

THE APOSTOLIC WAY

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

VOLUME VI, NUMBER VI

UNION CITY, GEORGIA, FEBRUARY, 1919

FIFTY CENTS THE YEAR

DIVIDE INTO CLASSES.

We are told that it is necessary to have classes (Sunday schools), because the children can't learn with the old folks and that young people want different instructions to either.

This seems to be so plain, I feel sure we are now ready for the next step. The mature songs are too hard for the children, so we should select some sister, preferably an old maid, because she is so much better qualified to teach children, as she is not hampered by motherly experience!

Then the old people like hymns, the young people more modern music, so we should have a leader for the old folks and a leader for the young. Each class should be allowed to proceed independently and at the same time, just as the different classes proceed with their Sunday school lesson.

Then when we get that going properly, we will progress another step by getting three preachers, one for the children, who will stand on one side of the house, another preacher for the young folk, who will stand on the other side, and an old preacher for the old folk, who will stand in front; each will preach at the same time and on a subject suited to his class, of course. Other classes can be formed, if desired, and other leaders or preachers employed.

Did you ask for apostolic example for three preachers preaching in the same house at the same time, and each to a separate class? You are too late with such a question. When the organ and other instruments were introduced into the meeting they were without apostolic example; and when the church was organized into classes for Sunday teaching it was without apostolic authority, and we can have the congregation divided into three or more classes for singing or preaching with the same expectation of divine approval. If not, why not? R. F. DUCKWORTH.

Union City, Ga.

DIFFERENCES.

"Arise, Peter, kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean."

"Arise and be baptized and wash away thy sins." Not so, Lord; we baptize, not to wash away sins, but because they have already been washed away.

"He that believeth and is baptized shall be saved." Not so, Lord; no one has a right to be baptized only those who are already saved.

"The gospel of Christ is the power of God unto salvation." Not so, Lord; in conversion and sanctification, the work is begun, carried on, and completed by the personal agency of the Holy Spirit. The word

are hundreds of churches, and any one of them is just as good as any of the rest—not one of them has anything to do with saving anybody.

"Narrow is the way that leadeth to life, and few there be that find it." Not so, Lord; there are scores of ways, and many there be that find them; and these make a broad way just suited to this day and time, a time noted for men and women who are broad-minded and charitable.

"If the whole church be come together in one place." Not so, Lord; we want everybody in reach to come, for we have a pastor who preaches for us every Sunday; that comes first, and to it most of the time is devoted. The people are entertained when they come—you needn't doubt it.

"Singing and making melody in your heart to the Lord." Not so, Lord, not that only; these feeble organs you gave us need the support and help of man-made organs. The instrumental added to the vocal makes melody that is melody indeed.

"And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Not so, Lord; "our church" has a Sunday school, like their neighbors around them. We will let it bring up our children for us. We have neither the time nor the ability to do the work. What a relief it is to us that they got the Sunday school up.

J. R. JONES.

WHEAT AND CHAFF.

To have all we want might be but a trifling pleasure, but to have just what we need, and be satisfied with it, is true riches.

Paul's question was: Lord, what must I do to be saved? The Baptist preacher's answer to that question is: You can't do anything, and this same preacher will tell you he is called to preach the gospel!

The Lord has a place for the righteous, but there is another abode for the wicked. And are these places interchangeable? Say nothing as to the christian visiting the place of torment, would a desperado enjoy a visit in heaven? He could not be contented in that sort of atmosphere, and with that grade of people for one hour. Neither heaven nor hell would be well pleasing to him.

If a man were to ask me why we sing in worship, my answer would be, the New Testament requires it. Then if I ask him why he plays instruments in his worship, what answer could he make? The best he could say would be, The New Testament says nothing against it. And is not this a lowering argument(?) to be given by a man who professes to be a New Testament

WE WANT ALL TO GET THE PAPER.

A brother at a certain postoffice in Oklahoma wrote us complaining that brethren there had not received their paper for January. A day later he wrote us as follows:

"Since mailing you the letter I have gone to the office and had the postmaster search the office for Apostolic Ways. He found six or seven copies which were filed with a lot of other papers ready for the scrap basket. So I concluded the trouble is here. The man has had much sickness, so I look over the mistake."

The above letter only shows that mistakes are not all made at our office. Wife and I do all the addressing and mailing of the paper. We are well acquainted with the mailing list and exercise much care in mailing, and feel quite sure that very few mistakes are made at the office. However, we do not claim perfection. We receive very few complaints, and are only too glad to correct all mistakes possible so that our readers may get the paper regularly.

CLARENCE TEURMAN.

THE SUNDAY SCHOOL.

This question was discussed by Brother A. W. Young and Brother G. A. Trott at Wichita Falls, Texas, at the preachers' meeting, January 23, 1919. Two hours were given to the question, each speaker having two thirty-minute speeches.

Brother Young contended that the Sunday School was right, and Brother Trott denied. Brother Young led out in the usual way, making his arguments just like the Digressives do. Brother Trott showed his inconsistency, and showed he did not have any scripture for it. I feel sure some good was done by this discussion. When you want A. W. Young or any one else whipped on that subject, just send for G. A. Trott.

Now, brethren, I think it is time for us to get in the collar and fight these brethren, just like we do the Digressives, for they use the same arguments; and I think we should stop supporting preachers who advocate Sunday Schools, and do more for the loyal preachers.

I hope to get some more subscribers for The Apostolic Way, for I know it is all O. K.

