthew and decide what our duty is.

Send all contributions to C. Ray Thompson, Harper, Kans. A full report will be made through the papers.

C. RAY THOMPSON.

## A NOBLE STAND.

"This paper is going to stand for the purity of the worship as taught in the New Testament, at whatever cost. No more innovation must be allowed to come into the church without a protest."—THE PACIFIC CHRISTIAN, June 14, 1918.

Brother Love is to be commended for this godly resolution, and we hope to see The Pacific Christian yet join us in trying to rid the church of the innovations that have already crept in. The good Book tells us that God is no respecter of persons, and it is evident that he is no respecter of innovations either. We cannot expect God to be with us so long as there are idols in the camp. May God help us to stand for the purity

**"Pious Disobedience."**  
(Continued from front page.)

what he requires. Hence the case of these priests and their punishment is a solemn warning to the world against disobedience in general. There are a number of practical lessons easily derived from this case. We note the following:

1. It is possible that in offering the fire for which they had no command of God they "meant well." It may have been more convenient than what God commanded. They may not have been able to see why it would not do as well. Like many now, they may have concluded that it made no difference what kind of fire was used so they made the offering—that the end justifies the means. Still, the record says fire came forth from before Jehovah and devoured them. We certainly have no license to reject or change God's word because we do not see why something else will not do as well. It is presumption to sit in judgment on God's law.

2. This case shows that we need to act with fear when we have "no warrant" from God. The Bible says God is a "jealous God." "Uzzah put forth his hand to the ark of God, and took hold of it" (II Sam. 6:6), when he had no command for it. The record says the "oxen stumbled," and Uzzah may have sincerely wished to save the ark; but the record also says, "God smote him there for his error," and he died. God had stated how the ark should be moved. If it had been done as God directed, there would have been no occasion for Uzzah's rashness. A failure of some one else to do what God says is not justification for us to do something else.

3. This case also shows that "an intention to do good" cannot excuse us for doing something else when God has revealed his will. Since God had revealed his will on where to get the fire for the offering of incense, to get it anywhere else was disobedience. It was not doing a thing directly forbidden, but doing a thing not commanded. It was indirectly forbidden by something else being commanded. We cannot obey God by doing something he does not tell us to do. Cain evidently offered a sacrifice he was not told to offer; for Abel offered his by faith, and it was accepted. Faith comes from hearing God's word. Thus in the morning of worship—the first recorded case—God places the stamp of his disapproval on doing as worship to him acts he does not command.

4. The higher position one occupies, the more extensive will be the influence of his sin; hence the need for greater care on his part and the stronger punishment for the sin; while the same sin is the same, no difference who commits it, but one may be in a position to make it more prevalent than another. Great preachers are watched and closely imitated. For them to preach or practice a falsehood will quickly spread the evil. These priests were God's representatives in religious service. If their disobedience had gone unpunished, the people would have had no respect for

5. It was not a "private matter;" they were acting in behalf of the people. Their disobedience would not only affect them in their religious exercises, but would influence millions of others in future ages. We never know where a thing will stop when it gets started; hence these priests who began this perversion of the tabernacle service deserved the severe punishment they received. So do preachers and others now deserve the severest condemnation for starting some unauthorized religious practice that may affect millions and may not ever be stopped.

6. This was the very beginning of the tabernacle service. To ignore such a flagrant disobedience at the start would mean all kinds of perversions in a short time. The first departure is always quoted as a pretext for others. Hence the first should be seriously condemned. It should be prevented if possible.

7. It was clearly a case of "will worship"—a case of "self-devised" worship in part at least. The result shows that the self-devised part was rejected. The apostle condemns "will worship" in Col. 2:23. Such worship has a "show of wisdom" and may demand "humility and severity to the body," but is of no "value against the indulgence of the flesh." Devising elements of worship has never been acceptable to God. There is no occasion for it, when God has revealed the worship that pleases him.

8. It was not a "lack of worship," or that they were worshiping a strange God. They were in God's house, offering incense to the true God, but were doing it in a way not commanded. Like people now who in religious worship praise God in a way not commanded—that is, with instrumental music—these priests were piously disobedient. Their being killed for such disobedience should never be forgotten by those who engage in worship to God.

9. If people do not "glorify God" in his appointments, God will glorify himself in punishing them. He said: "I will be sanctified in them that come nigh me, and before all the people I will be glorified." Ultimately, if not now, God's will must prevail and his name be honored. Better honor his will now.—J. T. Hines, in G. A., July 13, 1916.

### WISE AND OTHERWISE.

BY C. C. HAGGARD.

"The voice of the people is the voice of God" only when the voice of the people is in harmony with God's voice as he speaks through the Bible.

\* \* \*

To show faith in our Lord Jesus Christ, is to do just what the Lord Jesus Christ says, and not something which he does not say. Do you see the point?

\* \* \*

The custom of doing things as acts of work and worship, simply because the Bible does not say to not do them, is pure unmitigated presumption; and presumptuous people have a very bad reputation.

Those preachers among us who have a hobby of trying to make a gospel-baptism of sect baptism, are determined to not answer our questions. They keep repeating that "it is not necessary for a person to understand that baptism is for the remission of sins in order to valid baptism;" but when we ask, if this be true, why should we not quit telling people to be baptized for that purpose, they refuse to answer. Where is the utility, or sense in teaching, or trying to teach a something which is not necessary to be understood? It is high time these questions were being answered. Dawson Missouri.

### QUERIES ANSWERED.

BY H. C. HARPER.

Is it a Scriptural practice for a woman to read to the assembly? A Subscriber.

Such a practice seems to be entirely out of harmony with the Scriptures. We read, I Tim. 2:12, "Let a woman learn in all subjection; but I do not allow a woman to teach, nor to exercise authority over man, but to be in quietness; for Adam was formed first, then Eve: and Adam was not deceived; but the woman, having been deceived, has become in transgression. But she shall be saved in childbearing, if they abide in faith and love and sanctification with discreetness." Also, "Let your women be silent in the assemblies, for it is not allowed to them to speak; but to be in subjection, according as also says the law. But if they wish to learn anything, let them ask their own husbands at home; for it is a shame for women to speak in an assembly." I Cor. 14:34, 35.

"Let your women keep silence in the churches," etc. "Some explain this in one way; some in another. But I do not know any way to so explain it as to ever make it right for women to speak publicly or teach or lead in the public prayers of the church. If we could find one command or one example for women to do such things, then we would have to let all such passages modify each other; but in the absence of such passages, we do not know how to modify such a plain prohibition"—E. G. Sewell, in G. A., Sept. 2, 1909.

It seems some people would rather slide around on the quivering ice than to stand upon the solid ground of God's eternal truth.

My meetings for the summer will be in the order of mention: Eldorado, Texas; Truby and Hope, in Jones Co., Texas, and Claude, Texas. The work will start the 3rd Lord's day in July. I earnestly request the brethren to make all necessary arrangements for the meetings. Let us open up in full blast. J. A. BRADBURY, McCaulley, Texas.

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# THE APOSTOLIC WAY

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

VOLUME VI. NUMBER I]

UNION CITY, GEORGIA, AUGUST, 1918.

[FIFTY CENTS THE YEAR

## SEPARATION FROM THE WORLD.

BY W. GUY ASHLEY.

It has been my conviction for quite a while that the people of God need to be taught more about separation from the world and its sinful influences. The following remarks from Brother R. H. Boll stress this line of thought quite clearly:

"Among the things most needed in these days is God's teaching concerning separation. The church has her own high place. She sustains a peculiar and unique relation toward God and toward mankind; and if that position of hers is surrendered or compromised there is no longer any use of the church. Like the salt that has lost its distinctive quality (its 'savor'), so the church that does not keep her high estate is henceforth good for nothing but to be cast out and trodden under foot of men. God casts her out, and men will tread her under foot in utter contempt. The current is strong. These are days of union, of combine, of consolidation, of co-operation, and of compromise. Old landmarks are removed; old boundary lines effaced. Distinctions between right and wrong, between truth and falsehood, are fading. Barriers between sects are falling—not because of greater love and better knowledge of the truth and will to do God's will, but by sheer indifference concerning the truths and convictions involved. And as much as true unity would be desirable, are we bound to deplore such unprincipled federation. And, inevitably, the boundary between the church and the world is obliterated."

The line of separation which God has placed between the church and the world is deep and wide. And fairly well the early Christians observed it; but we of today pay little regard to such matters. Our people are walking hand in hand with the world. And it is hard to tell them from the world. Indeed, about all the difference to be seen is when the church meets on Sundays; and even then many of the churches ape the world in their worship by dragging in human methods, such as Sunday schools and women teachers, etc. We seem to have an idea that the church only exists on Sunday, and that our religion does not affect our daily lives with respect to politics and lodges or secret orders. And the command to keep ourselves "unspotted from the world" has little meaning to us.

We give our time and means to build up worldly institutions. We turn our children over to the world to educate and train in the wisdom of the world, which Paul expressly says will be brought to nought! Sinners are held up as ideals for them to imitate. And they are taught to give human institutions the preference over the church of God!

God's people should be a peculiar people, separated and unspotted from the world, as pilgrims and strangers in a strange land! Oh, that we could realize this!

Route 2, Shreveport, La.

## OPINION.

BY JOHN R. FREEMAN.

Satan surely is well pleased with the way people regard their opinions. Practically all religious people of today are governed almost exclusively by their own opinions or by the faith they have in the opinions of others. Very many do not believe the word of God because they have not heard it. In vain they have looked to the "clergy" to teach them the truth. Why have the preachers not taught them? With very few exceptions preachers fall into two classes: those who because of ignorance cannot, and those who because of prejudice will not preach the truth. If the preachers do not preach the Bible and the people will not read it, one need not wonder that there is so little faith in the world; for "Faith comes by hearing and hearing by the word of God." Rom. 10:17.

One says he believes that sprinkling is baptism. Now if he independent of testimony come to this conclusion, it is his opinion—not his faith. If, however, he accept it upon the statement of another, he is exercising faith. But, since the Bible says nothing about sprinkling as baptism, his faith can have no ground better than that of some other man's opinion, and may still be regarded as an opinion. Moreover such an opinion is virtually unbelief of the truth upon the part of the ignorant, and disbelief upon the part of the informed. One may of right have an opinion only in the absence of divine testimony. And then he must not bind it on others.

Another believes in the use of instruments of music in the worship, in missionary boards, and in church societies of various kinds. Why does he so believe, if in fact he believe? Does the Bible give precept or example relative to such things? All such teachings had their origin in the minds of men and must be classed as opinions and not as matters of well grounded faith.

But we often term ourselves as "loyal"; we do not believe in sprinkling; we oppose the use of instruments; we cannot tolerate a missionary society; and yet many of us advocate things for which there is absolutely no scriptural authority. Why cannot brethren see the inconsistency of opposing the opinions of others and yet pressing their own. If it is wrong to press an opinion in favor of instruments, not mentioned in the law to Christians, how can it be right to contend for things that the Bible condemns? Do more than one scripturally speak at once? Must women

speaking in the church, or may they ask questions? Read I Cor. 14:23-40.

Let us read our Bibles and remember that the man of God is therein furnished to all good works. Let us resist Satan, deny ourselves, and worship God through Christ. Opinions (commandments of men) condemn; faith justifies.

Gunter, Texas.

## WHOSE WAY?

BY G. A. TROTT, M. D.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8, 9.

So spake God's prophet more than seven hundred years before the coming of our Lord and Saviour Jesus Christ, yet the words are as true today as they were then, and will be to the end of time. God will either be the sole director of our way, or he will condemn us for our stubbornness and disobedience. The good old prophet plainly indicates how God's ways may be distinguished from our ways in the next two verses, and if we err in discerning between the two, it is because we willfully reject the divine test. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." God's ways are infallibly revealed in his word, and any attempt to carry out his purposes in our own ways will be rejected by him. I would to God that this immutable fact could be indelibly impressed upon the minds of every brother and sister in the church of Christ; then would strife and division cease and both the doctrine and practice of every congregation would be the same, because every word and act would be dictated by God himself. I heard one who claimed to be a faithful minister of the gospel proclaim from the pulpit that if the thing done is right anyway we do that thing is right. No more blasphemous heresy ever fell from the lips of man, as the above quoted passages clearly show. God and Christ must have the glory in all that is accomplished by the church. I fear that many will go into condemnation because they have failed to realize this, and yet no principle is more clearly or forcibly taught in all God's word.

The scriptures either thoroughly furnish the man of God unto every good work or they do not. If God has given commands to his people without giving either

(Continued on back page.)

## FOR THE REMISSION OF SINS.

BY C. C. HAGGARD.

The object of writing this essay is to open the understanding of honest persons relative to the meaning of the little word "for" as it sometimes occurs in the New Testament. If all persons were honest, there would be no benefit in discussing the meaning of this word; but the very fact that all persons are not honest creates the necessity.

That the word "for" has various meanings is an admitted fact; yet, in a general way, persons with a very limited education can get at the true meaning of the word in any given case by taking into consideration the connection in which the word occurs, with its relationship to other words in the text or context. Now, gentle readers, don't lose sight of the above rule when you read the scriptures.

It is not my intention at the present time to enter into a full explanation of the various meanings of the word "for" as it occurs in all parts of the New Testament; such an explanation would require quite a volume, which I have neither time nor disposition to write. I will, however, state here that various Greek words with their meanings have been translated by the English word "for," but I do not claim that it is absolutely necessary for a person to be a Greek scholar in order to understand English. The rule laid down just a moment ago is a perfect key to the understanding of all words.

Let us now turn our attention to Matt. 26:28. Here we read: "For this is my blood of the New Testament, which is shed for many for the remission of sins." The word "for" occurs three times in this passage, and every time it comes from a different Greek word. The first time it comes from the Greek "gar," signifying *verily, therefore*; the second time it comes from "peri," signifying *concerning, about*; and the third time it comes from the word "eis," signifying *with a view to*. Substituting the meaning of these words in place of the words themselves, we now read: "Verily this is my blood of the New Testament, which is shed concerning many with a view to the remission of sins."

Now we turn to Acts 2:38: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." In this verse the phrase "for the remission of sins" is exactly the same as that of Matt. 26:28. Whatever the phrase means in one place, it means exactly the same in the other. Nevertheless, men of corrupt minds, dishonest with themselves, dishonest with their fellow-man and dishonest toward God, have tried, and are still trying, to pervert and mutilate the phrase as it occurs in Acts 2:38. They take the position that the word "for" as it occurs in this place means "because of." I deny it.

First—The word "for" in the passage comes from the Greek "eis," which word never has a backward motion, but always forward; the objective view is ahead;

hence nothing but the forward motion will give its true meaning.

Second—To say that "for" in Acts 2:38 means "because of" violates the rules of our mother tongue. The language of Acts 2:38 is in answer to the question "Men and brethren, what shall we do?" Peter told these inquirers to do two things; these two things are joined together by the co-ordinate conjunction "and;" then the purpose of the two things is expressed in the one phrase, "for the remission of sins." This shows conclusively to all candid minds that both repentance and baptism are "for" the self-same thing. There is no rule in language that can dodge this conclusion; it being a well-known fact that two things joined together by the conjunction "and" can not have different predicates.

Dawson, Mo.

(Concluded next month.)

## QUERIES ANSWERED.

BY R. F. DUCKWORTH.

"Is the church leaving the truth?"

No, I think not. It is, in my judgment, coming nearer divine perfection. Those that go after strange doctrines are helping to purify. "He that is not for me is against me."

"Can a man be saved without making the confession?"

No. God is the one to whom we must look for forgiveness. (Rom. 5:10; II Cor. 5:18-20.)

We reach God through Jesus Christ (Heb. 4:14; 5:5), and we can reach him no other way. (Rom. 3:25; Eph. 1:3; John 10:9.)

Christ said he would confess the man that confessed him. (Matt. 10:32.) We cannot reach God except through Christ. That Christ may present us to God, we must confess him. For example, read Matt. 16:16-18. Peter confessed Christ and Christ confessed him.

We must reach God's throne to get forgiveness. We reach it through Christ, but Christ will not present us until we confess him. Hence immersion without first confessing Christ can not be for remission of sin.

"Will people be saved out of all churches?"

God heareth only those that do his will. (John 9:31.) He that doeth not is promised nothing but stripes, and he that has not heard the Father and doeth not is a foolish man. (Luke 12:47; Matt. 7:24-29.)

Obedying the truth purifies the soul. (I Pet. 1:22.) Obedying the truth puts us into Christ, not into any church but the church of Christ. Hence, a pure soul is to be found in the body of Christ, which is his church.

Union City, Ga.

"Pro and Con" is a thirty-two page tract on the Sunday School question, by Prof. N. J. Clark and Dr. G. A. Trott. No better tract to be had on this subject. Order from The Apostolic Way, Union City, Georgia, Ten cents per copy; seventy-five cents per dozen, while they last.

## THE "PROGRESSIVES" BACK DOWN.

BY CLARENCE TEURMAN.

Early in June Brother C. L. Myrick, of Kingston, Georgia, wrote me that one L. B. Adcock had challenged him for a debate with me on the use of instrumental music in church worship. A few days later I went up to be with the church over Lord's day and to look into the matter. I saw Brother Adcock on Saturday night, and told him that I would not refuse to meet him, but much preferred that his side put up a representative man, and that we discuss the society question also, to which he readily agreed, suggesting Wright E. Brown, State Evangelist of the Christian Church of Tennessee. On Lord's day morning, after we had dismissed our services, Brother Adcock came to me, and, in the presence of others, told me that he had called up Brother Ashley S. Johnson, of Kimberlyn Heights, Tennessee, over long-distance telephone, and that Johnson said they would endorse Brother Brown, and for him to go right ahead and arrange for debate, and to have me write out propositions for discussion, setting date, etc.

On returning home, I sent the following propositions to Brother Myrick to be delivered to Brother Adcock, who agreed to send on to Brother Brown:

"(1) 'The New Testament scriptures authorize the use of instrumental music in Christian worship.'

"..... Affirms."

"CLARENCE TEURMAN Denies."

"(2) 'Instrumental music in the Christian worship is unauthorized by the New Testament scriptures; hence its use is sinful.'

"CLARENCE TEURMAN Affirms."

"..... Denies."

"(3) 'The New Testament scriptures authorize organized missionary work such as is advocated and maintained by the Progressive Christian Church.'

"..... Affirms."

"CLARENCE TEURMAN Denies."

"(4) 'Organized missionary work such as is advocated and maintained by the Progressive Christian Church is unauthorized by the New Testament scriptures; hence is sinful.'

"CLARENCE TEURMAN Affirms."

"..... Denies."

I have recently received a letter from Brother Myrick in which he states that Adcock says he never did send the propositions to Brown after receiving them, and that there will be no debate.

This challenge was made without any provocation upon my part whatever. There are no members of the Progressive church in that community, so far as I know, except Adcock, who lives some four or five miles away.

Now, who said the Christian Church people would defend their teaching and practice? They are almost as far from it as some of our brethren are in defending some of their teaching and practice! The "hired pastor," the Sunday school and women teachers, for example.

## THE PUZZLED DUTCHMAN.

One who does not believe in immersion for Christian baptism was holding a protracted meeting, and one night preached on the subject of baptism. In the course of his remarks he said that some believe it necessary to go down into the water and come up out of it, to be baptized. But this he claimed to be fallacy, for the preposition "into" of the Scripture does not mean "into" at all times. "Moses," he said, "we are told, went up into the mountain; and the Saviour was taken up into a high mountain, etc. Now, we do not suppose either went into a mountain, but went unto it. So with going down into the water; it means simply going down close by, or near to the water, and being baptized in the fashion of sprinkling or pouring."

He carried this idea out fully, and in due season closed his discourse, when an invitation was given for any one so disposed to rise and express his thoughts. Quite a number of his brethren arose and said they were glad they had been present on this occasion, that they were well pleased with the sound sermon they had just heard, and felt their souls were greatly blessed. Finally a corpulent gentleman of Teutonic extraction, a stranger to all, arose and broke the silence that was almost painful, as follows:

"Mister Breacher, I is so glad I vash here to-night, for I had explained to my mint some dings dat I neffer could pelief before. Oh, I is so glad dat into does not mean into at all, but shust close by or near, for now I can pelief many dings vot I not pelief before. We reat, Mr. Breacher, dat Taniel vash cast into de ten or lions, and came out alive. Now, I neffer could pelief dat, for wilet peasts would shust eat him right off; but now it is fery clear to my mint. He vash shust close by, or near to, and tid not get into de ten at all. Oh, I ish se glad I vash here to-night.