H. T. EVANS.

Box 93, Elk City, Okla.

even against the chewing of gum in the worship, and because of this failure in revelation, shall we allow these things in the worship?

Nothing cuts more keenly into our hearts than the reflection of a gratuitous wrong we did to a friend who is dead. This is a sin which may be forgiven of God, yet it is one for which we can hardly forgive ourselves. It is a wound which is

FROM A BAPTIST PREACHER.

The frank, open spirit in which the following letter is written is commendable; and with the author's permission we give it to our readers:

Adairsville, Ga., Jan. 22, 1919.

Editor, Apostolic Way,

"Dear Brother:

"Somehow, a copy of your paper has fallen into my hands, and I notice a write-up of the debate between myself and Brother Bird, by one Brother Duckworth, of your city.

"Not only did I enjoy the debate at Adairsville, but I enjoyed the acquaintance of the Duck (Worth) as well. I wish to state just here, that I have never met a man on so short acquaintance that I have learned to love more than I have Brother Duckworth. I love him, not because he sacrificed a religious principle, but the contrary. He is a broad man mentally, and I believe a real gentleman morally, and in my mind a REAL thinker. Adairsville has her doors open to such a man as Brother Duckworth proved himself to be while here. And, too, Brother Duckworth, wife has plenty of pickled beans, and she knows just how to cook them, and any time you wish to sharpen up your 'appetite' just come around.

"Brother W. H. Bird is among the strongest men of his convictions that I have ever met. While I do not agree with him from a standpoint on interpretation of the scriptures, yet I thank God that I have the grace, manhood and honor to love and respect a worthy man who has the courage of his convictions.

"I regret the debate has been postponed at Calhoun for the time being, but at the same time I am arranging for a debate not far from Adairsville, and one at Kingston, Ga., and I will hear from them this week, and I hope the hearing will be favorable for a discussion.

"I like to debate with Brother Bird. As far as he is mentally able to comprehend your statements, he represents correctly.

"I feel good over the debate, and I think Bird's brethren do too, so we both have accomplished some good there.

"I was glad to note the fact that Brother Duckworth was going to 'hold himself in readiness for Brother Bird's moderator.'

"Mr. Editor, it seems to me that all the brethren of Brother Bird's church should unhesitatingly support him, and call for him to defend their positions all over the state. And I DO TRUST that I will be called on to represent the Baptists, as Brother Bird's opponent.

"Not only that, but if you people are looking for a clean man and one that has an uncompromising spirit with error, you should give Brother Duckworth your support.

"Before closing I wish to add my approval to that article written by the brother concerning this devilish conglomerate slush known as the 'federated church movement.' Modern liberalism is sapping the very life and vitality out of the churches today. If I were an infidel I would stand out for Infidelity; a Methodist, for Methodism; a What-not; I would stand for the What-Not.

"I like to debate with you people, for you have a principle and are always ready to defend that principle, whether you make friends or enemies. I have the same marks of loyalty.

"Mr. Editor, may I be added to your mailing list? And as I have the 'reading habit' you will find enclosed money order for the book on the Supreme Arguments

"Mr. Editor, if Brother Duckworth ever does see the true and only way, I hope I'll have the honor of baptizing him; that he may be a useful man in the church of Christ.

"Fraternally yours,
"LON DAVIS."

The following words from Brother C. E. W. Dorris editor of "Tidings of Joy," Nashville, Tenn., are well put. Surely, the brotherhood is tired of seeing so many preachers and paper editors trying to ride "both sides" of the fence:

"Many there are who were disappointed in the course pursued by some of our older papers during the past two years, which course opened a breach in hearts that will never be healed—confidence lost that will never be restored. Men and papers that cannot be trusted during the storm cannot be relied upon when the storm is past and the sun is shining."

TROTT-LOYD DEBATE.

Beginning with the March issue of The Apostolic Way, Dr. G. A. Trott and F. J. Loyd will discuss propositions given below.

Agreement:

"This agreement entered into between G. A. Trott, of Munday, Texas, and F. J. Loyd, of Zalma, Missouri, Witnesseth—

"1. That G. A. Trott and F. J. Loyd shall enter into a written discussion to be published in The Apostolic Way, Union City, Georgia, on propositions written below.

"2. That this discussion shall be conducted according to the rules governing public discussions found in Hodge's Logic.

"3. That each disputant shall furnish an indorsement of at least five ministers, and this indorsement together with the propositions and rules governing the discussion shall be published at the time, or before, the first article of the discussion appears.

"4. That there shall be four articles of not more than eight hundred words each allowed each disputant on each proposition.

"5. That all questions intended for answer shall be numbered, and answered by number.

"6. That each disputant shall be permitted to put the discussion in tract form and control the same without compensation to the other."

Signed "G. A. TROTT."
"F. J. LOYD."

Propositions:

1. The practice of the churches of Christ—baptizing penitent believers into the name of the Father and of the Son and of the Holy Spirit—is scriptural and in conformity with the command of the Savior in Matt. 28:19.

G. A. TROTT, affirms.
F. J. LOYD, denies.

2. The Scriptures teach that the formula in Acts 2: 38 is the exclusive formula to be used in baptizing penitent believers.

F. J. LOYD, affirms.
G. A. TROTT, denies.

"We, the undersigned ministers, indorse Brother G. A. Trott, of Munday, Texas, to meet F. J. Loyd, of Zalma, Missouri, in discussion. Signed: N. L. Clark, R. F. Duckworth, Clarence Teurman, J. A. Dennis, H. C. Harper."

"We, the undersigned ministers, indorse Brother F. J. Loyd, of Zalma, Missouri, to

PRAYER IN THE ASSEMBLY.

The subjective purpose of prayer seems to be to purge and clarify the mind and heart and make them more free of selfish and temporal motives and more susceptible of divine influences. One might even think that God is always more ready to give than we are to receive, at any rate, the exhortation to pray without ceasing indicates that there is an earnest desire on the part of God to bless us, and too much indifference on our part toward the proffered blessing that we must be urged to receive. A prayerful spirit is then always in place, and it would be hard to pronounce formal prayer out of order at any time an earnest soul felt the need of praying. But prayer, as with other things, should not conflict with other duties of the assembly, hence should have its proper place.

Prayer being a preparation of the heart for other things, should come logically before the other things for which it prepares the way. David prayed and blessed when material was assembled for the erection of the temple of Jehovah (I Chr. 29); Solomon prayed when entering upon his reign, and when the temple service was first to begin (II Chr. 1 and 6 chapters); Jesus spent forty days in prayer before entering upon his ministry; Paul spent three years in Arabia that are not accounted for unless spent in meditation and prayer preparatory to entering upon his life of strenuous sacrifice and endeavor; he prayed upon beginning each new stage of his momentous journey to Jerusalem. And so might be found and listed many recorded instances of important and epoch marking events being preceded by the earnest prayers of devout men, not least of which was the selection of the apostles, and the descent of the Holy Spirit.

Prayer, then, might very fittingly precede and prepare for the proper reception of the teaching of the assembly in the ways of life, and the loaf and cup that weekly remind the congregated saints that one loved them even unto death, and that they are not their own, but are bought with a price. And inasmuch as every dispersion of an assembly is a re-entering into the battle of life, the cares and toils and sorrows that distract the heart, prayer, even a short one, is not out of place at dismissal. Anyone who studies early examples in the New Testament and out of it will be impressed with the fact that the first saints did things as their needs indicated, taught, gave, prayed and worked when their spiritual needs or the needs of others made an opportunity. And I can conceive of no better rule for us of today. We should cultivate earnest, sincere prayer in private and in the assembly, and never say nay to those who feel that they want and ought to pray to him who gave and sustains their life. SAM H. CHAMPIE.

discussion. Signed: G. B. Coplan, N. W. Abernathy, E. W. Farmer, R. C. Yeoman, Barclay Bell."

H. C. HARPER.

I find that my copy of Hodge's Logic is not at hand. The rules will be given with

FROM TULSA, OKLA.

Dear Brother Teurman: No doubt you will be surprised to get a letter from me. We have never met, still we are not strangers. I am a sister of W. J. Rice and a sister of yours in Christ. I feel very grateful to you for the kindness you showed my dear brother in his last days. I miss him very much, as he was always prompt in writing to me.

We have here a small congregation of faithful workers, and hope to do better in the future. Our Brother Starks handed me a copy of The Apostolic Way at church and I never recognized the name until I got home. I am pleased to know the paper is still standing firm and doing well. Please find inclosed money for two years' subscription.

Your sister in Christ,
BELLE GAMBILL.
Tulsa, Okla.

MISCELLANEOUS NOTES.

Fine lists of subscribers and encouraging letters continue to come in from all sections of the country again this month. We greatly appreciate this substantial help and encouragement from faithful brethren who are so anxious to see the paper widen its influence for good.

Brother Homer L. King has changed his address from Phillipsburg, Mo., to Lebanon, Mo., Route 2.

The Way office is indebted to Brother G. H. P. Showalter for a complimentary copy of the Preachers' Year Book for the year 1919. Send fifteen cents to The Firm Foundation Publishing House, Austin, Texas, and get a copy.

"The Conscientious Objector," by Brother George Douglas, published in the January issue of The Apostolic Way, has brought much favorable comment from faithful brethren. We are putting this splendid article in leaflet form for general distribution, and we confidently expect to receive many orders for this timely article. It is high time that we were learning that we really and truly are citizens of Christ's kingdom. The leaflet is 15c a dozen; \$1.00 a hundred.

"The Supreme Argument of The Apostasy," by Robert R. Hull, continues to have a fine sale. It demands a wide circulation. Brethren are ordering them in twenty-five and one hundred lots. 25 Cents per dozen; \$1.50 per hundred. Order from The

ENCOURAGEMENT.

"The Way" gets better all the time, and I hope you can soon publish it more frequently. I stand for the things 'The Way' does and will not compromise with the enemy by settling down to a 'pastorate.'—R. R. Hull (Kans.)

"Be assured that you have our best wishes for the success of the 'Way.'—A. J. Bond (Del.)

"The Apostolic Way is fine for this month. Keep up the standard and work and success will crown your efforts after a while. I mean to work for the paper more."—W. T. Taylor (Okla.)

"I praise your work. I think The Way is doing good."—J. H. Miller (Okla.)

"Brother Teurman, I want to encourage you in your good work. All I would ask of you is always keep the paper as clean as it is now; if you do you can count on me for a life-time reader. But when it gets like some of the papers you can count me off your list. I have sent you several subs., and I expect to send you several more."—W. H. Purlee (Ind.)

Dr. T. J. Norman, Austin, Texas, sends us a nice list of subscribers and writes us that he hopes to send in more names soon. He writes us that the brethren with whom he meets there had not heard of The Apostolic Way until he mentioned it to them. Brethren can be of much assistance in helping us to put the paper into new fields.