"Again we reat dat de Hebreu children cast into de firish furnace, and dat dings look like a peeg story, too, for dey would have been burnt up; but it ish all plain to my mint now, for dey was shust close by or close to de firish furnace. Oh, I vash so glad I vash here to-night. And den, Mr. Breacher, it ish said dat Jonah vash cast into de sea, and taken into de whale's pelly. Now, I neffer could pelief dat. It alwisch seemed to me to be a peeg fish story, but it ish all plain to my mint now. He vash not into de whale's pelly at all, but shump onto his pack and rode ashore.

"And now, Mr. Breacher, if you will shust explain two more passages of Scripture, I shall be, oh, so happy dot I vos here to-night! One of dem ish were it saish de wicked shall be cast into a lake dat burns mit fire and primstone alwisch. Oh, Mr. Breacher, shall I be cast into dat lake if I am wicked, or shust close by, or near to—shust near enough to be comfortable? Oh! I hope you will tell me, I shall be cast only shust by a good vays off, and I will pe so glad I vash here to-night. De oder passage is dat vich saish blessed are dey who do dese commandments, dat dey may hava

right to de dree of life and enter in droop de gates of de city, and not shust close by or near to—shust near enough to see vat I have lost—and I shall pe so glad I vash here to-night."

"Not many wise after the flesh, not many mighty, not many noble are called: but God chose the foolish things of this world, that he might put to shame them that are wise" (1 Cor. 1:26, 27).—Selected.

## WHEAT AND CHAFF.

BY A. ELLMORE.

The true preacher ought to be able to do three things: enrich the hearts of true saints, change the lives of the wicked, and turn the wilderness into fields of delight. He should be able to make the bad good, and the good better.

Hold young man! the evil you are now committing today—drinking and swearing, and dancing—may be the seed which will induce young people to do like sins after you are in your grave. Beware.

Who is that gentleman driving that fine auto? That is Mr. Winner, who controls fifty millions. He seems to be a nice gentleman. So the world considers him. But who is that poor man trudging along on foot? That is the Apostle Paul!

But if Mr. Winner and Paul were offered the privilege of exchanging places, Mr. W. taking Paul's poverty, whippings, hunger and imprisonments, and Paul taking wealth and sordid pleasures instead of the hope of a never-fading crown, would Paul be willing for the change? I trow not. But follow these men a few years, and see them in the shadow of death, would Mr. W. be willing for the change then? But, alas, too late, too late.

Looking into the cases of Noah, and Moses, and Abraham, and Job, and Joseph, and Paul, and many others, I am constrained to believe in the Providence of God, that he gives grace in time of need, that his eyes are over the righteous, and his ears are open unto their prayers.

And now, it might not be out of place for me to give just a few hints from the life of one fallible man. During the war between the states from 1861 to '65, I prayed earnestly for the Lord to keep me out of carnal warfare. And if I had the abilities, and he would furnish me a field and a support, I would go into the Spiritual warfare, and continue until I would go into the dust. I had two brothers, both were drafted and I stood the draft twice and was missed. And in times out of number the Lord has held me up and blessed me. About a year ago I began the work of compiling our last new book, good brethren rallied, I prayed to live until the work was accomplished—the book is completed and I am still here. And now, my well beloved, suffer a few words of explanation and exhortation: Did it not seem like a planting out of season, for a

man in his 80th year to undertake a work so important at the very sunset of life? But I found not only my Divine Helper ready to bestow his grace, in the work, but I found ten men of faith, ability, and character who said: "Go, Bro. Ellmore, and we will help you! God bless those worthy ones."

The object I had in view was not earthly glory, nor wealth, but the doing of good. Two things I had hope to benefit, viz.: family devotion, and the true missionary work in the churches. And now, brethren, if you will help me sell this edition, by the time it is sold, I hope we will see a marked improvement in the family and in the church. In my next I hope to say a helpful word in behalf of our loyal papers. Price of book \$1.00. Address A. Ellmore, Gunter, Texas.

"Marriage Adrift on Modern Seas" is a live booklet of thirty-six large pages, by Robert R. Hull. Brother Hull has volunteered to donate all money received from the sale of the booklet during the month of August to be used to help to buy better equipment for the Way office. Why not order the book today? you will get more than the worth of your money, besides it will be used to aid a good work. Send all orders to Mrs. Mary L. Hull, 2730 N. A. St., Elwood, Ind. Only 25 cents per copy.

## SPEAKING AS THE ORACLES OF GOD.

BY ROBERT R. HULL.

A passage of scripture which is or ought to be familiar to us all is the eleventh verse of the fourth chapter of First Peter: "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen." Now what are these oracles? "What advantage then hath the Jew? or what profit is there in circumcision? Much every way: chiefly, because that unto them were committed the oracles of God," says Paul in Rom. 3:1, 2. All, therefore, of "the oracles of Jehovah by the hand of his prophets" were inspired of God through Jewish writers. While at St. Louis the first of the year I saw a copy of "Ohaspe—the New Bible" said to have been written by a spiritualist medium, a Gentile; but all such Gentile productions and all Gentile creeds or definitions on doctrine are abominations in the sight of God, and they are forgeries moreover, for "salvation is of the Jews." Jno. 4:22. The oracles of God are the Holy Scriptures which "are able to make us wise unto salvation, through faith that is in Christ Jesus." See I Tim. 3:15-17.

Before me is an article from "The Illustrated Book of All Religions" on "The Church of Christ," as follows:

"They regard all the sects and parties of the Christian world as having departed from the simplicity of faith and manners of the first Christians. This defection they attribute to the countless creeds adopted (Continued on page six, second column.)"

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## CULTIVATE YOURSELF.

BY SAM H. CHAMPIE.

In I Cor. 3:9 Paul tells the Christians at Corinth that they are God's tilled land. The figure is no idle nor fanciful one. Paul means something when he uses the term tilled. He means to imply that there is or ought to be all the difference in fruitfulness between them and others that there is between cultivated and uncultivated land; or at the least, that difference that we might expect between land cultivated under the supervision of God, and that with which he had nothing to do. The comparison is pertinent; it is vital. You are either bringing forth those fruits that we and the world and God have a right to look for and expect to see growing in a garden upon which God is bestowing his most tender care or you are not yielding yourself to his cultivation, and are as the land spoken of in Heb. 6:8 which brought forth only thorns and thistles, and was fit only for a curse. Your being in the one class or the other depends largely on the way you yield yourself to the means of cultivation that God has provided you.

Cultivate your heart by frequent readings of the Bible, and by paying close attention to those warnings and injunctions that you know yourself to be deficient in. God devoted a thousand times more of the New Testament space to the cultivation of virtues in those who had obeyed the gospel than he gave to the breaking up of alien land or teaching sinners first principles. We shall scarcely hope to improve upon God's methods of moral cultivation. The best way to reform the world is to reform yourself. The best way to win the world to Christ is for you to cultivate within yourself, and show forth to the world these virtues and graces that looked so beautiful and becoming in Christ and Paul. The beauty of your life is far more potent to attract worthy and earnest people than the keen logic of your doctrine. Therefore give yourself no rest until you have become all that Paul was in kindness, longsufferings, patience, love, gentleness, unselfishness, earnestness, devotion and zeal. Nothing can help you in this most necessary work like the New Testament.

Dr. T. W. Brents once wrote that the man who read nothing but the Bible understood but little of that. I truly believe it, and every week that I study and meditate on divine things strengthens me in that belief. The man whose mind is well trained by the study of the various useful arts and sciences finds fountains of living and healing truths in the Bible that the uncultivated stumble over dozens of times and never see. And this is an age when every man and woman who is not too lazy or too miserably covetous can have and use within their own homes means of mental cultivation that will soon multiply their usefulness as Christians. Good books, no matter by whom written, that teach and enforce great and good principles of righteousness: good commentaries, books of sermons, books of good manners, all these that the family can use ought to be in every home that claims to be God's tilled ground. All the religious papers one can afford and find time to read ought to be taken. Learn to look at every proposition from every possible angle before you make up your mind, and having made it up be ready to change it if you learn better. By giving a little timely diligence in this way a whole lot of God's land that drinks in the rain and sunshine, but yields more weeds and briars than anything else can soon become God's tilled, cultivated land indeed and in truth; veritable gardens of moral and spiritual beauty and usefulness from which all who love the good at all will delight to refresh themselves.

## HEALING DIVISION AND STRIFE.

BY H. C. HARPER.

I wish to call the reader's very earnest attention to the following words of our esteemed brother, Tice Elkins. It is high time for those who claim to stand absolutely on New Testament ground to show forth "the unity of the Spirit," or take down their sign, and not become a "laughing stock" in the eyes of the world. Where is the trouble? Am I doing anything to hinder the realization of the prayer (John 17) of the dear Savior for this unity, as he says, "That the world may believe that thou hast sent me?" Who is betraying Christ in this? Let each ask himself: "Lord, is it I?"

But here are our brother's words. Ponder them well.

Brethren, how long shall this continue? Till Christ shall come again? Will we not seek the cause and try to remove it, and give the disease a chance to heal? What is the cause? Where do we get our differences of belief or, more correctly, opinion? Do we get them from the study and reading of God's good, old Book? Ah! no. But we get them from our several teachers. We, as a whole, have just about ceased to read and study for ourselves. The vast majority of our membership actually do not know what God teaches on any subject. Proof, you say? Here it is. From the time you read this, notice how many brethren and sisters ask the preacher to explain what God says on these questions. Notice how many you speak to that will say, "Why, I don't just recall right now how that reads." What is the matter? They are not reading. Is it to be

wondered at that we do not "speak as the Bible speaks" any more? But says one: "Is it not the preacher's business to answer these people, these questions?" No! emphatically NO! God sent his ministers, or Christ did, to preach the Gospel to the unsaved, and answer their heartfelt cry of "What must I do?" And he commands and exhorts his members to study and learn of him, and to be able to teach others also.

We never will be "one" until we get the habit of reading God's Word more, and taking only what he says. We can be one on his Word. But, oh! we never can be on the word of the teachers. And it ought to be that every time a preacher advances one single statement that the members present do not already know to be well supported by the Book, they should raise a hand and get his attention, and make him show his authority before allowing him to proceed. This would soon do away with lots of loose teaching, and promote Bible study among the preachers. If we would all read, and take what we read, and stop accepting what others say, without investigation, it would not be long till all would have a good, general knowledge of the truth on all questions; and it would then be no easy matter for a preacher to come along and cause division.

But this is going to obtain a long time yet, brethren. It will not be remedied in a day. And even now, if a preacher goes to a church and tries to heal their division and make peace among the members, they will fall out with him, and too often, like Pilate and Herod, make friends long enough to ruin him, and then go on as before. The preachers are afraid to open their mouths, when they are holding meetings, about the division and strife, and their causes. And no wonder. If they do, the chances are a hundred to one that he will be advertised as the very one who started the trouble.

But I am praying for courage to make an effort to bring peace to Zion. And I say: let all the preachers try to get the brethren to drop their divisions, and "whatever they do in word or deed, to do all in the name of Jesus Christ."

Remarks.

Yes, "Make him show his authority before allowing him to proceed." Indeed, this would make the fellow quit guessing and get his lesson before he attempted to recite. And this course is that pursued by Cornelius, as we read in the tenth chapter of Acts: "Now therefore are we all here present before God, to hear all things that are commanded thee of God."

If teachers and preachers and churches in their practice will confine themselves to what is commanded of God, the question of unity among the disciples of Christ can be realized; otherwise not. As Brother Elkins says, "We can be one on his Word." Then who is it that is standing in the way of unity? You know, and God knows; and it is high time that we were all "praying for courage to make an effort to bring peace to Zion." In the parable we read that the lord returned "to reckon with his servants." Let us start now for unity.

Brother, can't you send us a nice list of subscribers? Just show a few of your friends the paper, stating to them that it earnestly pleads for a return to the "old paths" and the work is done. We assure you that any assistance you may be able to render will be greatly appreciated.

## IN REBELLION AGAINST GOD.

BY EDWARD L. OLIVER.

In times past the sons of God (christians), in their OWN wisdom, brought up out of Egypt (the world) a seemingly attractive handmaid (supposed to be help), and proceeded to introduce this handmaid into this lovely family to make ready the bride for the coming of her Lord.

And the name "Sunday School" was given this maid by the CHILDREN OF MEN; and she went abroad in the land and won much favor; and by her magic and skill she became great, and her name was magnified, and it was heard on the lips of the elect. And the sons of the woman (the church) called her by a pet name: ("Christian Sunday School"), that she might steal the hearts of the daughters of the bride (church), and she was made to grow in power, and she made fun of the bride, saying that she was not capable of teaching her own children—of bringing them up "in the fear and admonition of the Lord."

And the maid gathered together all of those that were without understanding (little children), taking great authority, changing the order of things; and by her devices (literature, picture-cards, stories and papers), she won the hearts of old and young. And the maid looked upon the earth and saw that her power was great—far behold! multitudes of sons and daughters of the Firstborn (disciples of Jesus), were shining in HER strength (majority). And the peoples of the earth, men, great men and mighty men, cried aloud, saying, "Who is like the maid? (Sunday School), for all our children belong to her. So great and mighty is she." And she wore the livery of heaven, (righteousness of saints), that she might gain more, and was lamb-like, and was lauded by the children both small and great.

Her fame spread as if carried by the winds, and she had a name written in her forehead (Division and Strife), which could not be read by her followers. And the angels (ministers) gave her a new name ("Bible classes"), full of deception, that the elect lady (the church) and her children (christians) might clothe the maid with glory; and she was given a seat with the bride, (the church), and for a portion they divided unto her (S. S.) time for time, (hour for hour); and the maid had the first part (ten to eleven o'clock) of the altar (worship,—singing, prayer, reading and teaching); and when there were children born (baptized) into the family of God the maid was heard to speak openly and claim them as hers, and begotten by the Word, Son of God.

This shame and humiliation to the bride caused her to cry aloud against this bond woman, and to put her forth a little space; but the daughters, (christian women) of the elect lady (the church), whose hearts the maid had stolen, cried mightily for the maid (S. S.), saying in audible tones: "Our children will starve (for spiritual food) and wander away (to other places) and be lost if our maid (the Sunday

School) is driven out." And there was much pressure brought to bear upon the residue of the family (church), so very much so that not a few of the elect, elders and deacons and servants, gave their decision against their mother (the church), bringing shame upon the Son of God. And in tears of deep sorrow the mother (the church) is pleading for the hearts of her children to return to their first love, and to turn the maid (Sunday School) back to the place whence she came (the world).

And when some of the bride's overseers, elders, and many of her ministers (preachers) became the ministers of the maid and sang the praises of her good works; and when the servants of God would throw her out, those ministers who had become the bond-woman's would be called from afar to her defense, and he (the preacher) would be made to take the throne and seat (the pulpit), of the bride, and from there proclaim the cause of the maid (the S. S., the innovation), and even urge her LAWFUL RIGHT (after the manner of men—majority) in the assembly of God, and insist that her authority and power (that she had stolen) must be restored to her for the sake of our children and the world; otherwise the light of the world (the church), the bride will lose HER power and go down, thus giving ALL THE CREDIT and glory for the light, to the Sunday school. And such ministers proceeded to bring down fire, as it were, from heaven, (WRESTING THE SCRIPTURES by worldly reasoning), to fasten upon the bride (church) this spiritual leech and bloodsucker (the Sunday School).

And the minister, to make fast his purpose, brings many accusations against the bride's elect who "contend earnestly for the faith once delivered to the saints,"—by making it appear to some that the ones who contend for God's words are "not democratic," "out-of-date," "old fogies," etc., not capable of doing the will of the Lord without the AID and ADVICE of the maid (Sunday School). So he sets himself high up in authority BY MEANS OF THE MAID (majority of S. S. advocates), and strives to put to naught those contending for the RIGHTS of the "mother of us all," the highest authority, GOD-GIVEN, who wears the crown (the twelve apostles), given to her by the ONLY spiritual head (there being but one, Jesus Christ, the bride-groom), who is all in all and above all, by teaching that the elect are out of order, and that THEY are the ones bringing divisions and destruction upon the body.

These ministers do this because some who DISCERN SPIRITUAL things will suffer no other spiritual woman. (Sunday School, or whatsoever it may be called), to be brought into the bride's chamber to bring disgrace upon the family of God.

We contend, and the Bible teaches it, that there is no other organization or institution ordained of God, in which we may be saved, but the family of God which is the church of the living God; and no other organization or institution AUTHORIZED to USE or TEACH the word of God to a

dying world but the CHURCH of Christ, the bride. It makes no difference what name man can give such an institution, organization or innovation, HE CANNOT GIVE IT A SPIRITUAL HEAD, for "God hath put all things under his feet, and gave him to be THE head over all things TO THE CHURCH, which is his body, the fullness of him that filleth all in all." Eph: 1:22, 23.

Therefore, it is a spiritual innovation, and is evil in the sight of God. Brother Paul wrote Timothy, that "THE LOVE of money is the root of ALL evil." I Tim. 6:10, THAT IS AS SOFT AS I DARE MAKE IT.

"For we are not like others, who dilute the words of God; but as of the truth, and as of God, we speak in the Messiah before God. (II Cor. 2:17. Syriac Trans.). Dilute—to weaken.

And where HER (the Sunday School) strength has grown sufficiently today, SHE overrides all authority, denying the power thereof, by using the sword of the world (majority). And in HER strength (by numbers) SHE (the Sunday School) demands that the buildings (house of worship) of the bride be made large enough and of suitable architecture (S. S. rooms) sufficient to accommodate and entertain her retinue of servants and followers (those who would destroy the church rather than drive the Sunday School out). And HER rooms must be many to suit her worldly whims. And SHE (S. S.) is known today by the elect, as the PREACHERS' HOBBY.

May the God of heaven deliver us from this usurper, who stands before our God and accuses our brethren FALSELY, night and day. Amen.

Alamogordo, New Mexico.

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 "Pro and Con" is a thirty-two page tract on the Sunday School question, by Prof. N. L. Clark and Dr. G. A. Trott. No better tract to be had on this subject. Order from The Apostolic Way, Union City, Georgia. Ten cents per copy; seventy-five cents per dozen, while they last.  
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## "A PERVERSE WAY."

BY ROBERT R. HULL.

"And the angel of the Lord said unto him, wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee because thy way is perverse before me." (Num. 22:32.)

From the case of Balaam, who "loved the wages of unrighteousness," as recorded in chapters 22 to 24 of the book of Numbers, we may see how the talents of a man, who had been a messenger of God, may be perverted or turned to an unholy purpose. And as these things "are written for our admonition" (I Cor. 10:11), those, who have been of some use to the Master in their younger days, ought to fear lest the flattery and adulation of false friends in their older days should influence them to a perverse way. We also may see from the account before us that it is possible for one's faith in Divine integrity to be so shaken that he will presume to inquire what the Lord will say

unto him more" (v 19), thus constraining the Lord to allow hardness and blindness of heart to impel him in a perverse way. However, of all of the considerations which might arise from a perusal of this story, the happiest of all is the thought that God may overrule the godless efforts of such an one to his glory, and turn the cursing of his people into a blessing.

Especially perverse and inconsistent must be the way of one who, after condemning his brethren as "New Digressives" in an indictment of one hundred counts, will notwithstanding inform an inquirer that there are "more than 2,000 congregations of Christ" having a membership of more than 159,000 in the United States of America.

Perverse and wicked must be the way of one who, after condemning digressive home and foreign societies to do a part of the work of the church, will notwithstanding constitute himself and his printing establishment a director of missionary activities, a disbursing of missionary funds and a clearing house for "information" about preachers.

Especially perverse, and hard must be the way of one who, after crying out all his life long against popery, will nevertheless assume to himself in declarations of no uncertain import infallibility as concerning pronouncements of doctrine.

Prememinently perverse and ungodly must be the way of one who now, after untiringly proclaiming the plainness and sufficiency of God's Holy Word for doctrine, reproof correction and instruction, will declare that although an elder may know what the Word of God commands him to do he may be required to "seek counsel" as to how to apply it.

Alas! how perverse must be the way of one who cannot see that such a notion is identical with the Popish doctrine that what the Scriptures only implicitly state, the creeds of the church must needs more explicitly define!

Moreover, how perverse and indefensible must be the way of one who, after loudly proclaiming the fairness of truth, will nevertheless turn a deaf ear to the cry of the righteous and the oppressed!

And again, how perverse and presumptuous must be the way of one who, after he had proven digressive disciples unwilling to defend their innovations and assertions, will yet disregard the invitations of brethren whom he has wronged to an investigation—and proudly wrap his pontifical robes about him and sit down upon his seat!

Perverse and presumptuous in an eminent degree must be the way of one who, when he had emphasized the purity and perfection of sacred diction, will thereupon annex unto the terms of Holy Writ a meaning of his own and invent unto himself a religious terminology of his own.

Yea, how perverse and presumptuous are the ways of such an one who seeks to apply scriptures of general application and import, through indifference to their particular application in other parts of the Word, in the light of the current or popular morality!