Bro. W. A. Heathcock, State Line, Miss., sends a list of subscribers and writes: "Bro. J. P. Watson, of Cookville, Tenn., sent me The Apostolic Way, and after reading it I like it so well I want to work to get the paper among the brethren. It is the paper we need, for it is true."

Brother Watson has sent us eighteen new subscribers already this month, which is the largest list received.

"I want to say in regard to the paper that it is contending for what I sincerely believe, and that is the word of God without addition or subtraction. It has come at a very opportune time, when so many of our so-called loyal preachers and papers are compromising the truth. I am with you heart and hand."—L. F. Thomason (Texas).

Brother R. B. Bearden, Douglasville, Ga., renews his subscription and writes: "We can't

"I just would not do without it for anything, for I know it is teaching the truth as it is, and the truth is what I am searching for. Please come on with the good old Way, and may the dear Lord bless you in the good work."—Wm. Auxier (W. Va.)

Brother J. C. Goad of Joy, Texas, gave me a copy of your paper and after reading same must say I am impressed with it; especially the articles dealing with the literature and Sunday school, which so many have introduced without the sanction of God's word. There is a division in the church here at Hallsell over this literature and Sunday school. Please mail me a few sample copies of The Apostolic Way and I will try to get some subscriptions for your valuable paper.—W. M. Gray.

I shall do all I can for The Apostolic Way. It is just the paper we need. There are none like it. It is brimful of good things. I wish it could visit twenty thousand homes the coming year, that they may hear its messages of truth so plainly laid down. I would like to know if every old subscriber won't volunteer to get at least one new subscriber to the A. W., besides send in at least one dollar to the office to be used as Bro. Turman sees fit. I for one will do so. Yes, you may look for mine, Bro. Teurman. Success to the grand little paper, its editors and many readers."—R. Lee Case (Miss.)

Thanks, Brother Case, for your subscription renewal and the new subscriber, also your words of encouragement and your friendly offer and suggestion to others to help us in carrying the burdens of the paper.

"We think it is the finest in the land."—Isabella Thompson (Ind.)

"A copy of The Apostolic Way was handed me by Bro. W. G. Ashley, and I have devoured its contents and like its tone. We may be able to get up a small club and send in soon."—H. H.,

FROM WEST TEXAS.

Will you allow me to say through the A. W. to its readers, especially to those who know me, that Brother J. A. Bradbury of McCaulley, Texas, ranks with our best preachers. He is sound in the faith, and any congregation needing a preacher to hold them a meeting will do well to secure his services at once.

Yours for Bible order in every line.
F. R. KEELE.

TRACTS AND PAMPHLETS

"Marriage Adrift on Modern Seas," the result of special researches on the foundations of the family. Debates in 1916 with the Socialists calling it forth. "Special chapters on "Eugenics" and "Birth Control," the "new" movements just now causing a flutter among the social elite. Vindication of christianity's claims to be the only secure foundation of morality. You will be surprised to learn that the sectarian clergy are advocates of sexual anarchy, the inevitable result of their looseness on doctrine! Price, 25c mailed.

"Gematria; the Science of Numerals," studies in Bible numeral - symbolism. Significance of seven, one hundred, one hundred and forty-four thousand, etc. Positive proof if Biblical inspiration from the Bible's internal construction after a superhuman numerical plan. The "number of the beast" in three languages. Much light on prophecy. Use the arguments contained in chapter 1 against infidelity with telling effect. Price, 15c; 2 for 25c mailed. Order both from Mrs. Mary L. Hull, Severy, Kans.

"The Supreme Argument of the Apostasy." Rome's daughters going home. The new trust—church federation. Place of the one body, the bride, in the approaching crisis. Price, 3c each; 2 for 5c; 25c a dozen, \$1.50 a hundred. Order this of The Apostolic Way, Union City, Ga.
ROBERT R. HULL.

REPORT OF MEETING.

I wish to report a meeting conducted by Brother C. A. Sutton recently at this place. While no visible results were manifest, yet we believe that much and lasting good was accomplished. Brother Sutton certainly is a fearless and earnest advocate of the truth. He came out clearly and forcibly against man-made institutions, such as societies, Sunday schools, Bible colleges and so on. They being without divine sanction shall be rooted up. Matt. 15:13. He exalted the church as the only divine institution through which to do the Lord's work. May we all continue faithful unto the end.—J. N. Florea, Rt. 3, Alton, Mo.

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

NOTES FROM OKLAHOMA.

In 1915 I received a call from a small band of brethren to come and hold them a meeting. I accepted their invitation; the date was agreed upon and announcement made in the local paper. In a few days I received a letter from one of the "big preachers" trying to dissuade me from going to that town to hold a meeting for that struggling band of faithful brethren. I very promptly informed the said preacher that I was going to that town to preach the gospel (which I did), and a good meeting was the result. I thought then, and I still think, that that "big preacher" was overstepping his "authority" in trying to hinder the work of the church and my efforts to do good.

There are several preachers who, it seems, have forgot their work and have assumed the work of ruling and regulating the congregations. It seems, from the New Testament, that the early evangelists were simply proclaimers of the gospel and that they left the work of ruling to other "men," who were known as "elders," "bishops," "pastors." I have never coveted the office of elder—bishop—but have had a determination firmly fixed for years for doing the work of an evangelist. I have partially fulfilled my desire in this matter, as many brethren in three states can testify.

The church of Christ is, and always has been, a disturber of all sectarian churches. Christianity can never live at peace with any other religion. Christianity holds that no other religion can save a man from sin; for this reason the christian religion has always been an enemy of sectarianism. It holds that all other religions are vain. It is this quality of which Christ spoke when he said, "Think not that I am come to send peace on earth; I came not to send peace, but a sword." Matt. 10:34.

We have a lot of big meeting christians. I know one brother (?) who lived two full years in a mile of a tolerably good congregation, but who never went to church a single time. We could hardly call him a big or little meeting christian, for he was "kinder" neither. I guess he would be called a "has been."

"A soft answer turneth away wrath, but grievous words stir up anger." Prov. 15:1.

"A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11.

Brother, sister, memorize the above scriptures and endeavor to act accordingly.

W. T. TAYLOR.

Lark, Okla.

JACOB METLOB ASSYRIAN RELIEF FUND.

The following is a full report of the money received for the Assyrian relief fund since the report in June. We have this amount on hand at the present time

arrived there safely. The last word we had from him was when he left Japan, about the first of November, going by the way of India, and as this route is open now we should hear from him soon.

Mrs. M. A. Brown, Gracemont, Okla., \$2; W. N. Leeser, Sunbury, Pa., \$1; a sister, Dayton, Tenn., \$2; W. F. Habicht, congregation at Clinton, Ind., \$20; O. H. Mills, congregation at Chamberlain, S. H. Gentry, \$2.75; Mrs. S. Mickey, congregation at Mickey, Tex., \$16.50; W. A. Sevege, Derby, Kas., \$5; Brother Moorefield, Derby, Kas., \$2.50; Brother Alley, Derby, Kas., \$10; Chas. T. Powell, congregation at Iconium, Tenn., \$3.65; C. Teurman, Plum St. congregation, Atlanta, Ga., \$30; Mrs. Catherine Hill, Bowling Green, Ky., \$3.35; Mary Brown, Frankfort, Ky., \$2; Nellie Ganis, Frankfort, Ky., 50c; Etta Banta, Frankfort, Ky., \$1.60; Etta Banta's Sunday School class, Frankfort, Ky., \$2.45; George Roberts, Frankfort, Ky., 5c; Mary Banta, Frankfort, Ky., 5c; Mrs. Lou E. Hoskins, Hopkinsville, Ky., \$5; E. C. Clements, church at Greenfield, Cal., \$15; J. C. Goad, church at Joy, Tex., \$5; Burley F. Black, church at Ottumwa, Iowa, \$10; G. A. Bidle, church at Braman, Okla., \$95; N. L. Clark, Fort Worth, Tex., \$10; R. E. Spears, church at F. P. S. H., Spruce, Mo., \$10; Gertrude McCoy, Yale, Okla., \$100; Mrs. Una Glenn, Salome Springs, Ark., \$3; Homer King, Union congregation, Phillipsburg, Mo., \$32; Christian Leader, Cincinnati, Ohio, \$1; Mrs. Latia Delk, Mesquite, Tex., \$1; Paul Hays, congregation at Fresno, Cal., \$14.50; a brother from Canada, \$25; D. F. Croom, congregation at Oxford, Ark., \$7.50; Olive Bright, Martinsburg, Ind., \$1; L. A. Knowles, Wellington, Kas., \$5; John Penneck, Davenport, Iowa, \$5; Geo. W. Tierce, congregation at Babbitt, Tex., \$30; Mr. and Mrs. J. E. Hallet, Wheatfield, Ind., \$5; Melly Vickery, Talequah, Okla., \$5; Mr. and Mrs. J. D. Garner, Gorman, Tex., \$2; Mrs. S. Mickey, congregation at Mickey, Tex., \$16.05; W. H. Quilliam, Coal Bluff, Ind., \$2.50; B. Camp, congregation at Hopewell, Ala., \$36.85; D. F. Croom, congregation at Oxford, Ark., \$8.50; B. J. Elson, from G. and A. Meek, Leon, Iowa, \$10; J. A. Maple, Basil, Kas., \$15.00.

We are very grateful to all who have helped us during the past year to make this work a success. We have raised, with your help, \$2,877.51, of which \$2,291.21 has already been sent with Jacob Metlob, and we have on hand here \$586.30. We would like to increase this amount in the next thirty days so that we will be able to send a contribution really worth while as soon as we hear from him. As you all know, the government has made an appeal through the Armenian relief society of New York for \$100,000,000 to help carry on this kind of work. We all appreciate this as it will be a great help, but we must not neglect our duty as christians and depend entirely on others. All who prefer to do this work through the church are urged to send contributions to us at once and

FITS AND MISFITS.

"For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5:20)

This should be a terrible warning for those who are professing to be disciples of the Lord Jesus Christ, and at the same time are delinquent in works of righteousness. And just now, my brother and my sister, let us begin a rigid examination of ourselves, whether we be in the faith once delivered to the saints; and if not, let us make haste to get there. Jesus has shown us that it is not enough for our righteousness to be equal to that of the scribes and pharisees, but that it must "exceed."