How perverse and how licentious are the ways of one who pretends or insinuates that letters, written by him and to him or by other brethren about him or concerning him, are inventions of the one who quotes from such letters!

Furthermore, perverse and very wicked must be the way of one who, while complaining of the treacherous and underhanded methods used against him by alleged opponents, will secretly encourage and allow slanderous and false reports to be circulated against any who have earnestly opposed him!

Hard and perverse seemeth the way of one who, in order to "ruin" a brother who opposes him, will raise irrelevant and false issues to thereby embarrass him rather than to discuss the question in hand.

Far gone in hardness and perverseness seemeth the way of one called a brother who, less righteous than the courts of unbelievers, will admit and make use of extraneous testimony in judgment.

How hard and perverse the heart of such an one who, less righteous than the courts of unbelievers, will continue to "ruin" his brother with such matter while refusing to either hear or publish that brother's defense!

Finally, how perverse and unseemly seemeth the way of those who, rather than to stand for truth and justice and righteousness, will cringe in cowardly fear before such an ONE!

Alas! how perverse and sinful seemeth the way of these ones who, while judgment and vengeance is hastening, continue to endorse, to exalt, to laud and adulate such an ONE!

#### Speaking As the Oracles of God.

(Concluded from page three.)

and inculcated as bonds of union in all the parties which have sprung from the Lutheran reformation. The effect of these conventional articles of belief has been the introduction of a new nomenclature, a human vocabulary of religious words, (emphasis mine, R. R. H.) which has displaced the style of the living oracles, and affixed to sacred diction ideas wholly unknown to the apostles of Christ."

Now reader, you must agree that this is altogether too optimistic! Are we in a position to say to a waiting world that we are altogether free from the usages of worldly wisdom? "We are philologists!" Yes, I know, but have we ourselves altogether turned to a pure language and speech? Merely claiming that we have is unconvincing while we continue both in public and in private to invent unto ourselves new nomenclatures, terminologies and sounding signs. Some have even gone back to the pompous and vain terms of "philosophy" and mediæval "theology." Others still mouth over the specious phrases of sectarian creedism, while still others (which is even worse) receive with awe and stupidly repeat the platitudes of present "world-wisdom." The last are the worst bigots of all. They simply cannot bear one who will not allow them to force their silly phrases down his throat. They

will pursue with unremitting hatred one "so eminently presumptuous" as to analyze their stock phrases and show their origin.

Now, what method may we pursue that will avoid these pernicious shoals of "worldly wisdom" and laud us safely in the harbor of truth? The "method" used by Christ's apostles. "And Paul, as his manner was, went unto them, and three sabbath days reasoned with them out of the scriptures. Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you is Christ." Acts 17:23. "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. 2:13.

What, then, ought we to say of the licentious doctrine now being taught and imposed on some of the churches that ordinary disciples, unaided by the counsel of "some who seem to be somewhat," cannot act in a way pleasing to God? Simply this: we cannot be friends to such wolves in sheep's clothing, for the sake of the truth! Digressive disciples are guilty of much misapplication of scripture. In general they seem to be the veriest tyros in distinguishing between past and present truth. But "digressive" disciples are not the only enemies of a pure language!

The trouble with all such is that they want to pass God's truth through their "worldly wisdom" sieve! Nothing less than this will satisfy them! And some are so far gone in a perverse way that, after declaring all human commentaries on the Bible to be useless and misleading, they will thereupon seek to foist a commentary of their own upon the brotherhood, saying that their book is indispensable and second only to the Bible! Verily, it is almost enough to make "Mother" Eddy and "Father" Joseph turn over in their graves!

—2730 N. A. St., Elwood, Ind.

#### PUZZLED.

BY J. R. JONES.

A noted preacher addressing a large audience on Lord's day said, "We cannot build up a church without a Sunday school, and we can not have a Sunday school without a place to put it."

The apostles built up churches without the Sunday school, but "we" can not build them up without it. Churches built up with and those built up without the Sunday school are not alike, certainly can not be alike. Churches that have Sunday schools are called "Sunday-school churches." The churches in the days of the apostles were not called Sunday school churches. Another reason why they were not alike.

The preacher was insisting on having rooms connected for the Sunday school. A confession that it is out of place in the meeting-house. Hence, "we must have a place to put it." Where did Robert Raikes put his? He is the one to whom "we" should go for information about a place to put it. We go to Jesus the founder of the church for information about all church matters.

## FROM HARPER, KANSAS.

Harper, Kans., July 1, 1918.  
Dear Bro. Teurman:

Harper College closed its third session May 3. A good many difficulties were met during the year. Short crops prevented a number of families from moving to Harper for the benefit of the school. Several of our boys were drafted into the army, and others were kept at home because of a brother's being called. But, in spite of the hindrances, our enrollment was only two under that of the former year. I think the general progress was the best the school has ever made. Little has been done since school closed to press its claims for another year. Crops are abundant, and all hands have been necessary in the harvest. The vast fields of wheat are now ready for the threshers, and, if the weather continues favorable, the grain will soon be in the elevators.

With the big rush over, we can now begin preparation for the coming session. Our catalogs are going rapidly to all in our acquaintance that we think might be interested in our school work. Any person may have a copy for the asking. We hope to make the year the best in the school's history. Every effort is being made to improve our advantages. Several thousand dollars have been added to our endowment, more books will be purchased for the library, laboratory equipment will be installed, and our faculty will be enlarged in number and in strength. Many of your readers will be interested to know that Bro. B. F. Rhodes will teach in Harper College next year. He is an experienced man in this work, and we expect him to be of much assistance. We shall be glad to correspond with any one that desires to know more of this country and of our school.

Sincerely yours,

DOW MARTIN.

## THE NEW NAME.

BY Q. A. SCRIMSHIRE.

"And an highway shall be there, and a way, and it shall be called the way of holiness. The unclean shall not pass over it; but it shall be for those the way-faring men, though fools shall not err therein." (Isa. 35:8.)

In reading God's word we find we are promised a new name.

"Even unto them will I give in mine house and within my walls a place and a name better than

of sons and of daughters. I will give them an everlasting name that shall not be cut off." (Isa. 56:15.)

"And the Gentiles shall see thy righteousness and all kinds thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name." (Isa. 62:2.) "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." (Gen. 17:5.)

We notice that those servants of God moved with fear and did not reject his commands.

Today God looks upon the masses of humanity and regards them as two classes. If on the highway, then we are Christians; if on the downward way, what are we? The answer is, rebels. That is all we can answer.

But when do we come into possession of this new name? Do we get it as soon as we believe? No; we must hear the gospel (Rom. 10:17) which is the power of God unto salvation to those that believe (Rom. 1:16). Hearing the gospel, it brings forth a faith strong enough to move the sinner to repentance, and when he repents he sees himself as God sees him. He must then confess Christ: "Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father who is in heaven." (Matt. 10:32, 33.)

But is one who has made the confession now a Christian? No. Well, when? When he is buried with Christ by baptism into his death. When such an one is raised out of the water, what is he? A Christian, wearing the new name and on the highway of holiness. But if we do not keep Christ's commandments, we will be turned down at the last day; for he will take vengeance on those that know not God and obey not the gospel.

I pray for the world to believe and obey the word of God, for it is all that will stand the test at the judgment day of God. Midwell, Okla.

## GOING TO GIVE BATTLE.

"We are going to give battle to all who try to foist error and innovation upon the church."—The Pacific Christian.

Good for you, Brother Love; and what you say about "pacifists and pussy-footers" is to the point. Editors, I like "the pastor;" soon go to "playing to

the galleries,"—a game for the "income." It requires "nerve" to be a Daniel, an Elijah—one to stand for God and his unadulterated word. We need true men "to give battle" not only to "all who try to foist" these things upon the church, but also to help us rid the church of "error and innovation" that have already been foisted upon it. We need a Moses to burn the golden calf. H. C. II

## NOTES FROM LOUISIANA.

BY W. GUY ASHLEY.

It appears strange that honest brethren will contend that a thing is scriptural that was never heard of until hundreds of years after the word of God was completed. How can a thing be scriptural and never be remotely mentioned or hinted at in the word of God?

One of the greatest needs of the people of God is true spirituality. Many who call themselves Christians never pray! How we expect to follow Christ and not pray is hard for me to understand.

Another thing that is sorely needed among the followers of Christ is love. God is love, and his children should be possessed of love. And this is the love of God that we keep his commandments. If we loved God as we should, we would abide in the commandments that he has given instead of introducing the things of the world and offending our brethren for whom Christ died.

1941 Love St., "Evangelist," La.

## ENCOURAGEMENT.

"Find enclosed 50 cents for another year's subscription Can't do without it."—Mrs. W. B. Calloway, Ark.

"I certainly have enjoyed reading the paper. It gets better all the time."—David Whitten, Tex.

"I think it is one of the best papers in the brotherhood."—L. Ragle, Okla.

"By the way of helping you I am sending you a dollar, and I want you to send the paper to the following names."—A. M. Scrimshire, Okla.

"I am liking paper better all the time. I wish it success so long as it is true to its name."—A. A. Patterson, Texas.

"Here is a M. O. order for 50 cents. Please continue my subscription to your paper another year without intermission. Let the good work go on."—L. W. Hainline, Ky.

## THE SIN OF INIQUITY.

"Jesus said: 'Because iniquity shall abound, the love of many shall wax cold.' (Matt. 24:12.) Iniquity is simply the enactment of law by man to govern people in religious acts which God never commanded. For example, today when men desire to have something in the church that God never commanded, and adopt it, that becomes iniquity. They exalt their wisdom above the wisdom of God and assume the authority to enact laws for God's people to be governed by, where God left such things out. This is one way to commit iniquity.

"Another way is to change the ordinances of God and disarrange them. And this kind of iniquity is quite popular in places.

"Still another way to commit iniquity is to pass judgment upon God's law, set it aside, and make a law commanding some other kind of act in place of what God commanded."—J. J. Vanhoutin, in G. A.

If this brother has it right, and I believe he has, there is much "iniquity" among the churches of Christ today. Just go among them and examine them in the light of what God has "commanded," and you cannot fail to see much "iniquity." Now would be a good time to heed "What the Spirit saith unto the churches." (Rev. 2:7.)

## FROM PENNSYLVANIA.

The apostles of Jesus Christ were directed by the Holy Spirit of God. And by the apostles' teaching we should try to get all men to obey God, instead of the doctrines and commandments of men, which lead as many as obey such doctrines to eternal destruction.

The Comforter, which came in Jesus' name, taught the apostles all things that pertain unto life and godliness: "According as his divine power hath given us all things, that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue," says Peter. (II Pet. 1:3.)

The apostle Paul teaches us to judge men as liars, but God to be true. Jesus says the word of God is truth: "Sanctify them through thy truth; thy word is truth." John 17:17.

Jesus said nothing about building more than one church. "And I say also unto thee, Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." (Matt. 16:18.)

JACOB RIGGS,  
Vanport, Pa.

**IS THE INSTRUMENT AUTHORIZED?**

BY H. C. HARPER.

At last a brother, Brother O. E. Payne, of Hanna, Alberta, Canada, is ready to "demonstrate," he says, "in the same way that we prove that it authorizes immersion, that the New Testament also, and just as clearly and certainly, authorizes instrumental music." He tells us: "Others have argued, and done it very capably on both sides: my work is a demonstration."

Now let us notice a few facts in this connection. First, it is here admitted that churches of Christ should not have instrumental music unless it is authorized by the New Testament—else why attempt to furnish such authority? Secondly, if instrumental music is authorized by the New Testament, as is immersion, no church of Christ can dispense with it and be apostolic—it cannot be laid aside at pleasure; that is, churches of Christ that do not have instrumental music in their worship, are not apostolic. Or if you please, since instrumental music is authorized, it is not merely an aid to the worship; it is a part of the worship. Thirdly, it is here admitted that no attempt to prove instrumental music authorized by the New Testament was successful until this work by Brother Payne "after long, thorough research," as he says. And for churches of Christ to adopt a thing, believing it to be unscriptural, would be a sin, although it was scriptural. Then those churches of Christ that adopted instrumental music in their worship before the appearance of this "work" by Bro. Payne, which he says is "a demonstration, were walking in sin."

Perhaps Brother Payne can now tell us how long after the time of the apostles it was when the first instrument of music was introduced into Christian worship. And perhaps he can tell us how stupid the primitive Christians were not to know that the apostles authorized instrumental music in Christian worship. Yes, perhaps! and perhaps he can tell us how long it was after the Reformation and just when it was that a church of Christ put instrumental music into its worship and divided a once united and happy brotherhood. Yes, and perhaps he can tell us a good many other interesting things in this connection; and if he cannot do so, it will be a pleasure to us to point them out to our readers.

The title of Bro. Payne's book of about 200 pages is to be: "Instrumental Music Is Scriptural." Now in order that he may test out his arguments The Apostolic Way offers him space for six articles of 600 words each to affirm the title of his proposed book and we will take pleasure in examining those arguments in the same number of articles of the same number of words. We want our readers to have the truth. "Come now, and let us reason together." What say you?

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, Munday, Tex.

With August issue we begin our sixth volume of The Apostolic Way. Now is a good time to subscribe, as well as to send in the subscription of others. We are printing several hundred extra copies of this issue to enable us to supply all who subscribe this month with August paper, and thus give them the volume complete. Many good things are in store for our readers—things that you will be able to get in no other paper. May we count on your being with us? Why not subscribe today?

**Whose Way?**

(Concluded from front page.)

precept or example teaching us how to carry out those commands, then Paul uttered a falsehood when he declared that we are thoroughly furnished by the scriptures for the doing of God's will. The same old prophet, Isaiah, tells us of the fearful consequences of offering to God a service that is not sanctified by being offered in God's appointed way. God commanded the Israelites of old to offer oxen, lambs, oblations and incense, yet in Isa. 66:3 we read this fearful denunciation: "He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol." Now, since God commanded these offerings, why does he so fearfully denounce the people who made them at his command? The answer comes in the very next sentence: "YEA, THEY HAVE CHOSEN THEIR OWN WAYS, AND THEIR SOUL DELIGHTETH IN THEIR ABOMINATIONS."

The dearest wish and highest ambition of every true child of God is to do God's will in God's own way. Such an one demands precept or example from the New Testament scriptures for every item of faith and practice and gladly renders the same to others. In these perilous times, I know of no admonition that needs to be more emphasized and reiterated until the church of Christ is cleansed from every spot and wrinkle that human customs have brought upon it.

**"THOUGHTS."**

[The following splendid "Thoughts" were sent to this office by Dr. A. G. Binkley of Nashville, Tennessee.—C. T.]

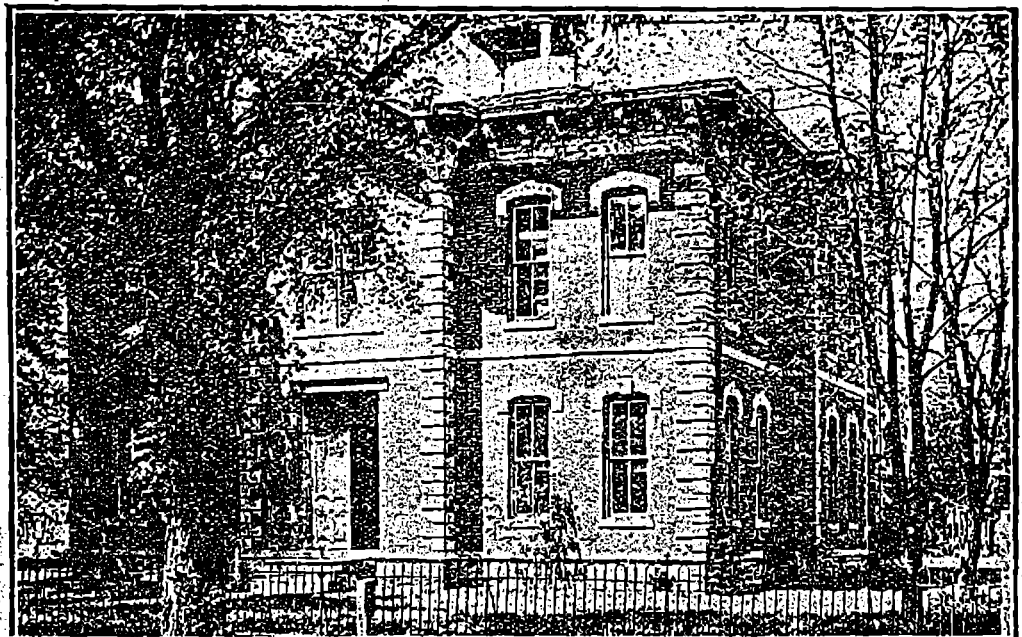
"The soul that sins, it shall die." A dead thing cannot die. Only the living can die. If all children are born sinful, then they are "Dead in trespasses and sins." God could never say of them: "The soul that sins, it shall die," from the fact they were born dead, and the dead cannot die.

If the child is born sinful, then it was a sinner before it was born, or birth made it a sinner. If natural birth made them sinners and God ordained natural birth to bring us into the world, then God ordained that we all be sinners, and then condemned us for being sinners! But as "all souls" are born sinners—hence born dead—and so the living only can die, then some of these dead souls had to be made alive before it can be said, "The soul that sins, it shall die." But the Baptist and Presbyterians say, "When made alive they can never die." Now as the living cannot die, and the dead cannot die, by reason of the fact they are already dead, then God cannot say of any soul, "The soul that sins, it shall die." As all are born sinners, hence born dead, and as Jesus says, "God is not the God of the dead but of the living," then all children born into the world belong to the devil!

But, listen, "Behold, all souls are mine saith God." As he is "the God of the living and not of the dead," it follows that all souls born into the world are born without sin—hence alive to God, or they all had to be made alive to God (as all souls are his, and he is the God of the living only), or the Bible is not true. As all souls must be alive to God (that the Book may be true), and once alive they can never die, we have universal salvation sure.

Those who contend for "inherent depravity" have got to accept apostacy, or universal salvation. - J. W. Denton, in F. F.

If you will send us three new subscribers we will send you the paper a year free. All can help much in that way if they will.



HARPER COLLEGE, HARPER, KANSAS.



# THE APOSTOLIC WAY

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

VOLUME VI; NUMBER III]

UNION CITY, GEORGIA, NOVEMBER, 1918.

[FIFTY CENTS THE YEAR

## NO APOSTOLIC WAY FOR OCTOBER.

Doubtless the readers of The Apostolic Way are wondering why they did not get any paper during the month of October. There was no paper published. The reason is obvious. Brother Clarence Teurman, our managing editor, has been through a siege of the Spanish influenza which kept him from being able to publish the October number of the paper.

Brother Teurman spent the first week of October in a meeting here, and got down with the influenza in my home; and for several days he had a hard fight of it. But after several days' confinement he became able to return home, where he has been trying to regain his strength. But his illness left him too weak and run down to try to put the paper out; so our friends are requested to be patient and not to think hard of the publishers, for the failure to get the paper out was unavoidable.

The fact that Brother Teurman was here with me during his illness prompts me to make this statement; for I am in a position to know whereof I speak. And I must say that he suffered much, and I fear, barely escaped pneumonia. And Brother Teurman has just recently written me that he was regaining strength very slowly. However, he plans to publish the November issue at an early date. I trust this explanation will be satisfactory to our friends and readers.

WM. GUY ASHLEY.

1941 Dove Street, Shreveport, La.

The foregoing is known to be true by me. For I visited Brother Teurman while he was here sick; and I feel sure that he was absolutely in no condition to work on a paper. And while we shall miss the October issue of The Apostolic Way, yet we are very glad that our editor has pulled through the "flu" and is now on the road to recovery. H. H. MONTGOMERY.

Route 2, Shreveport, La.

I am indeed thankful to Brethren Ashley and Montgomery for the above statement, which explains to our readers why there was no October paper. I also am grateful to Brother Ashley and wife, Brethren Montgomery and Whitlatch and Sister Baggett and Sister Wilkins, for the interest they manifested in me while I was there sick. I was sick fifteen days, losing twenty-two pounds in flesh and practically all my strength. However, after being out of bed three weeks, I am glad to announce that I am again enjoying good health and hope soon to regain my strength. It seems that I have done what I could for the paper under the circumstances. I began work on this issue October 30, and have had to take my time and work along as I felt able. All subscribers will receive an extra issue to make up for the loss of the October issue.

## THOUGHTS PUT BRIEFLY:

The brethren sing with gusto "I'm a child of a king." I do not—I don't believe it.

Do baptism for and baptism because of remission differ? Then those who can distinguish between things that differ can distinguish between these. The Baptists can.

Those who contend for the truth have an easier job than those who contend against it; besides, their friends are of the most desirable sort, their friends being the friends of Jesus also.

The truth known, believed, loved and obeyed saves. "No lie is of the truth."

If the work done in the Sunday school is a good work, then we do not need the Sunday school, for the scriptures thoroughly furnish unto every good work.

Can a Sunday school be run in the name of Jesus?

It is an unfortunate thing, I fear, that broad-minded people have broadened the narrow way that leads to life.

Can Jesus remain on the throne in heaven till death is destroyed, and at the same time come here and take another throne a thousand years before the resurrection in which death will be destroyed?

Those who take unbecoming liberty with God's word should be careful not to form that other ugly habit of taking everything they can get their hands on.

The one who has highly exalted himself when humbled must find it humiliating. J. R. JONES.

## DIVISIONS IN THE CHURCH.

In a recent issue of the Firm Foundation appeared an article by Tice Elkins, of Nacoma, Texas, on the divisions of the church. In the article he is made to inquire, "How long, O Lord, how long will such conditions continue to exist?" Through the columns of The Apostolic Way I want to commend the article, also answering the question.

(1) Divisions in the church will continue to exist so long as malice and hatred prevail among the members.

The greater part of my work for several years has been in places where the conditions were deplorable as the result of divisions. In every instance, almost, I have found that the division was not due in the main to such questions as Brother Elkins named, but to the malice and hatred that existed among one another. Now, if

there are those who doubt this, look about you and note the division in your congregation. Trace the matter to the very bottom, and then let me know your conclusions. You will find that the trouble in the main lies at the door of your own heart. You will find that "So and So" simply doesn't like "So and So." Brethren and sisters simply don't love each other as they should. This fact is apparent everywhere, and the very secret of so much confusion and division.

(2) Divisions in the church will continue to exist so long as "foolish and unlearned questions" are agitated by the members. The apostle Paul divinely instructs Christians to avoid "foolish and unlearned questions," because these are questions that engender or generate strife. Some of the questions named by Brother Elkins are foolish and unlearned. They are questions that the Scriptures do not furnish us unto. We are not to contend for our position on these questions, because, being foolish and unlearned, we cannot prove our position by the Bible. Let us hold, then, the position that we take on such questions as private property, and not seek to impose such upon the church as being the way to the exclusion of some other way. If to sacrifice our position on such questions then will cause peace and harmony, this is the only sensible and scriptural thing to do. The great principles of self-denial and sacrifice are products of a converted life. Unless Christians are willing to undergo the pain of self-denial and will sacrifice for the sake of peace and harmony, I doubt seriously their conversion.

(3) Divisions in the church will continue to exist so long as brethren want some things in the church that have not been placed there by divine arrangement. Are you going to say, says one, that there are those in the church of Christ that are not willing to take the Bible as their rule of faith and practice? Exactly so. Herein is where the trouble lies. Hundreds and thousands of Christian men and women want nothing but what is written, and are happy and contented. But there are those who want something besides and seek to impose same upon everyone else; hence divisions are brought about. God pity the man who will introduce and agitate an innovation in the church until strife, confusion and division is the result. Brethren, many of you are older than myself, both spiritually and in years, but listen: It is an utter impossibility for the church to grow and carry into effect the divine principles required of her until present conditions are righted. I now give you my hand, Brother Elkins, and promise to do my best towards agitating peace and harmony among the disciples of Christ until at last we are one in him. J. A. BRADBURY, McCaulley, Texas.

## IALOGUE BETWEEN A LIBERAL AND A LOYAL

Mr. Liberal—Good morning, Bro. Loyal. Had you heard that a big meeting was going on at our church?

Bro. Loyal—It seems to me, Mr. Liberal, that I have. Who is the preacher conducting the revival?

Mr. L.—The Rev. Broad-Gauge, from C—. And I can tell you, we are having a great meeting. All the denominations of the town have united their forces with us for the upbuilding of the cause of Christianity in our midst.

Bro. L.—So he calls himself "Reverend?"

Mr. L.—Yes. Why?

Bro. L.—And you call him "Reverend?"

Mr. L.—I can see no harm in that. It is only an expression of ministerial courtesy and custom. All the ministers in the city are referred to by that title.

Bro. L.—How many times does the word "reverend" occur in the Bible?

Mr. L.—Really, I don't know.

Bro. L.—Only once, in the 111th Psalm, 9th verse, and there refers to God, "Holy and reverend in his name." If we speak as the oracles of God (1 Pet. 4:11), as we are commanded by the apostle Peter, we will not apply a scriptural term to any one or thing but the scriptural person or thing to which God has applied it.

Mr. L.—I think you are a technical reasoner.

Bro. L.—We can afford to be careful when it comes to divine things. And why do you say "at our church?"

Mr. L.—Of course, you know that I refer to the "Christian Church"—the building where we meet and worship.

Bro. L.—Has the Bible ever authorized the use of the word "church" in such a sense? The word *ekklesia* refers to a company of disciples at any given place, met together, in the service of God; or to the general assembly of all the saints throughout the world. Paul addresses First Corinthians to "the church of God which is at Corinth" (1 Cor. 1:2) and, in Heb. 12:23, speaks of "the general assembly and church of the first-born."

Mr. L.—I did not realize when we met that you would give me a lesson in philology. Now I do really believe you are right about the original meaning of the word. Supposing we admit all that, and that I mean "our congregation," will you agree with me now?

Bro. L.—No, not yet. Your usage is still improper because you use the personal pronoun in the possessive case as applied to a congregation of Christ.

Mr. L.—Of course, we claim to be a congregation of Christ. But why do you so seriously object to my saying "our church?"

Bro. L.—Because, as far as we can learn from the Bible, only one individual ever used the possessive personal pronoun in referring to the church, and that individual was our Lord Jesus Christ. Neither Peter nor Paul ever said "my church," although they were inspired apostles and had oversight of the congregations while they lived. Jesus said, in Matt. 16:18,

"Upon this rock I will build my church, and the gates of hell shall not prevail against it." The expression "our church" does not occur anywhere from Genesis to Revelation.

Mr. L.—But doesn't the church belong to the people who are members of it? Should a majority of the people not have the "say" in how things are to be conducted? You know that this war is to make the world safe for democracy. We should have democracy in the church as well as in the state.

Bro. L.—Not in the true church of Christ.

Mr. L.—Really, you surprise me. Do you mean to say that your church is the only one that is right?

Bro. L.—I haven't any church. You are still using the personal, possessive pronoun "my, yours and our," I see. These usages are a strange speech, as harmful to the cause of true christianity as the "speech of Ashdod" (Neh. 13:24) was to the ancient worship of God.

Mr. L.—It is not a good thing to be without a church home. You ought to join some church. If you want to make a profession of religion, just come down to our meeting and Rev. Broad-Gauge will see that your card is turned over to the church of your choice, and the preacher will hunt you up.

Bro. L.—I do belong to the church; but I didn't join the church?

Mr. L.—How is that?

Bro. L.—Why, in Acts 2:47, Luke says: "The Lord added to the church daily such as should be saved." Now, I obeyed what the New Testament states is necessary for an alien sinner to do to become a Christian. That saved me. Then the Lord added or joined me to the church. I did not join. I was joined; for Paul says in 1 Cor. 12:18: "Now hath God set the members every one of them in the body, as it hath pleased him."

Mr. L.—But don't you meet anywhere on Sunday?

Bro. L.—Oh, yes! "The disciples met on the first day of the week to break bread," according to the 7th verse of the 20th chapter of Acts. There are others "of like precious faith" and like persuasion who meet together at a chapel known as "Mt. Pleasant," just two miles west of town. I meet with them every Lord's day to read the word of God, lay by in store for the help of poor saints, break the loaf and drink the cup in memory of our Lord's death and sufferings, and to pray. This was what the first church of disciples at Jerusalem did, as recorded in the 42nd verse of the 2nd chapter of Acts.

Mr. L.—Well, I am glad to know that you belong to some church. This is the way the "Christian Church" to which I belong does every Sunday. Still I don't think it is absolutely necessary to a man's salvation to take communion every Sunday. There are lots of good Christians in all churches who are on the way to heaven.

Bro. L.—"In all churches!" Why, Mr. Liberal, there is only one church. The 4th verse of the 4th chapter of Ephesians states positively "one body," and in Col. 1:18 Christ is the "head of the body, the

church; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence." So, as Christ is the head of the church, he is its king; and the government is not a democracy, but an absolute monarchy. None of the subjects have anything to say, by right, when it comes to the laws of the kingdom. You surely do not believe that it will be regarded lightly by the Lord for us to obey or not obey his commandments?

Mr. L.—Of course not, but then we all see things differently. You know that even smart men disagree when it comes to the meaning of the scriptures.

Bro. L.—But the word of God says concerning itself: "The commandment of the Lord is pure, enlightening the eyes." (Ps. 19:8.) If the Lord had agreed with you, would he have commanded the saints at Corinth, through brother Paul, that ye all speak the same thing (1 Cor. 1:10), "and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment"?

Mr. L.—I see right now that you are a Campbellite of the old school, sometimes called anti's. Our preacher told us to beware of the anti's. You are too old-fashioned for this modern age in which we are living.

Bro. L.—In this you are again mistaken. I am not a Campbellite. For a while Mr. Alexander Campbell preached the whole truth, but when he finally endorsed instrumental music in the worship and missionary societies—the very things he had before opposed—the loyal churches would not follow him, although he was a smart man. So was John Wesley a smart man. But you folks of the "Christian Church" did follow Campbell and could rightly be called "Campbellites."

Mr. L.—I see you are even opposed to instrumental music. Just to hear our new orchestra play and our choir sing would be enough to convince you. Is there anything that the most of the people believe and practice that you do agree with?

Bro. L.—I guess not. The Bible says, "Let God be true, but every man a liar." (Rom. 3:4.)

Mr. L.—You are entirely too narrow. However, come out to meeting and see how you like the new preacher.

Bro. L.—All right. I will try to get out to "your church" once; but if your new preacher does not preach the Book, be sure that I will not endorse his preaching.

Mr. L.—Well, good-bye until some future time.

Bro. L.—Good-bye, Mr. Liberal. I must be going.

ROBERT R. HULL.

## AMONG THE BRETHREN.

My wife and three children and myself left our home July 16, 1918; for Texas, reaching the home of wife's parents at Ferris, Texas, July 18. I left Ferris for Ballinger, Texas, the afternoon of the same day and reached Ballinger on the 19th and began a meeting there that night, which continued over two Lord's days and

## TIMOTHY'S LESSON.

Perhaps the hardest thing a preacher finds to do after he has reason to believe that he knows about as much as anybody about the Bible is to take kindly and humbly admonitions and advice from others in regard to the ordering of his conduct. Yet few of us ever saw a preacher that could not profit sometimes by the counsel of others, and we cannot but deplore a failure on his part to do so from want of humility. Paul certainly put Timothy to the test in this respect. Timothy was sufficiently superior that of all the available men he was chosen by Paul to do some important teaching in the large and important congregation at Ephesus. Timothy was young, and could not have failed to be fully sensible of the distinction thus bestowed on him. Yet because of these very things Paul was all the more diligent to counsel him severely, we might say. One of these admonitions given later I wish to notice a little.

"And the Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose themselves" (II Tim. 2:24, 25), are some of the things that Paul felt sure a talented and successful preacher needed to be frequently reminded of. He must never under any circumstances be led into what could properly be called strife; but he must at all times and places and with all individuals be gentle, never otherwise than gentle; he should in meekness (all that meekness means) correct (no more nor less than correct) those who oppose themselves. But these few requirements mean a whole lot when studied. They give the only scriptural reason for a Christian engaging in a debate with another, and the only acceptable way of conducting his part of it, and in the next verse is given the purpose of it. It is needless to remark to the thoughtful observer that few Christian debaters have been as punctual in the observance of these rules as the importance of the issues involved required.

For instance, no servant of the Lord who follows the advice of Paul will go about with a chip on his shoulder trying to force a dispute out of everybody that says or does anything different to his ideas. Neither Jesus nor Paul ever did this; but they did as Timothy was told to do, corrected men when they opposed themselves. A man can do this meekly; but it does not accord with meekness to try to bulldoze and embarrass and intimidate every other teacher in the country, be his teaching never so false. When the other fellow sets himself in opposition to you is the time to correct him. One may preach the gospel with all boldness, and contend earnestly for the faith, and yet not try to pick a dispute with every other different teacher. Paul and Jesus did, and Timothy was told to. The time to defend yourself and doctrine is when they have been opposed and the issue forced by another. The difference between this way and any other way is the difference between divine and human guidance—between right and wrong. And even then it all depends on

the spirit and manner of the defense and correction. If it is not carried on in meekness and gentleness, it is all a failure, and a bad one, though the brethren celebrate "a glorious victory for the truth."

The man who will teach and practice things that he is afraid to defend in fair discussion cannot be right, and is not worthy of the Christian profession; but the truth boldly taught will be sufficient to fulfill the will of God in the matter unless he oppose himself and attack. Our business is to teach the truth in all forbearance, with all patience and kindness to all men (false and true), and when they attack we are to defend (II Tim. 4:16, etc.), but until that time they are amenable to God, and Jesus says, Let them alone (Matt. 15:14). If he didn't worry about who they deceived, why should you?

SAM H. CHAMPIE.

## BELOVED SOULS ARE LOST.

In the September Apostolic Way Brother N. L. Clark has a fine article on "Preaching in the Byways," which I wish every reader, preachers and all, would reread.

I want to say, No! Brother Clark, you have not "overdrawn the picture," and unless the churches wake up on this line a fearful destruction is awaiting them.

Some faithful churches and individuals have promised and are now helping me to preach in places where the cause is weak or where there are no brethren.

As I pencil this I am preaching where "Bible" ignorance is manifest on every hand. A few have been baptized and "turned loose" untaught in the simplest work of a Christian. Hundreds of people that are hearing me never heard the gospel before.

Yes, Brother Clark, I am willing to give my time and my life to teaching the untaught. I will not "Pastorate," and I mean by this that I am not going to give my time to entertaining a lot of "stall-fed" Christians, nor am I going to plan or direct the work of any congregation where I happen to preach. I believe they should plan and direct their work, that they may grow thereby. I content myself with teaching what the Holy Spirit has taught congregations to do and leave it to the elders (or leaders, if no elders) and the members to apply the lessons. I know this will not make as great a present show, but if I know the Lord's plan of running the church, it will be of more lasting benefit, because it is God's way.

It is the nature of all animals to eat the food gathered for them, and if fed enough to satisfy their hunger they will not graze. A Christian who is satisfied by the preacher will not (graze) try to develop himself or herself. If the churches will conduct their own work and have the preachers go to the "nearby places" and preach, as Brother Clark suggests, they will save themselves and many beloved [God loves the world] souls who are now on the road to everlasting and eternal damnation.

Will brethren never learn that there is nothing of consequence to live for but the

that are now being lost because of unbelief and disobedience?

R. F. DUCKWORTH.

Union City, Ga.

## BROTHER DENTON ON THE "MODERN PASTOR."

In a recent issue of the Firm Foundation Bro. J. W. Denton pays his respects to some of the "boys" whom he is pleased to call "modern pastors." He thinks these "boys" are headed for Rome, and is disgusted, ad nauseam, at the weakness of their efforts to produce scriptural authority for their conduct. And he answers their arguments with a "tut, tut." I quote a few of his utterances:

"Now it is in order for some of these modern followers (?) of Paul to find where he hired to the bishops to do the work he ordained them to do." Well, Bro. Denton, can't you find that Scripture? Can't you find where Paul did that very thing? Now just find where Paul ever promised a congregation with bishops to hold them a meeting next August. In the same book, chapter and verse, you will find the "modern pastor" already installed! Just look it up and see. Did Bro. Denton ever promise a congregation to hold a meeting at some future time? Well, then, he certainly knows where the Scripture is that authorizes his conduct, and in the same place he will find authority for the "boy pastor." Just ask Bro. Denton to sight the Scripture, "boys."

"Again find where Paul labored for a congregation, two, four or six years after bishops had been 'ordained' to do the work." Now I am a bit surprised. Bro. Denton is a student of the Bible, and a great debater; and yet he does not know where the Scripture is that authorizes a preacher to "labor for a congregation, two, four or six years, after bishops had been 'ordained' to do the work." Well, if our brother will just "find where Paul labored for a congregation, two, four or six" weeks, in a protracted meeting, "after bishops had been 'ordained' to do the work," why, right in the same place he will find where the "modern pastor" spent "two, four or six years after bishops had been 'ordained' to do the work." Did Bro. Denton ever "labor for a congregation two, four or six" weeks "after bishops had been 'ordained' to do the work?" Well, then he ought to know where the Scripture is, of course. He would not think of "laboring for a congregation," for any length of time, without Scriptural precedent, of course. Then I suggest to the "boys" that they call on Bro. Denton for the Scripture.

"Find apostolic example where they 'hired' to a congregation to do the work God assigned to the bishops." Is it possible that Bro. Denton has read the old Book to no profit? Has he been too deeply engrossed with debating with the "sects" to learn lessons that are right on the surface? Now, Bro. Denton, let me tell you where you will find that "apostolic example." If you are really in earnest about it, just find "apostolic example" where

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## IN THE MASTER'S VINEYARD.

After preaching at two places in Alabama—Jellico and Christian Home, where I found some faithful brethren—I responded to the request of the brethren at Gilliland, Texas, to assist them in a meeting. Here I made my home with Brother Oscar Miller, but visited many other brethren. Bro. H. C. Welch and Bro. J. S. Johnson, two preaching brethren, assisted in this meeting. From here I went to Alamogordo, New Mexico, where I held forth the word of life for about two weeks with the faithful brethren. There were some here who were not satisfied with "that which is written," and they meet in the Methodist house, where they can enjoy their Sunday School and the individual cups. I pointed out the fact with emphasis that such cannot face the world and plead for all to unite on the Bible, because the world would be ready to say, Why do you not follow your own advice? Such is the folly of leaving Bible ground! At Deming I found the brethren anxious to get upon Bible ground—a place, and the only place, where "all can agree."

At Merkel, Texas, I found two good preachers, W. G. Cypert and Price Bankhead, and they assisted much in the meeting here. The brethren are at "outs" here on account of the Sunday School, which some insist upon running, and on account of some being appointed elders who lacked the scriptural qualifications. I was informed that one evangelist who had been there had the "habit" of turning out the elders if they did not suit him and putting in those as elders who would do his will.

I spent a few days with the church at Maudsley very pleasantly and in the home of Brother Trott. There are some here, it seems, who would like to have the Sunday School, but they do not want the job of defending it, and it seems that they cannot find a man to take such a job.

Brethren Ellmore, Freeman, Key, and Brackeen; also some younger brethren, all took an active part in the meeting at Gunter. This is a congregation on which for fidelity to the Bible and the Master's work it is hard to match.

At Lafayette, Texas, I preached a few days but the meeting was closed on ac-

count of influenza, and I came home after an absence of more than three months, leaving much work which I shall take up as soon as conditions improve so I can get out. I was well supported in all my work, and I found much more encouragement for a man who will stand squarely upon the Bible than I really expected. Yes, brethren, there are many who have not bowed the knee to baal.

H. C. HARPER.

## "TRY THE SPIRITS."

Because of the fact that brethren have failed to obey the command of the apostle to "try the spirits, to see whether they are of God," much dissension has been caused among the churches of Christ. The Saviour said, "Beware of them that come to you in sheeps' clothing, but inwardly they are ravening wolves."

A preacher comes along and appears to have on the robe of righteousness; the brethren employ him to preach during a ten days' meeting. After he leaves there is discord among the brethren. Why? Because he has taught publicly or privately things that are not in the word of the Lord.

John tells us to "try the spirits," and tells us how to try them (I John 4:1-6). Not only are those not of God who deny that Jesus came in the flesh, but those who do not hear (take heed) to what the apostles taught are not of God.

The church at Ephesus tried those that said they were apostles and were not and found them liars (Rev. 2:2), and the Lord approved of it.

In II Corinthians 12:12 Paul tells what the signs of an apostle are.

Before a preacher is asked to preach, he should be tried by the word. If he advocates anything that cannot be proven by the word of God, he should be rejected. Paul says, "Prove all things." (I Thess. 5:21.) If you are in doubt, just have him read what he teaches from God's word.

The same test should be put to those not preachers, who come among us, before they are asked to teach or to lead in the worship. If one does not abide in the teaching of Christ, he has neither the Father nor the Son. If we bid such an one Godspeed, we are partakers of his evil. See II John 9, 11. Solomon says, "Fear God, and keep his commandments: for this is the whole duty of man." If we do more than he has commanded, we do too much. If we do less, we do not do enough.

A. J. JERNIGAN.

Elk City, Okla.