The scribes and pharisees did a great many good things, but they left a great many other good things undone, and for this reason Jesus called them "hypocrites." So if we do in like manner, we are not true disciples of the Lord—just "hypocrites!" "Woe unto you, scribes and pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (Matt. 23:23)

God requires obedience, not to a part of his commandments, but to all of them. God's law of righteousness is given to us as a whole, and if we do not obey it in all its parts, we are just like the scribes and pharisees; and such "shall in no case enter into the kingdom of heaven;" for Jesus has said so. Now, brethren and sisters, it is no use for any of us to squirm; thousands upon thousands of professed christians are going to hell for the omission of duties assigned them to do. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10)

But just here someone says, "Oh, I have been baptized, and Jesus says, 'He that believeth and is baptized shall be saved,' therefore, I am all right." Yes, and just here is a demonstration of either a downright perversion of facts, or an inexcusable ignorance of God's teaching. To be baptized is well enough for the purpose expressed in the Bible, but we should understand that the salvation spoken of is only a salvation from sins previously committed, a salvation only for the time being, and that in order to be saved eternally, we are to work—yes, work—not sit down at the water-side, but "get up and go"—work out this everlasting salvation "with fear and trembling." (Philip 2:12)

Brethren and sisters, let us understand that when we reach the point of baptism and stop there, we have not yet performed a single christian act. Baptism is an act of an alien sinner, in putting off his sin-stained garments and the putting on of a clean robe, which makes of him a christian, preparing him to work for the Master; and until he does work, he is entitled to no credit; for the reward is only promised to those

THE APOSTOLIC WAY

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

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[FIFTY CENTS THE YEAR

THE CONTRIBUTION AND THE ASSEMBLY.

The instructions given by Paul to the church at Corinth sound very much as if he were requesting them to do something that they had not been accustomed to doing, and he says he has made the same demand of the churches of Macedonia and Galatia, which with the first named comprised at that time the churches planted by Paul. They were not told to take certain money from their treasuries, nor are they exhorted to increase their weekly contributions—there is no allusion near or remote to either if either was in vogue—but they are entreated to give liberally at certain definite times for a certain definite purpose, and to have it all done before he arrives that they may not need to take up any contributions after he returns among them. This much seems to be fairly given in the text. From these facts some inferences may be fairly drawn: a first and necessary one is that they did not have their goods in a common fund as did the church at Jerusalem.

The brethren who composed the first church at Jerusalem made no contribution on the first day of the week because each when he obeyed the faith sold all his possessions and gave the entire proceeds into the hands of the apostles who saw that each member was supplied with food and raiment so long as the funds lasted. The New Testament does not inform us when this practise ceased. But as stated above the churches established by Paul never adopted this community plan at all. And it seems that the church at Antioch of Syria did not either, as they raised a contribution among themselves for the Jerusalem church long before the circumstances stated in the first paragraph above. So the Jerusalem example was nowhere followed, and seemed not to have worked well at home. Whether this be true or not they did not contribute on the first day of the week.

Quite a few years elapsed between the time of the founding of the Galatian and other Pauline churches and the contribution mentioned in the Corinthian and Roman letters. How they managed their financial affairs does not appear. It may be that they had no treasury at all, but did all their benevolent work privately as individuals except when they wished to send a contribution to a distance, as to Paul. Or it may be that they kept some sort of church treasury to which they made contributions according to some plan of their own. But if they did have any such financial plan Paul does not take it

that purpose while he was among them. Whether they adopted this plan of collection after he left, and used it for their home treasury does not appear.

There is no lack of exhortation to liberality, benevolence, and charity in the Bible, and few of us, perhaps do as much as we might, but I think we have no command whatever to lay by in store on the first day or any other day of the week. I am sure it is perfectly right to do so, and most convenient, and that the churches do wisely in adopting and encouraging this example, but it has no direct relation to the worship at all that I can see, and was never so understood by the early christians, as appears from the above facts. Let us encourage every good practise we can among ourselves and all others, but let us leave men free where Christ has left them free. As stated in a former article there was even less formality and ecclesiasticism in the early churches than there now is among the disciples of Christ, and some even yet want more rigid rules.

SAM H. CHAMPIE.

"WHERE WILL THEY LAND?"

The above has been a question for years. Yes, sir, the loyal disciples a few years ago were discussing the "forsaking," as they called it, the old land-marks by the progressive brethren. You could hear it on every hand, "Where will they land?" This was the topic from one end of the earth to the other. But in these days there are those among the loyal(?) disciples who need to take a look at themselves and now ask, Where Will We Land?

I tell you now, brethren, we have among us preachers who, it seems to me, can "lay in the shade" the progressive brethren in some of their advancements in these last days. Now open your ears and listen, for I know you are wanting to hear what is coming in this, "Where Will They Land?" Well, here it is:

Where will some of our loyal brethren land on the college question? I am not going to discuss the scripturalness or anti-scripturalness of the colleges owned by our brethren, but I want to look into, as I consider it, a more sinful feature of the case. And that is this: It is fast coming to pass that those fellows who want to become college professors are trying to make the whole brotherhood believe that no one can preach the gospel without he is a graduate, not only from some literary college of high standing, but must be a graduate of some Christian college. And in all reality, there is so much jealousy worked up among "our colleges" till some seem to think for a man to preach real well, he must be a

"The time is here when a man with no education cannot do much good in the pulpit. The college is not a factory to produce preachers, but it is a place where young people can be trained for useful work."