## TRADITION VERSUS THE WORD OF GOD.

"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat meat. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? . . . Thus have ye made the commandment of God of none effect by your tradition." (Matt. 23:2-4)

In some respects, the language quoted contains the sharpest rebuke that Jesus ever administered to the scribes and Pharisees. They had a clear case against Christ and his disciples. The disciples had been guilty of what the Jews considered a very great sin, and as Jesus was the teacher of these disciples the Jews appear to have thought that he was to blame for what they considered an open disregard of the traditional customs of their people. At any rate, they appealed to him for an explanation of this conduct on the part of his disciples. Jesus answered by asking them a question which called upon them to show why human tradition should be substituted for the word of God. The result of such substitution, Jesus said, was to destroy the effect of the word of God.

Now, the lesson which Jesus taught these boastful and self-righteous Jews is good for any people who do as they did. What did they do? They simply substituted as a religious ceremony the teachings of their ancestors for the word of God. Were they not religious? Did they not have a zeal for God? Did they not teach the law of God in their synagogues every Sabbath day? To be sure, they did all these things. Their trouble was they were not satisfied with God's laws. They were very inconsistent people in their dealings with reverence to the law of God. They regarded a violation of the Sabbath as a very great sin. Then while professing such loyalty to the word of God they would condemn before God as violators of God's law those who had disregarded only human tradition.

These Jews were, I suppose, a fair average for human beings. In fact, humanity has always been about the same thing wherever found. People in this country today are guilty of doing the very thing in various ways that these Jews were charged with doing. Tradition is something handed down from ancestors to posterity. As a rule its highest claim to the respect of men is that it was given by older persons who were supposed to be wiser. There have been in every civilization, social, political and religious traditions. Of all forms of tradition, however, those that have to do with religion are the most important in their consequences. This is true because God has made the value to the soul of religious observances to depend upon their fidelity to his expressed will. To go beyond the appointments of God in any respect is to walk by human judgment and not by faith. Since without faith it is impossible to please God, whatever we do in a religious way that is not authorized by God is displeasing to him.

Man was never satisfied with divine guidance. From the time of Adam until now it has ever been true. The Bible is replete with examples of men and women who fell into sin and went down to ruin because they were not satisfied to walk simply as God directed. It seems very easy for most men to receive the doctrine that God's word is not sufficient for man's guidance; hence, human wisdom must supply the deficiency. This is generally done

of habit is one of the most potent known to men in determining what course shall be pursued in a given instance. Now, habits formed early in life and based upon the teachings of parents are, as a rule, the most lasting in their influence. How important then that we make proper impressions of Truth upon the minds of the young! But this is not always done. Even in religious observances we teach the child by both precept and example that certain things are proper when we have no higher authority for these things than the customs and practices of our fathers. How often do we hear men allude to their own experiences to justify certain doctrines or practices in religion instead of pointing to what the Lord said about it.

Another effect of traditional teaching is to arouse prejudice in the heart. A person who has long regarded a doctrine as true finds it difficult to get a clear view of the truth of God's word if this truth contradicts the former accepted view. This is not always from dishonesty, but is often the result of prejudice implanted in the heart by tradition. God's truth never hindered any man in an honest effort to teach just what is found in the Bible, neither did it ever prompt a man to contend for anything in religion not specifically authorized by the word of God. All such contentions are prompted by human wisdom.

N. L. CLARK.

#### FOR THE REMISSION OF SINS. (NUMBER TWO.)

The word "eis" occurs in the Greek New Testament something like 1,500 times, and out of that number it has been translated by the word "into" 571 times; by the word "to" 282 times; by the word "unto" 208 times, and by the word "for" 91 times. From this it is easily seen that when the word "for" is taken from "eis," the motion of the word must be forward—not backward. In all cases where the word "for" has the backward motion it comes from some other word than "eis."

The Greek word "heneka" is a word frequently translated by the English "for," and in such cases the motion is backward: "because of." As an example of this, the reader is referred to Matt. 5:10, 11: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of God. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Let us now note that the word "for" occurs twice in the 10th verse and once in the 11th. The first "for" is from the Greek "heneka," meaning, "because of;" the second "for" is from the Greek "hoti," meaning "because." Substituting the meaning in place of the words, we now read: "Blessed are they which are persecuted because of righteousness' sake, because theirs is the kingdom of God. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, because of my sake."

Once more, let us notice Acts 2:38. There is no doubt in my mind that many people

heartily wish this verse and some others had never been written; but, notwithstanding all the assaults and perversions of men, the word of the Lord will stand unshaken.

Why is it that among the numerous translations given us no man, nor body of men, has ever given us "because of" as a rendering of the Greek "eis?" The fact is, no one is willing to thus advertise and bring himself under the ban of the world's scholarship.

Scholars of note well know that in order to make a proper rendering of the Greek "eis" in Acts 2:38 they must use some word that signifies "with a view to," or, in other words, they must use something that expresses a forward motion, such as "into, unto, in order to," etc.

Now, gentle reader, get your New Testament and thoroughly analyze Acts 2:38. In your analysis you will find that, in answer to the question "Men and brethren, what shall we do?" two things are specified with but one "for" to express their purpose. If the word "for" means "because of" in this connection, it proves that repentance and baptism are both "because of" the remission of sins.

In conclusion, gentle reader, remember that in your analysis not only your honesty and scholarship is at stake, but also your eternal salvation. C. C. HAGGARD, Dawson, Mo.

Brother, can't you send us a nice list of subscribers? Just show a few of your friends the paper, stating to them that it earnestly pleads for a return to the "old paths" and the work is done. We assure you that any assistance you may be able to render will be greatly appreciated.

#### "SPOTS ON THE SUN."

I am glad to pass on to our readers the following editorial which may be found in the The Pacific Christian of Sept. 20, 1918. That Brother Love is keeping his promise to "swat" every innovation coming his way, is quite manifest from recent issues of The Pacific Christian; and we say, Let the good work go on, brother.

"[On April 8, 1918, I was shocked and grieved by a message announcing the death of Mrs. South, wife of Elder J. K. P. South at Frankfort, Ky. Mrs. South was a life-long friend and former parishioner of mine, and I was called to conduct the funeral services in her memory.]"—M. C. Kurfrees, in the Gospel Advocate of May 16, 1918.

Let the reader notice that Brother Kurfrees calls Sister South a "former parishioner" of his. The dictionary says a parishioner is "One who belongs to a parish; a member of a pastor's congregation." Now what I want to know is, did Brother Kurfrees use the word parishioner in its commonly accepted sense? If so, he is a pastor and has acknowledged it.

He has really been what all the sects, including the Christian church, would call a pastor for the last twenty years or more. But it is usually claimed that he is "the evangelist" of the church. However, he practically admits that he is a pastor.

Now, what is a pastor? The word occurs only once in the English translation of the New Testament. "And the man"

some to apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." (Eph. 4:11.) The Greek word here rendered pastors is "poimeen." It occurs eighteen times in the New Testament. Seventeen times it is translated shepherd, two of which refers to Christ as the Chief Shepherd, and one time it is translated pastors.

This is no new thought as it has been known and preached by our brethren since I can remember, and as far back as I have read. As a people we have been unanimous that pastors are the same as elders. Elders are always mentioned in the plural, and no church was ever served by one elder in the New Testament times. This is just as true of pastors. There is no such thing in the New Testament as a one-man eldership or a one-man pastorate.

The Gospel Advocate used to oppose the pastor system, but little by little the editors now seem to be giving way to error. This reminds me that "eternal vigilance is the price of a pure church." The tricks of Satan are so subtle that we must ever be on our guard lest we be led away by the deceitfulness of sin. Thousands of people have been in the past almost ready to swear by the Gospel Advocate, and I have been one of them, but now I am beginning to believe there are "spots on the sun." When the chief editors endorse voting on religious things, individual cups in worship, and the pastor system, the situation becomes alarming. I am prompted to ask what will be the next step on the downward road.

The church needs to be reminded of one thing just here, and that is that the pastor system was the first innovation of the early church and out of it grew the Catholic church. The pope himself is nothing but a pastor gone to seed. Are we going to learn any thing from the past history of the church or are we going on making the same mistakes with the same awful results? Let us be warned before it is too late. There is nothing that will kill a church sooner than a pastor, and nothing will open the way for more innovations.

#### Remarks.

"Spots," I should say, brother; and now candidly have not these "spots" been spreading in the last twenty-five years about as fast as any "spots" that developed into the Papacy? Yes, sir; and we are tied hand and foot before we wake up! "But having itching ears, they shall heap to themselves teachers after their own lusts; and they shall turn away their ears from the truth, and shall be turned unto fables." (II Tim. 4:3, 4.)

Look at Texas to-day, and see the scramble for the "pastorates"! Tennessee led by almost half a century! The Christian (?) Church led on and took the "dry rot"; and we today are beating the same corrupt path. The city churches are the first to go to the dogs—it has been thus from the beginning; diseases generally spread most rapidly there, it seems. On to St. Louis! On to Rome! On to Hell! All in "the ditch"—"the blind" and the leaders of the blind, says Jesus. Wake up, brother!

H. C. HARPER.

"Pro and Con" is a thirty-two page tract on the Sunday School question, by Prof. N. L. Clark and Dr. G. A. Trott. No better tract to be had on this subject. Order from The Apostolic Way, Union City, Georgia. Ten cents per copy, seventy-five cents per

### Brother Denton on the "Modern Pastor." (Continued from page three.)

they" ever made an engagement to "labor for a congregation two, four or six" weeks in a "protracted effort," doing the "work God assigned to the bishops" for "two, four or six" weeks. In the same scripture you will find "apostolic example" for the "modern pastor" and his work. Just look it up, Bro. Denton, and be convinced. Why call on the "boys" to furnish the Scripture that is so familiar to you?

May I suggest to Bro. Denton, and to all the other brethren who are so hot after the "boys" these days, that, if they want these "boys" to follow "apostolic example," let them be consistent enough to lead the way. It might be easier to lead the "boys" than it is to drive them, especially when the "driver" is headed in the other direction. The slogan is, "Back to the Bible." Let the old preachers lead the way, and ask the "boys" to follow. This would have the right ring. But, Bro. Denton, where did Paul ever "sign up propositions" to meet a preacher among the "sects" in a "two, four or six" days' debate? Where did any of the apostles ever do such a thing? If you are going to demand scriptural precept and "apostolic example" for every move the "boys" make, then why not live up to that principle yourself? Now, "tut, tut." "Such reasoning!" But just come on with the scripture, Bro. Denton. "Back to the Bible!"

But the financial side of the "job" seems to disturb Bro. Denton a little. In discussing the hypothetical motive that prompts these "boys," he says, "Well—maybe so—seventy-five dollars per month is an inducement." This insinuation is absolutely unjust and very unbecoming an old preacher who should be interested in the welfare of all the young preachers. Why, some of the "boys" who are not "modern pastors" receive that much frequently for a week's meeting. Why not insinuate that they too are out for the money? And some of the older preachers receive even more than that for a week's meeting: "Well—maybe so"—they are out for the money, too! A few years ago a Texas preacher of some notoriety held a meeting of two weeks' duration for a certain congregation in Tennessee, for which that congregation paid that preacher the handsome sum of \$200: \$100 a week! But this preacher was not a "modern pastor"—not a "seventy-five-dollar-per-month" fellow, if you please. No, he was just a scriptural evangelist, just a plain Gospel preacher, following "apostolic example"! That's all he was. So he just held a two weeks' meeting—like all the apostles did! But had he remained on the "job" fifty-two weeks, doing the very same kind of work, and receiving seventy-five dollars per month, instead of one hundred dollars per week, then, by all the rules of the prince of logic, he would have been a full-fledged "modern pastor," with all the paraphernalia of Rome! Oh, "tut, tut," "double tut," ad nauseam!

But this preacher, during this two weeks' meeting, did the very thing Bro. Denton says these "modern pastors" are doing: taught the church ("Well—maybe so"—he went to school to the bishops of this congregation, for which they paid him \$100 per week.) It is perfectly safe to say that three-fourths of his evening audiences were church members, members of the Church of Christ. And at the day services perhaps nine-tenths were members. They lived, Jesus said in Matt. 16:18.

And among these members, right on the front seat, were the bishops, all being taught by this, shall we say "modern pastor"? Oh, no; "maybe so" he would feel disgraced ad nauseam at the suggestion. You see he taught the church only two weeks! That's all! He did the "work God assigned the bishops" for only two weeks, just like the apostles did! He must "do the work God assigned the bishops" for fifty-two weeks in order to become a "modern pastor." Well, he just left fifty weeks too soon to be dubbed a "modern pastor." Of course, he might have stayed on the "job" four weeks, or six weeks, possibly ten or twenty weeks, without crossing the "dead line." But he better not keep it up for fifty-two weeks, at the same place, and receive "seventy-five dollars a month." If he does he is a "modern pastor" sure, and is "making merchandise of the Gospel." He should then be "marked" as unsound in the faith, and "avoided." Yea, "Back to the Bible!"

If all the preachers were just like me, We'd make some change in things, you see,

And preach the Gospel far and near—  
But never remain on the "job" a year

We'd cite the scripture for all we do,  
For teaching the church a week or two;  
But one or two weeks is sufficiently ample—

If we just had that "apostolic example"!

It's an awful sin to stay a whole year  
And preach the Gospel where all can hear;  
So we'd travel just a little faster,  
And never, never, be a "modern pastor"!

We'd follow the example of Bro. Paul,  
And preach the Gospel to one and all;  
Preach a few sermons just for a sample,  
If we could find that scriptural "example"!

But anyway, a change there'd be,  
If all the preachers were just like me;  
We'd travel over the country faster—  
And never be dubbed a "modern pastor."  
—G. Dallas Smith, in Christian Leader,  
Feb. 27, 1917.

#### REPLY.

Brother Smith handed me the above article for which I am thankful. He was elated at my suggestion to have it published in The Apostolic Way, evidently thinking it would silence and annihilate the "modern pastor" opposers. Brother Smith is correct in pointing out their inconsistencies. If it is scriptural to hold meetings for a congregation with an eldership, it's equally scriptural to continue that meeting indefinitely, resulting in the modern pastor system. But the scripture cannot be found authorizing either. Where there are congregations having an eldership that congregation sounds out the gospel—not in. Where congregations employ a modern pastor, or some one to hold them a meeting, it is conclusive evidence they have no eldership. Where such condition obtains, they should have a Titus to be with them, setting in order the things that are wanting and ordain elders, (those meeting qualifications); then Titus must go elsewhere.

I am surprised and amused, that Brother Smith, acknowledging that he has a master mind (see F. F., Oct. 8, 1918), was unable to see that his article, instead of annihilating the modern pastor opposers, annihilates himself. Proof. He says, "If Brother Denton will find where Paul ever 1:18, Christ is the head of the body, he

promised a congregation with bishops to hold them a meeting next August; in the same book, chapter and verse you will find the "modern pastor" already installed."

The language clearly shows, and Brother Smith knows, that it cannot be found. Brother Smith substantially reasons like this: The modern pastor system which I practice is wrong, but likewise is your protracted meeting wrong. He is trying to reap what justification possible for his practices, through the opposers' inconsistency. That position would satisfy a weak minded individual, but certainly not one who really has a master mind. If you call one a false teacher, would it satisfy a strong and righteous man by showing the accuser also a false teacher? No; the righteous man would feel under obligation to even the unrighteous for showing him his error, and would not cry, "Get the beam out of your own eye."

The Lord could use that expression; he had no beams or motes; but we frail mortals have both, hence we are estopped from using it. In the language of Brother W. F. Lemmons, "A false teacher is the meanest man on earth." Brother Smith or myself is a false teacher, one of us "is the meanest man on earth." I know the Lord will decide, but Brother Smith's self-condemning language should suffice on this point. He admits the scripture cannot be found. God have mercy on the man, who justifies himself by the errors of others. After allowing my use of his article, I informed him, that it destroyed him. He replied he did not mean what I extracted from it. Maybe not, but let the reader determine if he was not trying to justify himself by Brother Denton's inconsistency. What else could he have meant?

If all the preachers were just like me,  
We'd be justified, by another's inconsistency.

And hunt for a job far and near,  
But nurture it, through many a year.

We'd not cite the scripture for all we do,  
For with another's inconsistency, we'd pull thru.

But our present position is quite ample—  
If only we had an apostolic example.

We'd know the collection, is for the poor  
Saints.

But if we do not get it, somebody faints,  
We'd teach, Care not for gold or riches—  
But we'd put the poor Saints' money in our breeches.

We'd impress on the world be loving and  
kind.

But assure them, ours is a master mind.  
We'd soothe them, and have them kept still

By instituting, a modern pastor's Bible  
Drill.

GEO. W. PHILLIPS.

Cleburne, Texas.

If you will send us three new subscribers  
we will send you the paper a year free. All  
can help much in that way if they will.

**"GOD LOVETH A CHEERFUL GIVER," II Cor. 9:7.**

There has never been a doubt in my mind on the above. I believe that with all my heart, and if I know my self, I have never violated that passage. I give cheerfully and freely. In Acts 20:35 the Spirit says: "Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." We see from the above that God expects his children to give, and we, in turn, feel sure he loves and blesses us when we give.

But the question is, How much must I give in order to satisfy my Lord? Under the old covenant God required his children to give a certain amount and that was a tenth of all their earnings. If he set the amount under the old that each of his children were to give we would naturally expect him to set the amount that each of us are to give under the new covenant, and he has. The amount is "as God has prospered" us. I Cor. 16:2.

Do I give as I have been prospered? Do you give as you have been prospered?

If Brother A makes \$100 per month, how much has he been prospered? We leave this for him to decide. Suppose he decides he has been prospered 25 cents or 50 cents, which a good many do, has any one a right to call his decision into question? Not if he is to decide for himself. Well, suppose Brother B works at the same trade and makes \$100 per month also, and he decides that God wants him to give a tenth of his \$100, which would be \$10. Yes, that is all right, too, for he is to decide for himself. Suppose Brother A has a wife and one child to support and it takes \$50 each month for him to live. God says: "Brother A, give as you have been prospered." Well, Brother B, how many have you to support? I have my wife, three daughters and four sons, eight in all. How much does it take for you to live each month, on an average? About \$85. God says: "Brother B, you must give as you have been prospered."

How much has Brother A been "prospered"? How much has Brother B been "prospered"?

Suppose Brother B falls to the lot of caring for a widow, that the church be not burdened (I Tim. 5:16) and he is compelled to spend his \$100 for living expenses, how much has he been prospered?

It looks to me like Brother B

the widow to support, and nothing after he took her. Brother A was prospered \$50 and it all belongs to the Lord and should be contributed.

"For if there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not," II Cor. 8:12.

How much did Brother A have and how much did Brother B have? Now let us read the 13th verse and look at Brother A and Brother B: "For I mean not that other men be eased and eye burdened, but by an equality." When shall this come to pass, that we can be equal? When we give as we have been prospered. That is all above our daily living. Are we willing?

J. A. DENNIS,  
Union City, Ga.

FROM ALBANY, TEXAS.

I have been preaching only a short time. I am assisting in the work at Gilliland and Martin, Texas. The brethren at both these places are satisfied with a "Thus saith the Lord." They believe the apostle Paul meant what he said in First Timothy 3:16, 17; also that John in Rev. 22:18, 19, spoke as he was guided by the Holy Spirit.

Let us stay with the Truth, brethren, regardless of what it may cost. It will render us very unpopular and we will make enemies by so doing; but we are promised a right to the tree of life. And Paul says, "I reckon the sufferings of this present world are not worthy to be compared with the glory that shall be revealed in us." We should always be ready to follow Jesus through evil as well as good report. He was always content with that which is written, and condemned everything contrary to it. He said, "In vain do ye worship me, teaching for doctrines the commandments of men."

The question is not whether a doctrine is beautiful, but whether it is true.

H. C. WELCH,  
FROM MANGUM, OKLAHOMA.

The Union Hill meeting near Mangum, Oklahoma, has come and gone. This is a destitute field, and prejudice ran very high. It was at one time a Holy Spirit stronghold, but they have died down. The attendance was somewhat slim at the beginning of the meetings, partly on account of unfavorable weather.

the meeting closed with a full house after continuing over two Lord's days. Bro. Clarence Teurman did the preaching, and those who heard him know it was done well. The first night he preached on "How to Study the Bible," which was very ably handled. The next two nights his subject was, "Walking with God." He showed that to walk with God we had to walk as God directs. This is a subject that the Sunday school brethren can't handle and bring in the Sunday school, letting them be the judges; for they say we have no authority for it. Therefore it is "not of faith," and Paul says: "Whosoever is not of faith is sin." It is not of God; for Paul says faith comes by hearing the word of God. And John says "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." Pretty plain language; is it not? B. F. WETSEL.