Now I do not want to be misunderstood here. I am not saying that a preacher should not be educated; because of his education he is better fitted for the great questions that may come up before him. But when it comes to pass, brethren, that we who believe the way of life has been made so plain and clear, vainly say, "A man with no education cannot do much good in the pulpit," it is going to the very height of self-esteem and leaping off into the darkest dungeon of the wisdom of men. Paul said, "The gospel of Christ is the power of God to save them that believe." And he felt this so keenly in his preaching that he fained to show off his learning. "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power; that your faith should not stand in the wisdom of men, but in the power of God." But nowadays Paul is looked upon as a kind of back number, an old foggy and a hobby rider. Of course, some of these wise men are willing to give Paul credit of being a "wise man in his day." Brethren, let me say again that I am not saying a man who preaches the gospel should not be educated, for I think it is better for him; but I am not saying that man who loves God and knows the truth "cannot do much good in the pulpit" without a college education, neither will that time ever come to men who love the Lord. I have gone to college myself, and hold more than one degree, but if I have any power to "do much good in the pulpit," it is because of my knowledge of the simple and good Word of the Lord. Yes, it is because of that wisdom that is from above abiding in my soul. Paul taught that the gospel is the power of God to save men, but it seems he should have said The Christian college is the power of God to save the world. Now some fellow take this and say that I am crying against an education or that preachers should not be educated, and he will bear false witness against his neighbor. But when it comes to pass that some men become so learned and so wise in the wisdom of this world that they can not sit and listen to an humble servant of the dear Savior preach the gospel in the simple and easy words found in the Bible, he glories in the wisdom of men more than in the wisdom of God.

The christian colleges may not be a factory to produce preachers, but there is one thing that is very evident, and that is they have developed the "pastor system" of

WALKEKST THOU CHARITABLE?

(Romans 14:15.)

Things that come under the head of incidentals or temporal things used in doing the things essential, which are things God commanded to be done. These things he has told us what they are, how we are to do or receive them, and why. But the temporal things used, or things incidental, vary and sometimes are not needed at all for the essential to be done. Paul says, prove all things, hold fast that which is good (I Thess. 5:21). How do we prove a thing to be good or scriptural, hence necessary to be done either by precept or example? When we contend for a thing that we have neither precept nor example for, we throw an insult in the face of God by placing our wisdom above his; for in the scriptures is furnished us everything good (II Tim. 3:16, 17). But you may claim to prove the thing or way of doing a thing by necessary inferences. If so and you can infer one thing essential that we have no precept or example for in the New Testament, why can't we infer anything and set aside the law of faith. I affirm that we can. But to do so would not be an act of faith, therefore displeasing to God (Heb. 11:6), also sin (Rom. 14:23). Those that contend for such things fail to work charitable toward their brethren and condemn themselves because they will not affirm such to be authorized by Christ in the New Testament, but admit a different thing or a different way of doing the thing will be acceptable to God.

We have the command to be baptized by Christ and the apostles (Matt. 28:19; Mk. 16:15, 16; Acts 2:38). Teach and baptize the lost, as the gospel is the thing taught, and it is the power of God to save the lost (Rom. 1:16). We also have the example of how the baptizing was done in the eunuch's case in the 8th chapter of Acts. We have the command to teach (Matt. 28:20; II Tim. 2:1, 2; I Tim. 2:8-10). We also have the example of how public teaching was done (Acts 20:7-38, also I Cor. 14:23-40). Why will the Sunday school brethren violate the command and example of the New Testament by their practice in their Sunday school, and claim justification, then condemn the Methodists for violating the example of Acts 8, when they practice sprinkling instead of immersion? Why give Matt. 28:19 as authority for teaching children because you say they are creatures, then condemn the Methodists for baptizing the children when they make the same claim that they are "creatures"?

Since we have learned that the command to teach and baptize in Matt. 28:19 was to the lost, wont you have to do like Methodists, take the position that children are lost, to be consistent? Oh, Consistency, thou art a jewel!

Sunday school members of the church of Christ are inconsistent and condemn themselves by that they allow (Rom. 14:23), and fail to show charity to their brethren and misrepresent them when they do not

CHISM-TROTT DISCUSSION.

As we are ready to lock our forms for last run on this issue of the paper a message from Shreveport, Louisiana, states that Brother J. W. Chism and Brother G. A. Trott will debate the Sunday school question there March the twentieth to twenty-third.

It is the intention to have a competent stenographer to take the discussion and to have it put in book form.

Those who may come to Shreveport to attend the discussion should, upon arrival, call Brother H. H. Montgomery over telephone, who will be able to give any information needed.

By request of Shreveport brethren, I am, the Lord willing, to be present at the discussion. I hope to meet a number of our Apostolic Way friends there and to have an enjoyable trip in every way. Inasmuch as I am to make this trip, I plan to be away ten days or two weeks and to visit a few points between Shreveport and home on my return. Mail addressed to Shreveport, Louisiana, General Delivery, will reach me until March 25. All correspondence regarding the paper should be addressed to Union City, Georgia, as usual.

CLARENCE TEURMAN.

WHEAT AND CHAFF.

Do you say, Brother Ellmore, that in raising a crop we should depend upon divine providence for results? Certainly, we should trust God for every good and precious gift, but we should not fail to keep on plowing.

A beautiful, fashionable woman is a temptation to men, and a worry to homely women, and not always a safe piece of humanity in society.

What is the profit of the fruit tree which blooms every spring, but in autumn bears no fruit? So is the man who often promises that he will do something, but does not perform.

So long as christians refuse to battle against sin, in all its forms, and oppose it, they are not true christians.

The only road to the perfect unity of the professed religious people of our day is the complete abandonment of everything not stated or implied in the New Testament.

We used to hear of head religion and of heart religion, and the ignorant people would discard head religion, they wanted that of the heart, but true religion always begins in the head, and then goes to the heart, and flows out to the life.

Great earthly prosperity often exalts one christian above another, great grief unites them together.

A. ELLMORE.

Brother H. C. Harper will make an evangelistic trip to the West next summer, going

WILL AND FOREORDINATION.

There are many doctrines that hinder obedience to the gospel. One of them is this: "God has foreordained whatsoever comes to pass, and what God has foreordained will come to pass." He who believes it reasons thus: "If it has been foreordained that I shall be saved, it will come to pass," and he waits, that's all.