**ANNOUNCEMENT.**

To the Readers of the "Way": The "Dialogue Between a Liberal and a Loyal" may be procured of me in any quantities for free distribution at three for 5 cents, 18 cents a dozen, mailed. Just the thing to put into the hands of your digressive friend. By sending for a number of copies of "Marriage Adrift on Modern Seas" you will receive full value, and also assist us in issuing others. We have a full exposure of the digressive "societies" and "conventionism" that gives their whole system a knock-out blow; but can not issue it for lack of funds. I will appreciate receiving any financial aid toward this work and toward spreading the gospel in this new field where only the digressives have so far gone. "Marriage Adrift," 25 cents per copy. Order four and help us. Address: ROBERT R. HULL, Bristow, Nebr.

**A TESTIMONIAL.**

This clipping was sent in to us for publication: Mountainair, N. M., July 3, 1918. We the undersigned citizens of Cedar Grove, have just finished a sixteen days' singing school at our school house, which was taught by Prof. Curtis Taylor, of Artesia, N. M. We are all thoroughly satisfied with the results of the school, and can recommend Prof. Taylor for his efficiency in being fully qualified to do justice to his profession in any community. We can also

**CULLINGS AND COMMENTS**

"Peter asks a question which calls our attention to these words. Let us notice the question propounded by the apostle: 'What shall be the end of them that obey not the gospel of God?'"

People now hire preachers to say that there will be no end of the wicked, but some have found that these preachers are in error. Present Truth Messenger (Adventist).

We challenge our Advent neighbor to point out a single preacher who teaches "that there will be no end of the wicked." If he could see to the end of his nose, he could see that there will be an "end," not only of the wicked, but of the righteous also. (Ps: 37:37.)

Again: "It seems to me that the only answer that could be given to Peter's question by those who hold to the dogma of eternal suffering existence for those who obey not the gospel should be that there will be no end, but, when all the inspired writers (unless it be Joseph Smith), when they touch on this subject, bear testimony that there will be an end." (Ibid.)

Certainly all (unless it be some addled Adventists) testify that there will be an end, not only of the wicked, but also of the righteous. For example; Jesus says: "And these shall go away into everlasting punishment (Gr., *kolasis*, 'torment,' 'chastisement,' 'punishment,' Matt. 25:46; I John 4:18; see standard Greek lexicons), but the righteous into life eternal."

This is the "end" of each; but for Adventists to cry "dooms" is not surprising in the least, since some of them are willing to brand the inspired word "spurious" when it does not suit their theory (see The Apostolic Way, Jan., 1918).

.....  
titan gentleman, and has conducted himself as such. He is one of the finest singers and composers of music in the west, and those who are in need of music school can not do better than employ Prof. Taylor to teach the school. He has the latest and best collection of song books in the west. Signed, J. L. Morris, C. C. Coffey, Lee Sellers, Lee Morris, Lester Barry, Della Lea, Ruth Harris, Brunett Bass, Mrs. L. A. Morris, Mrs. C. C. Coffey, Miss Bessie Northcutt, Mabel Sellers, Bertha Northcutt, Mrs. J. O. Coffey, J. P. Farmer, May Boston, Gussie Smart, Bettie Farmer, Mrs. A. B. Farmer, Mrs. V. Rurman.

.....  
"Best wishes for the success of such a loyal paper as The Apostolic Way." —T. H. Milam

## Among the Brethren.

(Continued from page two.)

resulted in one young lady being baptized. Brother J. W. Kelly lives there, and a faithful church with a splendid meeting house on Ninth street is largely due to his untiring efforts. Brethren from Wingate, Shep, Eden and Hatchel visited the meeting.

I began a meeting with the church at Shep, Texas, July 28, which continued over the first Lord's day in August. A good attendance and interest prevailed throughout the meeting, and the brethren expressed themselves as being well pleased with my work. We have a large, faithful church at Shep. Brethren W. F. Thurman, W. A. Schultz, N. L. Clark, W. A. Bentley and others of our able preachers have held meetings there. Brother J. L. Allen, who is a faithful preacher, lives there and is loved and respected for his faithful services as a preacher and leader in the church work.

I was with the church at Wingate, near Shep, in an afternoon service, and enjoyed making the acquaintance of a large membership of faithful worshippers.

The third Lord's day in August I began a meeting at New Hope, near Richland Springs, Texas. This is considered a hard place to get a hearing and brethren say we have never had very good attendance and interest there before. The meeting was held under a brush arbor. We had a fine attendance all the time and the interest and attendance grew until the close. We only have about a dozen members at New Hope, but they are faithful, and I feel sure that under the leadership of Brother A. W. Nawlin a strong church will be built up in that community. Brother Nawlin's whole heart is in the work and he has the confidence of the entire church, as well as the confidence of the world. One man was baptized and one brother restored to the fellowship of the church during the meeting, which continued over two Lord's days. People throughout that community were put to reading their Bibles, and we are sure that seed was sown that will bear fruit. The brethren so insisted that I promised to return next August for three Lord's days, if I can arrange to come; if not, I have promised to send them a man.

I am indebted to Brother Kelly for the arranging of the above meetings for me.

The meeting near Mangum is elsewhere reported by Brother Wetsel. He and his wife and daughter break bread at their home every Lord's day. Later, I may tell our readers why they do not meet with the church at Mangum.

Between the above meetings, I visited the following places: Winters, Blanket, Waco, Cleburne, Parker, Hillsboro, Millsap, Pottsboro, Gunter and Denison, Texas; Elk City, Berlin, Frederick, Achelle and Woodville, Oklahoma. At Winters I spent a night very pleasantly with Dr. T. J. Norman and preached to a small audience who gathered at Brother Norman's home on short notice. I shall ever kindly remember a Lord's day spent with the church which meets in the W. O. W. hall at Cleburne. I want to tell our readers more

about those faithful brethren at another time. I was pleasantly entertained in the homes of Brethren Wallace, Phillips and Horn. I visited Cleburne on two occasions and upon my first visit I went out to Parker with Brother C. B. Glasgow and preached one night for him and secured a nice list of subscribers for our paper. By request I went to Millsap, where Brother N. L. Clark was conducting a meeting, and preached four discourses for him while he was called away on business. I remained over and heard Brother Clark preach two excellent sermons. I was much pleased to meet a large congregation of faithful brethren at Millsap and to be associated with Brother Clark once more.

In passing through Waco, I called upon Brother R. M. Mickle, who is a good friend to the "Way," and enjoyed a half day in his home. Brother Mickle takes great delight in talking about the word of God.

I only spent an hour or so at Hillsboro, and while there met Brother I. L. Baker and two other brethren, whose names I do not now recall. I was with the Munson street church at Denison in two services and in all spent about a week in that section. A Lord's day was spent at Locust near Pottsboro. I lived and labored among the Locust brethren before coming to Georgia and it was a pleasure to me to meet them face to face again and to find them moving along so well in the work of the Lord. Brother B. L. Gardenhire, who lives there, has developed into a splendid preacher. Brother Will T. Taylor of Lark, Oklahoma, walked six miles to meet me and hear me preach at Locust.

I greatly enjoyed a short visit at Gunter. I spent the night with our dear Brother and Sister Ellmore. I was glad to find them both well and so much interested in things of eternal interest. I found the school there running along in its humble, unassuming manner, so characteristic of its past history. By request, I made short talks at the chapel exercise and before Brother Key's Bible class, mainly made up of preachers. Brother Harper had just closed a meeting with the Gunter church, and a number of the brethren told me his lessons to the church were among the best ever delivered there.

A night was spent with Brother Dean and family at Blanket. I knew these good people at Dorchester, Texas, ten years ago and it was a pleasure to be with them again.

About two weeks were spent with my parents near Elk City. I visited my brother and his family at Berlin and was with the church there over Lord's day. I preached once for my old home church at Taylor. One night was spent with my sister and brother-in-law, Mr. and Mrs. T. W. Rucker, who live near Frederick. A Lord's day was pleasantly spent at Woodville, where I held several meetings and established a church some ten years ago. I was much pleased with the progress of the Woodville church under the leadership of Brother M. U. Ayres. In the afternoon, I was with a small church at Dark Corner, near Woodville, in a good meeting. I visited relatives at Achille, spending a night with my cousin and family, L. H. Grimes, who is a leading merchant of the town. I lived there seven

## MISCELLANEOUS NOTES.

For some fifteen or twenty years Bro. H. C. Harper has been engaged in school teaching, but we are glad to announce that he has given up his school work, with its lucrative salary, to devote full time to the preaching of the gospel, and we hope that he may receive the encouragement from the brethren that he so justly deserves. Brother Harper is to begin a meeting at Phillipsburg, Mo., November 9. He is to be there at least two weeks. He writes me that he can give some time to other places before returning home for some work in Florida. Places in need of a preacher would do well to write Brother Harper at Phillipsburg, Mo., at once.

Since returning home from Texas and Oklahoma in July, Brother R. F. Duckworth has been constantly engaged in holding meetings until recently, when he was held up by the influenza epidemic. Brother Duckworth has held meetings at Napoleon, Ala.; Brea and Cave Springs (near Douglasville), Kingston, Atlanta and Rincon, Ga. He is to leave home November 8 to visit several points in south Georgia.

Brother T. H. Milam, Jacksons Gap, Ala., reports a good meeting held at his home by Brother W. L. Shelnett, Wedowee, Ala., Route 2. This was Brother Shelnett's first meeting. Brother Milam writes that they were well pleased with his work. I claim some part in the "making" of Brother Shelnett and know him to be a good man, as well as a splendid preacher. The Lord willing, I am to assist his home church (Napoleon) in a meeting beginning the third Lord's day in November.

Perhaps nothing has ever before brought so much grief to our entire town and surrounding country as has the death of our very able physician and surgeon, Doctor J. T. Wadkins, which occurred October 30. We all feel that we have lost a devoted friend and citizen.

We very much regret having to leave out some important matter this month.

Brethren Duckworth, Harper and myself met with much encouragement for the paper and for the work in this field, on our trip in the West, and it would seem now that we may, with safety, be able to issue oftener before many moons. In the meantime, let friends continue to solicit and send in good lists of subscribers.

was any Achille. The town cite occupies part of our old home. I always enjoy going back there.

Especially desiring to meet Brethren Ashley and Montgomery, I stopped over at Shreveport on my return home, and after preaching three nights the church persuaded me to continue the meetings through the week. I met some fine brethren there and later, I wish to write about the good work Brother Ashley is doing in that field.

Despite the fact that practically all my work was among brethren who made little or no crops of any kind, I was well supported. I also did well for our paper, securing large lists of subscribers at a number of



# THE APOSTOLIC WAY

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

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[FIFTY CENTS THE YEAR

## WHEAT AND CHAFF.

There are at least three classes of Christians who are seeking good upon the Lord's day, those seeking health, those seeking wealth, and those who go visiting at the hour of the public worship, these three, but those who are likely to be the least help to the church are the Sunday visitors. Now, any person who is hungry or needy will find our doors open to him day or night, but those who come ostensibly to make us a visit at the hour of the public worship may make choice of any one of the following: First, go with us to the worship; second, remain until we return; third, go elsewhere.

Let not the sun go down upon your wrath, nor rise on the morrow upon a sin unforgiven.

Three important things for this life are good books—and let the Bible be first—good friends, and a quiet home.

Great prosperity increases friendship, great and continued grief loses our hold upon worldly pleasures, but Christianity unites us both here and hereafter.

Why preach (at) funerals? The dead hear them not; to warn the living? But they know they must die. Most funeral sermons misrepresent the dead, and fail to correct the living.

A. ELLMORE.

Gunter, Texas.

## FAITH, HOPE AND LOVE.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." (I Cor. 13:13). The foregoing presents a cluster of three of the greatest subjects to be found in the word of God. Indeed, the last named of these might well be classed as being the most exalted theme of the Bible.

The Apostle first discusses the duration of miracles, stating that they were to soon fulfill their mission and come to an end;

"Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." But after he has thus expressed himself, he adds in conclusion, "And now abideth faith, hope, charity," or love.

### Faith.

Faith is confidence or trust, and it comes as a result of evidence. "Faith cometh by hearing; and hearing by the

faith it is impossible to please him: for he that someth to God must believe." But there are two kinds of faith; namely, dead faith and active or living faith. If faith has not works, it is dead or inactive, and is therefore worthless. But a faith that is perfected by works avails much. It is by a working or obedient faith that we become the children of God. And every act of the alien sinner in coming to God and obtaining pardon is an act of faith. His repentance, confession and baptism are all acts of faith. Were this not true, then all these steps would be displeasing to God. But not only do we become the children of God by faith, we must also live the Christian life by faith. Hence, we ought to refrain from practicing things of which Jesus is not the author and finisher.

### Hope.

Hope is the desire that is cherished by the Christian for "the glorious appearing of the great God and our savior Jesus Christ," and for a resurrection of the dead; the expectation of obtaining the joys of heaven and eternal life. Hope is brought about by a belief of the Scriptures. For we read, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Rom. 15:4). Hope is an anchor to the human soul that keeps the frail bark from being dashed into pieces against the rocks of sin and unbelief while sailing through the storms of life. Hope inspires us to live consecrated lives, encourages us to keep on our upward course, and finally robs the grave of its gloom. So that when we "walk through the valley of the shadow of death," we shall fear no evil.

But hope like faith will some sweet day be lost in fruition, and the things we have longed for shall be fully realized. But while this is true of faith and hope, it is not so of love.

### Love.

Love or charity is the disposition to think favorable of others, and to do them good. And where there is faith and hope, there is love also; for the three go together. Faith begets hope, and love is a result of both. And he is a happy soul who finds his heart full of the three.

Love feeds the hungered, visits and medicates the sick, clothes the naked, gives shelter to the homeless and destitute, cares for the widow and orphan, extends sympathy to the sorrowful, and sends the gospel to the lost.

The Christian's heart must abound with love. For the heart is the fountain of action, and what is in the heart is reflected out in life and action. And love can not be hid. If one loves God, he will keep his commandments; for this is the love of

to follow the express commands which God has given, and will not try to improve the perfect law of liberty.

We must love God, our brothers and sisters, husbands and wives, and even our enemies. For we can not be true children of God without so doing.

God is love, and his love was manifested in his sending the Son of Glory to this vale of sorrow and sin to die for us while we were yet sinners. It was love that caused Jesus Christ to suffer for three long hours on Calvary's cross in order to redeem poor fallen man. And if we love him who died for us, we will not forsake the assembling of ourselves together for the purpose of breaking bread and sipping the fruit of the vine in remembrance of that sacrifice so lovingly offered.

"See from his head, his hands, his feet,  
Sorrow and love flow mingled down,  
Did e'er such love and sorrow meet?  
Or thorns compose so rich a crown?"

"Were the whole realm of nature mine,  
That were a present for too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."

WM. GUY ASHLEY.

Shreveport, La.

## "FOR CRITICISM, BUT NOT FOR THE SAKE OF CRITICISM."

"For some fifteen years I have held certain positions on the kingdom and church question, that, in some respects differed from all the rest of our preachers that I knew. If the positions are false the preaching is false, and a false teacher is the meanest man on earth. Therefore, I am going to set it down here for criticism by the ablest preachers we have. I shall ask those who are not scholars not to fool with it, but to leave it to the best reasoners and thinkers, as well as scholars. I shall ask any one who attacks the position to do so, not for the sake of controversy, for I am not looking after controversy; not from the standpoint of orthodox position, but wholly for the sake of truth and truth alone."

### "The Kingdom Question."

"1. I show, according to the prophets, and the four gospels, that the kingdom was not established (I don't use the word 'exist'), until Pentecost.

"2. I seal up all the arguments with Mark 9:1, in order to prove that the kingdom and the power came at the same time, simultaneously, and therefore from the same source and place. There is nothing out of the ordinary here, for all preachers make the same argument, and therefore no room for difference.

"3. I show that the word kingdom literally means the rule or government of

### QUERIES ANSWERED.

"Dear Bro. Teurman: Will you please let me know through The Apostolic Way the meaning of I Cor. 8:13? Why I want to know is this: Some of the members of the church of Christ will take tobacco with them to the church, and before they get outside they either take a chew or light their cigarette. They even go so far as to roll the cigarette right near the table with the emblems of our Lord's body on it. Such things as this make a brother to feel offended; for I believe the service should be observed with the greatest respect. It seems to me that tobacco is a defilement of the body and should not be used by any one professing to have put on Christ. (I Cor. 3:17). "If any man defile the temple of God, him shall God destroy." I don't feel like going to worship with the brethren who act this way. I should like for you to let me know if it is against the word of God for my wife and myself to stay at home and worship God in breaking bread and drinking of the cup. I know the Book says not forsaking the assembling of yourselves together, but when we can't assemble without seeing a lot of tobacco being used inside of the building that is for the worship of God, we just do not know what to do. We surely do not want to do anything that would be displeasing to the Lord, so would like to have your advice on this matter. Please publish this, also the answer in the next issue of The Apostolic Way, for a brother who wants to do the right thing.

"A SUBSCRIBER."

In the passage above referred to, Paul teaches that it is no sin to eat meat; but if to eat meat would offend a brother, it should not be eaten. It is too bad that so many professed Christians have formed the filthy and useless habit of using tobacco in various ways. It is even more to be deplored that few are willing to give up the habit, which would be for their own good in every way, as well as to make it pleasant for those who will not use the weed. Even not a few will seek to justify its use, and thus encourage the rising generation in taking up the habit. I do not think this good brother and his wife should cease to meet with the church because of these tobacco users. They should kindly ask such brethren to leave off the habit. But, if they will not do this, they should at least show enough respect and brotherly love to not use tobacco in the presence of those who are offended thereby. Surely they could quit chewing, smoking, "snuffing" and "dipping" long enough for communion service. But will they? Hardly.

CLARENCE TEURMAN.

### JESUS WASHES THE DISCIPLES' FEET

Where did Jesus wash the disciples' feet? Was Judas Iscariot at the Lord's supper? To get this matter well in hand, turn to and read carefully the following chapters: Matt. 26, Mark 14, Luke 22, and John 12 and 13. In order of time we find three distinct suppers; one with Simon the leper at Bethany (Matt. 26:6-13; Mark 14:3-9; John 12:1-8), one, the passover supper (Luke 22:20; Matt. 26:

supper" (I Cor. 11:20-26; Matt. 26:26-30).

Judas Iscariot was at each of these suppers (John 12:4; Matt. 26:14; Mark 14:10; Luke 22:3, 4, as to the first; Matt. 26:20; Mark 14:17-21; Luke 22:14, 15, as to the second; Luke 22:19-21, as to the last supper, where it is plainly shown that Judas was with them during the Lord's supper.

But did not Judas go "out" (John 13:30)? Yes, he went out after the supper in Simon's house in Bethany (John 12:2; John 13:2; John 13:21-30) "two days before the passover" (Matt. 26:2-7), when the disciples thought he was bidden by Jesus to buy what they had "need of against the feast" (John 13:29), to bargain with "the chief priests and elders" (Matt. 26:3-16), "and they covenanted with him for thirty pieces of silver" (Matt. 26:15; Mark 14:3-11). And after he made this bargain, "Then came the days of unleavened bread, when the passover must be killed" (Luke 22:1-7). The disciples now make ready, and Jesus sits down with "the twelve," and eats the passover at the appointed time (Matt. 26:19, 20; Mark 14:16-18; Luke 22:7-18). The Lord's supper immediately followed this, and Judas was yet with them (Luke 22:21). "And when they had sung a hymn, they went out into the Mount of Olives" (Matt. 26:30); and Judas soon fetched his "band" (John 18:1-14; Luke 22:47-54; Mark 14:43-53; Matt. 26:47-57), and Jesus was led away. Judas had been pointed at the supper in Simon's house as "He it is, to whom I shall give a sop (morsel), when I have dipped it." (John 13:26). At the passover supper, he had been pointed out as "He that dipeth his hand with me in the dish" (Matt. 26:23; Mark 14:20).

It was from the supper in Simon's house at Bethany, "two days before the passover" that Judas went to "The chief priests and elders" to covenant with them for the betrayal of Christ (Matt. 26:1-14; John 12:2; John 13:2); and it was from this same supper that Jesus arose "and began to wash the disciples' feet." (John 13:5). And this washing "the saints' feet" (I Tim. 5:10) is a "good work," classed with bringing up children, lodging strangers, etc. (I Tim. 5:10).

The supper at which Jesus washed the disciples' feet came "before the passover" but the supper instituted by Christ came after the passover. (John 13:1; Matt. 26:26). When anyone practices "foot washing" as a church ordinance, he does so without one scintilla of Bible evidence.

H. C. HARPER.

### THE SUPREME ARGUMENT OF THE APOSTASY.

We are living in the days of latitudinarian religion. Strictness of both doctrine and life are condemned as "narrow." Religion has taken a secondary place everywhere in our modern life and is content to reflect the light of human culture rather than the Light of God. "Community salva-

the churches of christendon. *Opportunism* is the theme of the "preacher," the creed of church members. He who still dares to proclaim that New Testament truth is absolute, that it never changes, that the trouble is with the people of this age—"stiffnecked and uncircumcised of heart and ears"—such a man will be marked for destruction. He will be persecuted from city to city, regarded as the offscouring of the earth, condemned to an agonizing struggle for existence, cast out by even his "brethren." The system called Christendom is today organized for one purpose, to obstruct the way to the ears of the people against *only one class of men*—preachers of the true gospel of God's dear Son! For such preachers teach that saints are "strangers and pilgrims" (I Pet. 2:11); that their goal is not here, that the world is doomed to destruction (II Pet. 3:10-13); that God hates every kind of sin and unrighteousness. If men would listen to these preachers, the universal "get-together" movement of human "brotherhood," which is now involving churches, lodges, "uplift" societies, secular institutions of all kinds and even nations (having for its object the strengthening of humanity's hold on this earth-life more than ever before), would come to a stop!

The unregenerate possess large faith in their own attainments of learning and "science," and the moral improvement of humanity is said to depend upon the increase of knowledge among the people. Above all this self-confidence expresses itself in the popular idea of "social evolution," according to which, as humanity becomes more co-ordinate in thought it will approach its goal of perfection. The Christian ideal of salvation out of the world is indignantly rejected, because it is *God-centered*. It exalts the sovereign will of the Lord who has "considered all under sin that all may be saved." We are told that if we strike a moral average among the people we will find much more to commend than to condemn. As long as the reformer commands that those who fall short of the average morality of the community, shall attain thereto, he is received with open arms; for he takes stock of human averages and lauds the glory of man. As those, who fall short of this collective average, conform thereto, the tone of the whole community is considerably raised. Then the social body is ready for its next forward impulse. As the moral average rises higher a higher morality may be preached. But woe betide the preacher of a premature gospel who dares to wait until the body social consents to move as a whole!

"If ye were of the world the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. The world instinctively hates anything which operates autonomously above its own moral average. The only way in which the "better thing than common" can atone to the social conscience for its superior virtue is by putting its

## A SIGNIFICANT FACT.

It is a significant fact that we find the Greek word *Kirotakos* (Lord's) used just twice in the New Testament—I Cor. 11:20, "the Lord's supper," and Rev. 1:10, "the Lord's day."

To refer to "the cup of blessing, which we bless," and "the loaf of bread, which we break" (I Cor. 10:16) as "the Lord's supper" (I Cor. 11:20) is most appropriate when we fully realize that "Every time you eat this bread and drink from the cup, you proclaim the Lord's death—until he returns." (I Cor. 11:26.) To call "the first day of the week when the disciples met together to break bread" (Acts 20:7) "the Lord's day," is full of significance. Jesus arose on the "first day of the week" (Matt. 16:2), abolished death, and hath brought life and immortality to light through the gospel." (II Tim. 1:10.) And after his resurrection special mention is made of the meeting of Jesus with the disciples on the first day of the week. (John 20:19, 26.) And on the first day of the week the apostles were baptized in the Holy Spirit and began the proclamation of repentance and remission of sins in his name. (Matt. 28; Mark 16; Luke 24; Acts 2.) And thereafter, as we have already noted, the church met on the first day of the week. (Acts 20:7; Acts 21:4; Acts 28:13, 14; I Cor. 11:20; I Cor. 14:23; I Cor. 16:2; Heb. 10:25.)

Next we shall see what they did when they met.

H. C. HARPER.

## WHAT IS A FIGHTER?

In some places where I go, I find people (whose wickedness I have exposed) who try to justify themselves by calling me a fighter.

If you ask them, "What is a fighter?" they can give you no better answer than they can to the question, "Why are you disonoring your God?"

There are two forces in the world—God and mammon (Mat. 6:24). These have no agreement but opposition. The Christian must oppose the one and hold to the other.

There is no fellowship between right and wrong (II Cor. 6:15).

Jesus Christ, the Lord of Glory, said he would "fight against them with the sword of his mouth." (Rev. 21:16) Hence, Christ, the meek and lowly Nazarene, was and is a fighter.

The great Apostle Paul said, "I have fought a good fight." (II Tim. 4:7) So, you see, Paul was a "fighter."

A preacher is commanded to "fight the good fight of faith," and told that "for this purpose" he is called. (I Tim. 6:12)

A Christian is a follower of Christ. So we must follow Christ or we are not Christians. Paul was a Christian; hence, to be a Christian we must be like him. Christ was a "fighter," and to be a Christian, we must be a "fighter." The scriptures command preachers to "fight." A preacher that doesn't fight, isn't a preacher.

Hence, a Christian must fight. To obey God a preacher must fight.

The man or woman that finds fault because a preacher fights error, sin and disobedience, would reject Jesus Christ if he were on earth today.

I expect such characters to find fault with my preaching, for I preach what Christ taught and what Paul commanded, and such preaching does not suit Satan or his followers.

We are commanded (Eph. 6:11), as soldiers, to "Put on the whole armour of God, that we may be able to stand against the wiles of the devil," and are also commanded to "Take the sword of the Spirit, which is the word of God" (Eph. 6:17) with which to do our fighting.

If a man preaches something we do not believe, we should investigate; if it is not in harmony with the Word of God, reject it. If we find it is in harmony with divine Truth, we should accept and obey. We can not deceive God by calling the preacher a "fighter."

Yours for the Lord's way.

R. F. DUCKWORTH.

Union City, Ga.

## FITS AND MISFITS:

It seems that the Roman Catholic church contemplates a reinstatement of its political power and a "resumption of diplomatic relations" with the different civil governments. But it is hoped that the civil governments will have something of more importance to do than establishing "diplomatic relations" with the Roman church, or any other church. The history of the Romish church while in its political career is a history of autocracy, cruelty and blood—unexcelled by Prussians or Turks. Let church and state be kept forever separate. Let the governments treat all churches impartially and protect them in their religious tenets so long as they violate no moral code and live in harmony with the laws of a just humanity. No church could wish or seek to establish "diplomatic relations" with the political powers, except for the purpose of some selfish scheme. Watch the religious hierarchy!!

Jesus placed a prohibition upon all autocracy when he said: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. 7:12) If everyone would live according to this rule, there would be no wars.

"The powers that be" are very particular to have the doors of church houses closed against the spread of disease, but I see nothing in the meantime in the way of orders to close the doors of saloons.

"The powers that be" order us to assemble at the church houses in order to pray God for victory over German arms, but when influenza strikes us, the same "powers that be" forbid us to assemble at the church houses in order to work and

If people were as shy of the devil as they are of influenza, there would be a wonderful change among them; and I imagine there would be more real Christians to be found and not so many pretenders. "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." (I Pet. 3:17) And Jesus says, "If any man will come after me let him deny himself, and take up his cross and follow me," but most people prefer to deny Christ, and follow self.

"The brethren sing with gusto, 'I'm a child of a king.' I do not—I don't believe it."—J. R. Jones, in The Apostolic Way of November, 1918.

Of course, Bro. Jones has a perfect right to express his unbelief in this matter, provided he limits this unbelief to his own individual self; but if he means to accuse "the brethren" of not being in accord with what they sing, I must object.

The scriptures, in various places, designate "the brethren" as "children of God." So Bro. Jones should show that God is not a king before he accuses "the brethren" of singing a falsehood. "For God is my King of old, working salvation in the midst of the earth." (Psa. 74:12) Now, if in order for Bro. Jones to show "the brethren" that God, as a king, has been ousted,   
G. C. Haggard  
Dawson, Mo.

WHAT IS THE MATTER WITH BRO. S. H. HALL?

It has been more than a year since I mailed my last letter of correspondence to Bro. S. H. Hall, of Atlanta, Ga., in arrangement for discussing the Sunday School question with him. And since he has not answered that letter, which was mailed to him in October, 1917—above thirteen months ago—I take it that he has dropped the correspondence, and does not mean to debate that question with me. It was in June, 1917, that he challenged me to debate the Sunday School question, and I accepted his challenge. Why does he not stand up to his promise?

The truth is, Bro. S. H. Hall or no other man can defend the Sunday School, with the Sunday School, with the Bible as the standard of authority.

I have tried a number of the very strongest men among them, and they all—every one—have persistently refused to discuss their practice. This is most significant that they are conscious of the weakness and unscripturalness of their position.

If this be a misrepresentation let them straighten it up.

Brethren, I would not hold to a practice that I could not defend by what is "written."

"Every plant, which my heavenly Father hath not planted, shall be rooted up." (Mat. 15:13)

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## CONTEND EARNESTLY.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith, which was once delivered to the saints." (Judge 3.) "Fight the good fight of faith." (I Tim. 6:12.)

These passages and many others in Holy Writ teach the importance, yea, the necessity of the christian's fighting if he would please his Lord. No human being can walk the way of faith, beset as it is with temptations on every hand, without engaging constantly in warfare with the enemy of souls. As physical life is maintained only by constant struggle with the forces of nature around us, so the life that is heavenly in its nature must be maintained by the continual conflicts of the soul with sin. Let any intelligent person consider attentively, even for a short time, the teachings of the Bible and he will be convinced beyond all doubt that to please God his children must fight. Away, then, with the notion that fighting, in itself, is wrong.

In the passage first quoted, christians are exhorted to contend earnestly for the faith once delivered to the saints. The term contend carries with it the idea of strife, of continued effort against something. Paul tells us in Ephes. 6:12 that we wrestle against principalities, powers, the rulers of darkness of this world, against spiritual wickedness in high places. Satan commands all these forces, and through the lust of the flesh, the lust of the eye, and the pride of life, he continually strives to overturn our faith and enlist us to fight for him against the cause of Truth. The term earnestly is used to designate the manner of our contending for the faith. This word means "warmly, zealously, importunately, eagerly, with real desire." (Webster.)

The injunction is, therefore, to strive zealously, contend importunately, fight eagerly. These phrases together cover fairly well the meaning of the exhortation. This injunction is in exact harmony with every other principle of the kingdom of light.

Now, since we are to strive earnestly for the faith once delivered to the saints, it

faith? On this question the Bible is not silent. In Jude 9, we read, "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." The manner of Michael's language is given by Jude in striking contrast with that of the wicked ones mentioned in the same connection. Titus 3:1, 2 contains this language, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men."

The sum of New Testament teaching on this point is contained in the words, "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." (Ephes. 4:15.) Other quotations could be given but these are sufficient to show clearly and unmistakably the teaching of the Bible on the point. Again, it is worthy of note that the weapons of our warfare are spiritual, not carnal. Let any one consider for a moment the makeup of the christian's armor as described in Ephes. 6:12-17 and he can easily see that for both defense and attack it is entirely different in its nature from anything used in carnal warfare.

In the light of these scriptures what becomes of the idea that to contend earnestly for the faith one must indulge in the use of slang, abuse of others, sharp and insulting criticisms, sarcasms, wit, and vituperation? Are not all these in an important sense carnal weapons? Is it true that men are so depraved that the beautiful and pure truths of the Redeemer's gospel must be couched in the language of hate, scorn, malice, and revenge to enable men to receive them? I can not believe it. Yet, men who appear to be honest, loyal christians, at least in so far as the commands of the gospel go, speak and write as though a man's loyalty to truth, courage in the cause of Christ, and power for good depended upon his ability and willingness to say hard, sarcastic and bitter things about those who do not see as he does. The Lord is dependent upon the gospel of Christ to save men from endless woe. That gospel from first to last is a gospel that appeals to men's higher, nobler nature. There is, to be sure, no room in it for compromise with error; no authority for a christian's softening or modifying it to satisfy the wants of a rebellious soul. But to preach the truth without compromise with error is one thing; to couch that truth in the language of Satan's emissaries is quite a different thing. It is only as the gospel, not something else,—the gospel with its message of mercy and love reaches the heart of the sinner and produces faith in the sinless, sorrowing, suffering Son of God, that the work of God is accomplished.

We are sometimes reminded that as a rule men who are called hard in the pulpit, do most good for the cause of Christ. The world, to be sure, is fond of display of some sort. When a preacher finds himself

into the use of slang, abuse, etc. A great many people enjoy such things; hence, it often happens that such things attract great crowds to hear a speaker. But such men as a class are short-lived. They attract attention for awhile but soon fall into some error and quickly lose their former prestige.

Paul said he used great plainness of speech in writing to the church at Corinth. (II Cor. 3:12.) This is evidently the kind of speech we should all use. But read both the letters to the Corinthians, consider how extremely wicked and rebellious those brethren were, and note how lofty, how noble, how free from anything properly called abuse, sarcasm, and venom, his language was.

Many other things could be said on this subject, but I shall say no more at present.

N. L. CLARK.

## SHRAPNEL.

What has become of the old fashioned Christians who, when they differed, said, "Let us get the Book, and see what it says about it?" I wonder.

The love that will not stand rebuke or admonition, will not obtain for us an abundant entrance into the everlasting kingdom, but is a weak and selfish emotion that will cause us to offend the little ones for whom Christ died, rather than to yield our own opinions.

You may deny the truth; refuse to hear it; ignore those who contend for it and go on your way, rejoicing in the idea that you have overcome it; but it is still the truth and will meet you in the judgment.

Jesus gave himself for the church, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing." This being true; is not the time well spent which is devoted to removing the spots and wrinkles which are defacing the house which the Saviour built?

G. A. TROTT.

## THE BURIAL OF MOSES.

"By Nebo's lonely mountain,  
On this side Jordan's wave,  
In a vale in the land of Moab,  
There lies a lonely grave;  
But no man knows that sepulchre,  
And no man saw it e'er,  
For the angels of God upturned the sod,  
And laid the dead man there.

"That was the grandest funeral  
That ever passed on earth;  
But no man heard the tramping,  
Or saw the train go forth;  
Noiselessly as the daylight  
Comes when the night is done,  
And the crimson streak on ocean's cheek  
Grows into the great sun.

"In that deep grave, without a name,  
Whence his uncoffined clay  
Shall break again, oh, wondrous thought!  
Before the judgment day;  
And stand, with glory wrapped around,  
On hills he never trod,  
And speak of the strife that won our life.

**"ALL ONE," BUT DIFFERENT WORK**

"There is neither Jew nor Greek, there is neither bond nor free. There is neither male nor female; for ye are all one in Christ Jesus." (Gal. 5:20.)

Many times have I heard this scripture used as evidence for the sisters speaking in the congregations, or public assembly of the church. But does this verse teach that? No. By reading the few verses preceding this one, we learn that every person of whatever nation or tribe, male or female, that believes, and is baptized, becomes a child of God. It corresponds with Jesus' teaching, as recorded in Mark 16:15, 16. "He that believeth and is baptized shall be saved," whether it be a man or woman, Jew or Greek. "Nothing is said in either of these scriptures as to the work of the different Christians.

The children of a family all become such, the same way—by birth—whether boys or girls, good or bad. But we usually have the boys get the wood, and the girls to wash the dishes. In our families there are some things perhaps we would require every member to do. And there are a few things that we would not allow all the children to do, but just such ones as we see fit. So in God's family. Every child must do something. There are some things that he wants all to do, or not do, as the case may be. And there are some things that he only allows certain ones to do. This is a lesson, it seems, many have not learned.

In olden times God had a "holy people." Those bought with Israel's money or born in his house were his, and God called them his "holy people." But who would dare say that because the whole congregation of Israel was holy, that therefore, what would be right for one would be right for another to do? That was the sin of Korah, Dathan and Abiram. They thought that because all Israel was holy, that just any of them could do work that God had given to special ones. So they tried it. But God caused the earth to open up her mouth and swallow about two hundred and fifty of them. And that is not all. There were fourteen thousand seven hundred more smitten with the plague of the Lord, and died because of the murmuring at God's sentence.

The Holy Spirit says, "These things happened unto them for examples; and they are written for our admonition." Will we be admonished by this? Will we take warning?

Most of the law from Sinai was to all Israel, but God gave the tribe of Levi a work to do that none but Levi dare do. He also divided the tribe of Levi into three parts, Kohath, Gershon, Merari. He gave each of these three parties a separate work. It was not a question of whether all Israel was able to do the different kinds of work, but a question of were they permitted to do so.

The Holy Spirit calls the church, "The Israel of God." God gave this Israel a law from Mt. Zion, the most of which was for all Israel (Christians), but he gave special work for those having special qualifications that none but them dare do. He also makes a law that the "man is the head of the woman" notwithstanding what he says about there being no "male or female," and that "ye are all one in Christ Jesus."

God has also given a law as to who shall speak in the assembly and who shall remain quiet. Neither is it a question of can they (the women) speak (for we all know they can), but are they permitted to do so?

sister can talk in the assembly: It is the old saying, "What proves too much proves nothing." It would prove that any member, male or female, could be a bishop, deacon, preacher, or that a sister could be the head of the man, whether he was her own husband or the other sister's husband. It proves too much.

Now a few words to those who complain at those who insist on God's law being obeyed. You stand, my brother, just where those twenty-four thousand and seven hundred stood before the Lord slew them. Their cry was, "Ye have killed the people of the Lord." I have heard such talk from you. Only you mean that we are killing in a spiritual sense by our insisting on the sisters remaining silent.

Let us give strict obedience to our blessed Lord and Master.—Geo. W. Scott, in The Pacific Christian.

**MISCELLANEOUS NOTES.**

I assisted the church at Napoleon, Alabama, in a week's meeting the latter part of November. Notwithstanding the cold, rainy weather, which continued throughout the week, no services were missed and the attendance and interest were very good. The brethren gave me a good support in money, besides giving me corn, syrup and fruit to the amount of about twenty dollars. They also sent Brother Duckworth a nice contribution to assist him in his work in this field.

I was with the brethren near Kingston, Georgia, beginning Friday night before and continuing over the first Lord's day in December.

In writing up my trip out West in November paper I regret that I overlooked making mention of a night spent very pleasantly with Brother H. C. Pearson and family of Gainesville, Texas. After supper, Dr. T. J. Clark came over and sat with us until bedtime, and the next morning he came by and took me to the railroad station in his car.

We are sending out several hundred personal letters to our friends this month in an effort to double our subscription list in the next few weeks. We hope that all will help us out in this way. According to an ancient custom, at this season of the year may people remember their friends by sending them a present of some kind. Why not enclose a one-dollar bill in an envelope with the names and addresses of two of your friends and have us send them The Apostolic Way for a year?

We very much appreciate the many encouraging letters coming from our friends in different parts of the country and only regret that my duties are so many that I do not have the time to devote more time to correspondence.

My parents, Mr. and Mrs. C. D. Teurman, of Elk City, Oklahoma, recently were officially notified that my brother Charles

and from the best information we now have he left New York about September 17. We also have indirect information that something over two hundred and fifty men died on the ship on which my brother sailed on the way over. They left Camp Dix, New Jersey, just on the eve of the breaking out of the influenza epidemic. My brother was not a member of any church, but was an excellent boy and was always of a pious disposition. He read the Bible while in camp, and lived a clean life. A young man in camp with him wrote his father that my brother was the only boy in camp who read his Bible and lived up to its teaching. He wrote one of his sisters a short while before sailing that he intended to obey the gospel the first opportunity, but we have not learned if he did. He was conscientiously opposed to war. It is hard to give him up this way, but we shall try somehow to bear it. He leaves a father and mother, five brothers and four sisters and many other relatives and friends who deeply mourn their loss.

CLARENCE TEURMAN.

**THE WORK AT DEMING, NEW MEXICO**

Elsewhere in this paper will be found an appeal for the work at Deming, where our faithful brother, S. W. Reubush, lives. It is not our intention to burden The Way with appeals, but I have been on the ground and realize the importance of this work to the cause we all love so much, just now: yes, just now! And I hope that those who can do so will freely give to this deserving cause—and do it now! Had I not already arranged to work in the Southeast, I should have taken up the work at Deming when I was there last summer.

Send donations to S. W. Reubush, Deming, New Mexico.

H. C. HARPER.

This is to certify that Brother D. S. Ligon has been called to this place, and has begun the work earnestly and ably. The brethren are convinced that he is the right man. Seeing, too, that the work is as badly needed here as anywhere in the world, they have decided to keep him indefinitely. To do so they must have some help from abroad. I have been here visiting a son about seven weeks. I know the preacher, and I know the field. I earnestly insist that the brethren who read this at once and in the name of our beloved Lord in love for his blessed cause, assist these good brethren here in holding up the hands of Bro. Ligon while doing the work.

The brethren here are not able to do the work alone. Please, I ask you not to cast this aside, but respond promptly to this, which I know to be a worthy appeal. This field is the more inviting because Camp Cody is located here. The government will continue to keep soldiers in great numbers. This place is near the border, the altitude is high. Because of that, soldiers who are sick and those who have been gassed will also be brought in numbers. This camp has been neglected by

NOTES FROM OKLAHOMA.

I am glad to report that none of the brethren have been lost through the influenza. After being suspended for three Lord's days, we are again meeting.

Bro. Gardenhire will be over and preach some for us soon. We are going to try and arrange to begin a meeting at the Amos school house.

One of our preachers was called to preach some for a country congregation. The first Lord's day he came, and after the usual amount of singing, he got up, opened his "grip" and took therefrom five or six human creeds and spread them out on the table before him and began to "cut, slash and slay" the sects. Mind you, this performance was at the 11 o'clock service. I held a meeting of nearly three weeks for that congregation and one of the elders was talking with me about moving there so that they could have more preaching in that county. Whereupon I asked why the brethren did not get Brother \_\_\_\_\_ The elder said: "Why, he can't preach a lick in the road." That preacher has not learned to tell the world what the Apostles said about salvation. He has not learned that the plain presentation of the truth is the best exposition of error.

Last year, during the fall months, I had not heard a good sermon for some time, and hearing that a brother would preach at \_\_\_\_\_ on a certain Lord's day, I decided to go, thinking I would receive and enjoy a feast of good things. But I was sadly disappointed. The brother lectured on the subject of "Adversity," with which I was very familiar. If there ever was a preacher acquainted with adversity, I am he. This lecture was at the 11 o'clock service.

Several years ago a preacher said to me: "Brother Taylor, the Lord willing, I will pay you this fall." It seems that the Lord has not been "willing," at least said preacher has never done what he said he would do. It is very easy to say "The Lord willing," I will do so and so, but living a Christian life requires deeds as well as words.

Many Christians seem to think that when they have met on the Lord's day and communed they have done all that is required of them. The truth is to the in-

and this necessitates a teacher or preacher, and he and his family must be fed and clothed while he preaches the Word. All this requires money.

Where brethren have no money many of them can help by giving corn, meat, molasses and flour, thus supplying the needs of the preacher and family. W. T. TAYLOR. Lark, Okla.

FROM DEMING, NEW MEXICO.

Since closing out the meeting at Springfield, Arkansas, on account of the "flu," I have done but little so far as preaching is concerned. It has been trying on us in every way. Having been called to Deming, New Mexico, I started on my way and came first to Iowa Park, Texas, thinking I would stop over and lecture two or three nights, but the "flu" had not let go, so I went from there to Munday, where our good Brother Trott lives, but because of the influenza and other conditions, I did not try to do any work there. I preached for the brethren at Stanford first Sunday in November, then Monday and Tuesday nights I lectured at Lyeders, where I have a daughter teaching school.

I am now at Deming, New Mexico, brethren, where Camp Cody is located, and I have never seen a greater field for work than this; but Bro. Harper knows this, as he was here not long since. D. S. LIGON. Deming, New Mexico.

FROM MERKEL, TEXAS.

I see the red hand on my Apostolic Way. You will find inclosed my renewal. I don't want to miss a copy. I think it is the only paper now that is speaking out on the apostasy of these last days. Wife and I have begun breaking bread in our own home, trying as best we can to live right under the present conditions. Pray for us. It grieves us to have to see some of our own blood following after the apostasy. But Christ said except we forsake all for him we can not be his disciples. Several families are idle because they can not indorse the present condition of the church here. T. R. BANKHEAD.

A CHURCH AT WORK.

Berlin, Okla., Oct. 10, 1918. Dear Brother Duckworth: Your kind letter received, and

Enclosed find check for \$10.00. Hope this will relieve you somewhat.

All are well among the brethren. Some cases of the "flu" here, but the brethren have escaped. Some talk of stopping our assembly but we have not stopped, nor do we fear to go in and help those that are afflicted. The Odd Fellows tried all over the State to get nurses for their afflicted, and failed. Sister McVickers and others administered to their wants. They offered money and we told them no, that only love for mankind through Christ would cause us to take chance on life.

Just had ground-soaking rain and some snow, but did not freeze. Pray for us.

Your brother in Christ, N. R. WINTERS.

The above letter is too good to leave to private files. Brother Winters did not write it for publication, but the facts are worth telling. This congregation hasn't a Sunday School or a preacher-pastor.

We appreciate what the Berlin congregation is doing for this field; but most, we appreciate the fact that whatever they do they do the Lord's Way, without human additions to the divine plan.

R. F. DUCKWORTH.

FROM PHILLIPSBURG, MO.

Bro. H. C. Harper, of Sneads, Fla., began a meeting here November 9, and continued until November 24. We had a good meeting and, of course, some very able preaching. We were highly pleased with Bro. Harper's sermons while here.

While there were no additions during this meeting, yet I believe much and lasting good for the cause was accomplished. Bro. Harper contends for a "Thus saith the Lord" for all we teach and practice. And I say, God give us men who have the courage to declare unto the people the whole counsel of the Lord. Yours in the Lord, HORNE, L. KING.

FROM BALLINGER, TEXAS.

My Dear Brethren: I have rented a farm five miles south of Ballinger and will try to make a crop next year. I think it will improve my health and help my financial condition; if I can make a crop, so I can do better work in the vineyard of the Lord. I regret very much to have to quit my evangelistic work, but my health has been so bad for the past few years that I feel I have been a burden to my faithful brethren. God bless them; it is more blessed to give than to receive, and that is what I desire

FROM MOOREWOOD, OKLA.

Dear Bro. Teurman: I have been reading The Apostolic Way for several months and wish to express my appreciation for the paper, and I hope it may long live to do good for the cause of the Master. I am a stranger by face to most of the writers, having only met you once at Gunter, Texas. Though I don't guess you remember me, I am now located at Moorewood, trying to do what I can for the cause of Christ in this country. Yours in Christ, LES SANDERS.

Yes, Brother Sanders, I very well remember you and our meeting together at Gunter. Though it has been several years since our brief meeting, your face is indelibly fixed upon my mind. I am not extra good at remembering names, but I do not forget faces. Come again, Brother Sanders. We are glad to hear from you and your work in that part.

If everyone who reads this would send us three new subscribers it would mean several thousand readers for the new year and would help us out greatly in a financial way.

This office has received a complimentary copy of Bro. Ligon's late tract of thirty-two pages, refuting the doctrine of the "Holiness" people on speaking with tongues. Order from D. S. Ligon, Deming, New Mexico. Price, 25 cents per copy.

Brother Hull's excellent article on "The Supreme Argument of the Apostasy," elsewhere published in this issue of The Way, is just off the press in tract form and sells for five cents for two copies, or twenty-five cents per dozen. Order from The Apostolic Way, Union City, Georgia.

COMMENDATIONS.

"I wish that I could get ten thousand subscribers."—A. G. Binkley, M. D. (Tennessee)

"We have just recently subscribed for the paper and like it fine. I hope to be able to get many more subscriptions for it in the future."—H. C. Welch, (Texas)

"I take three other papers, but The Apostolic Way is the soundest one, therefore keep it coming."—Liberty Waters, (New Mexico)

"We have been missing it much. It is the only truly joyful

## HARVEY W. JONES ON BAPTISM. AGAIN.

H. W. Jones, of Hardin, Ky., keeps hammering away at his apologies for seat baptism, and the more he hammers the worse he fixes it. In *Christian Leader*, Aug. 13, 1918, he says: "The 'twelve men' at Ephesus (Acts 19) were not 're-baptized' because they did not understand God's purpose or designs in baptism (as some would do now), but it was because their first baptism was 'into John's baptism' after it had gone out of date—yes, after 'all authority' had been given to Jesus Christ for 'baptizing them into the name of the Father and of the Son and of the Holy Spirit.' (Matt. 28:19)."

Now, it is plain that if the "twelve men" had understood "God's purpose or designs in baptism," not one of them would have been baptized "into John's baptism after it had gone out of date." Is it possible Bro. Jones cannot see this? Yes, it was a lack of understanding "God's purpose or designs in baptism" that caused the "twelve men" to commit an invalid act; and it became necessary for them to be "taught the way of the Lord more perfectly"—yes, that they might "understand God's purpose or designs in baptism," that they might be baptized intelligently and become Christians. The result shows for itself.

The attempt by Jones to show why the "twelve men" were "re-baptized," is also a clear miss. Hear him: "Hence, they were re-baptized, because their faith did not center in Jesus as 'both Lord and Christ,' which was the *very faith* required of the Pentecostans (Acts 2:36), and of the Eunuch (Acts 8:37), and all others in apostolic times. (See John 20:30, 31.)"

Now, the record plainly shows that the faith of these "twelve men" did "center in Jesus as both Lord and Christ;" but their faith was looking in the wrong direction; it was looking forward for a "Lord and Christ" to come, instead of looking backward for a "Lord and Christ" who had already come. If, then, getting a thing placed wrong end foremost would constitute a ground for the rejection of a thing in one case, it certainly should in another. So we find in sect baptism a faith that is wrong end foremost; a faith that looks backward "because of remission," instead of looking forward "for remission"—a backward faith and a backward baptism.

It matters not what conditions may be pointed out in order to show that the baptism of the "twelve men" by Apollos was not valid, nor does it matter what may be said in favor of the validity of sect baptism, the fact will always remain that the "twelve men" who received "the baptism of John," although they might never have received any other baptism, would ever occupy a higher plane than those who receive a sect baptism. Do you ask why? Well, the baptism of John was at one time, according to the teaching of the Holy Spirit; it was from heaven; it had the sanction of God; and it was "for the remission of sins;" but sect baptism is not

the sanction of God; and it is *not* for the remission of sins. So there; what next?  
C. C. HAGGARD.

Dawson, Mo.

### The Supreme Argument of the Apostasy. (Continued from page two.)

*ality.* In doing this the better morality must concede recognition to the inferior systems and institutions! True Christianity cannot do this because of her *divine origin* and purely heavenly nature. She will not divide her rightful sway with institutions and movements of earthly origin. She will not even consider them save as opposers of the truth and obstacles to her triumph. She will not contribute a farthing of her riches to the swelling of the world's common heritage. She is an enemy in an enemy's country. The world therefore despitely uses and afflicts her, because she demands of it unconditional surrender to the law and government of God.

Above all, "social evolution" depends on commerce between individuals—a reciprocity of exchanges and mutual concessions. In an open market the law of supply and demand gauges the value of material products, and all idealism has also been thus judged. Music, literature, philosophy and art have enjoyed *vogue* only as they voiced the ambitions and aims of the secular forces of society. The last century has seen marvelous forward strides in industrial organization. The trust, supreme in its plentitude of efficiency, has centralized the scattered energies of commerce under a monopoly of management. Its example is today being followed in the religious realm. What Rockefeller did in oil, the "Federated Council of Churches" proposes to do in religion for the "common good." The craze to combine must necessarily seize all things "of the earth earthy." Though they know it not, God is gathering them together in bundles to *burn them!* Should it surprise us that the tares recognize their common nature and their common fear and their common need of defense? Matt. 13:30. Everything that contributes to this destiny is regarded in high favor. Every spirit of concession, compromise and reciprocity brings nearer and nearer the *common precipitate* of all human cultural movements! But one institution stands aloof,—a party weak and few in number, strangely indifferent to the powerful leaven. This institution is the church of Christ. As time goes on the pressure exerted to make her conform to the "spirit of the age" will become more fearful! One by one she will see all other movements swallowed up! She will be left alone! Then the world will command her to conform or be destroyed from off the face of the earth!

In the meantime Satan, prince of this world, will seek by ever means in his power to deceive the people into believing that every other sentiment is base and unworthy compared with the spirit and feeling of human solidarity and "brotherhood." The church's aloofness and especially her condemnation of sin will be ren-

of "Love! love! love! Peace! peace! peace!" And the worst of it is that the adversary will appeal to the very "Word of God," so that he will, if possible, deceive the very elect. The delusion will be strong! Only a holy passion for the truth will be able to resist his acts! Many a one, who is doctrinally sound on every other point, is due to be deceived by this lullaby of "Love!" Beware! Even now many have been "brothered" out of their convictions! Be sure that you understand what this much-talked-of "love" of theirs is! *Love* is a good thing—if it is the *Bible kind* of love! But don't accept the popular article without examination. The devil has been carrying on a campaign for two thousand years to corrupt our language—the very medium that we must use to exchange ideas! Beware especially of *over-popular* dealings in Bible terms!

As I have said, the true church is due to stand before the world as a misanthropic institution. She will be called a "hater of men." Already a chorus of protest is raised whenever sin is clearly exposed and severely arraigned—especially sin in sectarian church establishments. The *manner* of address, rather than its content, is held up to criticism. A gospel preacher is condemned for "being too harsh" and for "lacking in love." Beware! Do not think that he world really objects to manner! Billy Sunday can howl at the devil, make faces at the audience—his manner doesn't count—he gets away with it! The very message that the preacher preaches is what they hate! Don't be deceived into thinking that the sectarian world objects to the "harsh manner" in which the truth is presented! They object to *the truth itself!* Don't forget it! Don't make this mistake!

The religious federation, in its plea for "toleration," means to "tolerate" only those who will consent to be swallowed up in the religious trust. The digressive "Christian Church" prates much about this "love" and "broad-mindedness." But "by their fruits ye shall know them." Matt. 7:20. Look at her! Whom does she "love?" Whom does she "tolerate?" Methodists, Baptists, Congregationalists, Presbyterians and Unitarians—Yes! All but the Church of Christ! "Toleration"—among all "*Liberals!*" No "love" for anything standing for strictness in doctrine or life! And it is the "spirit" of them all! And this one example exposes the hollow hypocrisy of it all! They "love" them that "love" them—just like common sinners! Matt. 5:46.

Are you sure that you know what Bible love is? Look out! The apostasy is making its last stand! It has been defeated in dispute at every other resort! It has now come to the "argument" of last resort. "Love" is the supreme "argument" of the apostasy!  
ROBT. R. HULL.

Bristow, Nebr.

The above timely article by Brother Hull is just off the press in a neat eight-page folder and may be ordered from The Apostolic Way, Union City, Georgia. The article is calculated to do much good and we hope that brethren will order it freely for general distribution. Price three cents.

## THE WHOLE.

"I am the Alpha and the Omega, the beginning and the end, the first and the last." Three ways of saying I am the whole thing. There is not a qualifying, modifying or restrictive word, clause or phrase connected with any of them.

That of which he is the Alpha he is also the Omega—"I am the Alpha and the Omega." That of which he is the beginning he is also the end—"I am the beginning and the end." That of which he is the first he is also the last—"I am the first and the last." That of which he is the author he is also the finisher—the author and the finisher of our faith."

"I am the way"—all of it, yes or no. "I am the truth"—all of it, yes or no. "I am the life"—all of it, yes or no, for the people are not all alike.

"The great salvation," with all of its commands made up of the saying of Jesus, "at the first began to be spoken by the Lord." See, he was the Alpha, the beginning, the first. No man except an avowed infidel would dare say, in so many words, "Well, he is not the Omega, the end, the last, the finisher; it is incomplete, unfinished."

"Actions speak louder than words." Look around you at the actions of the religious people of today. Their actions say the Lord has left a few loose principles, and left man's sanctified, common-sense to add the necessary Aids, Auxiliaries, and then organize and systematize these into working order so that they will go. If, as their actions say, he has left an unfinished system, why did he? Yes, why did he not give a complete one? It was either because he would not, or because he could not. To say he would not, would be to impeach his goodness; to say he could not, would be to impeach his ability. It is with him and them.

J. R. JONES.

Deming, N. Mex.

**"For Criticism, but not for the Sake of Criticism."**

(Continued from front page.)

it is not meat and drink; that it is not something that comes by observation; and that it is not something that can be seized, and therefore destroyed. But, on the other hand, that it is something that can be received (Heb. 12); that it was something that the Father appointed unto Christ, and that he in turn appointed unto his disciples; that this kingdom—his rule—included his rule in the kingdoms of men as well as in the kingdom of God.

"4. I show, according to Dan. 7:13, 14, that Daniel saw Christ receive his kingdom when he ascended to heaven, and therefore he (Christ) received it when he went away, as he said, and that Paul said, after this, that they, the apostles, were receiving a kingdom that could not be removed. (Heb. 12.) Again 'Fear not little flock, for it is your Father's good pleasure to give you the kingdom.

church was also established on Pentecost, making my strongest arguments on the question of the foundation (Isa. 28:10-18), and its fulfillment.

"2. I seal this argument up with Matt. 16:16, and here I take the position that this passage has no reference to the perpetuity of the church; that the Greek word 'hades' here rendered 'hell,' simply has reference to the grave, or the unseen state of the dead; that 'gates of hell,' simply teaches that the Jews would seal the door or gate of the tomb, but that none of their efforts would prevent his resurrection and establishment of his church; that the church was to be founded upon himself, as the Rock, and that the foundation could not be laid unless he arose from the dead. Therefore the church could not be built if the gates of hell—the door of the tomb—was not released so that he could arise. I found some good authority for this position in recent years."

**"Don't Teach Church Perpetuity."**

"Ordinarily the word 'church,' refers to a local congregation. The Greek meaning is, a lawful assembly, a select number, summoned by law, and therefore a lawful assembly, as we would summon a jury by law. Therefore, the church of Christ is composed of individuals, who have been summoned—called out from the rest of the world—by the preaching of the gospel of Christ. Therefore a visible organization, in its application to the saints on earth.

"This being true, I proceed to show the possibility of its being destroyed as a visible institution on earth, and demand proof that there was a true, loyal congregation of Christians on earth, like the one established at Jerusalem, Corinth, etc., for hundreds of years. Where is the history that describes such an institution? I can find the Roman Catholic Church; the Greek Catholic Church, and I can find numerous dissenters from these churches, in every century, from almost the apostles' days down to the beginning of the reformation, and I can find every detail of their doctrine and practices described in history, but none of them are more than cheap imitations—counterfeits—of the genuine. None of them are as close to the New Testament church as the Baptists of today are, and we claim that they are not to be counted as the church of Christ.

"The fact is, as I see it, there is nothing in the Bible that teaches that the church could not be destroyed—apostatise—any more than there is proof that a child of God may not become corrupt and apostatise, and be lost. It is as easy to prove the possibility of the apostasy of the church as it is the apostasy of the members of the church. If not, why not?"

**"Relation of the Kingdom to the Church."**

"The kingdom came, as we have shown, and as a result of its coming from heaven, the seed of the kingdom was sown on Pentecost; the people were converted, and God added them together, and they constituted the first church of Christ on earth. Therefore, the church is the production of the

destroyed; the seed of the kingdom can not be destroyed, for the seed is the word of God. Therefore if there was not a church on earth today, one can be established tomorrow, for the simple reason that Christ's rule can't be destroyed, nor yet the seed of the kingdom, and the seed can be sown in the heart and it will bring forth fruit, and the church is the fruit—the production—of the kingdom. Therefore the church bears the same relation to the kingdom that the apple does to the tree."

**"Who Sowed the Seed in the Dark Ages?"**

"If the Word of God is the seed of the kingdom, and the seed has to be sown unmixed with the doctrines and commandments of men, I am anxious to know who sowed it, unmixed with additions. Upon what spot of ground did such a church stand, and who were its members? Undoubtedly no one will contend that the Catholic Church constituted the church of Christ. If God recognized that institution as the church of Christ, when did it cease to be such, and the institution we belong to take its place? Did any of the sects that sprang out from either branch of the Catholic Church constitute the church of Christ? If so, which one? Where was it located? Who preached for it? Who held their protracted meetings? Were its members immersed for the remission of sins? Did they meet upon every first day of the week to break bread? Did such teachings and practice continue through the ages? If so, where was there any room for reformation or restoration of these principles under the Campbells, Stone, Scott, or any one else? What did they reform, and what did they restore, if God recognized a visible organization of Christians through all the centuries back of their time?

"In conclusion: As I see it, the ordinary interpretation of Matt. 16:16, as a parallel with Dan. 2:44, contradicts every passage in the Bible that teaches the possibility of apostasy, and John to the seven churches in Asia, as well as the facts of history. If, therefore, I am wrong in my interpretations, and conclusions, I am open to conviction, and I have always been willing to exchange the wrong for the right. Shall I hear from Brother Nichol, Hines, Showalter, or some one who is competent to give the case justice? In his name."—W. F. Lemmons, in Firm Foundation.

**Remarks.**

I am not Nichol, Hines, or Showalter. The foregoing is the truth. If they contend otherwise, I feel that I have learned more than they in this field of truth.

GEO. W. PHILLIPS.

Cleburne, Texas.

"Pro and Con" is a thirty-two page tract on the Sunday School question. N. L. Clark and Dr. G. A. Trow. No tract to be had on this subject. Order on The Apostolic Way, Union Church, Georgia. Ten cents per copy; seventy five cents per dozen, while they last.

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