It is true that we read in the Book of God's foreordination, and we also read of his will. Nobody believes that God has foreordained that a thing shall be one way and willed that it shall be another, making his foreordination and will conflict. No, everybody knows that his foreordination and will are in harmony.

It comes to pass that some people live righteous lives and die the death of the righteous. God has foreordained whatever comes to pass, then he has foreordained that they should thus live and die; his will and foreordination being in harmony, he willed it. Thus living and dying they did God's will. It comes to pass that many people live wicked lives and die the death of the wicked. Then that has been both foreordained and willed, hence these did his will too. We see, then, according to that doctrine, that both the righteous and the wicked are doing God's will. Jesus said that those who do God's will shall enter into the kingdom of heaven—all be saved—universalism true.

I now propose to show that it is not true that everything God's has foreordained will come to pass. In Eph. 2:10, we read: "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Here we learn that God hath before ordained—ordained before—foreordained that christians should walk in good works. Does that always come to pass? It certainly does not.

I will now show that in this matter his will and foreordination are in harmony. "These things I will that thou affirm constantly, that they who have believed in God might be careful to maintain good works." Tit. 3:8. We see that God wills, as he has foreordained, that christians should walk in good works. But they do not always obey his will and they do not always bring to pass his foreordination.

Jesus said that many go the broad way to destruction, and few go the narrow way that leads to life. Universalism is not true.

J. R. JONES.

Bro. A. Harless of Garrett's Bend, W. Va., has put out a tract on scriptural baptism. I can recommend this tract, and suggest that you write him for a few and distribute them. They are free for the asking.

H. C. HARPER.

"Pro and Con" is a thirty-two page tract on the Sunday School question, by N. L. Clark and G. A. Trott. No better tract to be had on the subject, 10 cents per copy.

MATERIALISM AND CHRISTIANITY CONTRASTED.

(NUMBER TWO.)

Materialists, rejecting the biblical account of creation, try to solve the problem of existing nature, claiming matter has always existed in some form, and that all nature sprang from a pre-mortal germ.

Materialist reject the account of creation, claiming it is irrational. Now, we submit to the reason and common sense of every person of sense, that blind and insensate matter, spontaneously active, brought into existence all animated nature: and above all, that mind was evolved out of matter, without an originator and controller of such infinite, wonderful evolution, or believe that mind, which controls and uses matter for its own purposes, and for which matter was made, is eternal, self-existent, self-sustaining, and spontaneously active, originated, controlled and sustained, this development. In this statement you have the contrast. I submit that the theory of evolution is irrational, absurd, and contradictory.

The Materialistic maxim—"Out of nothing, comes nothing"—I will use as a text. "If out of nothing, nothing comes, then something has existed forever." This I accept, and affirm that there must be inherently in this something all that is evolved out of it. For if something could evolve out of itself, that was not in itself, it would violate our text, "Out of nothing, nothing comes."

The issue between the Materialist and the Christian is: Shall we make mind the source of all being? or, shall we accept matter? There can be no evasion of this alternative.

Evolutionists now claim that there is no separation between matter destitute of life and that endowed with life. Here is a trial issue. Nature demonstrates that all organic matter is made up of cells. No science has ever been able to find or to produce cells in organic matter. Whence came the first structure, or the first cell? Evolutionists claim there exists what they call protoplasm, and from this evolves all forms of life. But ask the evolutionist what this life is and he will tell you that it is the one force pervading all nature. Ask him whence came this force and he will tell you that it is produced by the organization of matter into an organic structure. The force produces the organization and the organization produces the force! A complete logical suicide.

Nature has demonstrated that vegetable structure can not exist except as developed from a seed. Neither can we find a seed except as produced by vegetable. Whence the seed or vegetable? Evolutionists hide behind names for something that does not exist to answer. They claim there is no chasm between vegetable and animal life. But nature demonstrates that the condition that develops and sustains one destroys the other.

Animal life is sustained by the destruction of vegetable life. Evolution utterly fails to account for animal life, growth and reproduction. Evolution utterly fails to account for the instinct, possessed by animals

Does the brain of the bee secure so wonderful intellectual results? No, there is an intelligence above the bee that has given to the bee the instinct which blindly secures the result.

Evolution can not account for reason and its results as seen in man. Evolution says there is no missing link between man and the monkey. While it is true that many men act like monkeys, and if materialists want to own the monkey for their ancestry I have no objections, but they can't saddle that monkey business on me and my folk. But strangest it is, we have a history of man for six thousand years and we have no account of the monkey losing his tail and becoming a man. But some men have espoused a "tale" and thus become monkeys. So instead of evolution, we have involution. More anon. W. H. BIRD.

Fort Payne, Alabama.

THE LOYD-TROTT DISCUSSION.

The following rules are to govern the discussion:

Rule 1. The terms, in which the question in debate is expressed, and the precise point at issue, should be so clearly defined, that there could be no misunderstanding, respecting them. If this be not done, the dispute is liable to be, in a great degree, verbal. Arguments will be misapprehended, and the controversy protracted, because the parties engaged in it have different apprehensions of the question.

Rule 2. The parties should mutually consider each other, as standing on a footing of equality in respect to the subject in debate. Each should regard the other as possessing equal talents, knowledge, and a desire for truth with himself; and that it is possible, therefore, that he may be in the wrong, and his adversary in the right. In the heat of controversy, men are apt to forget the numberless sources of error, which exist in every controverted subject, especially of theology and metaphysics. Hence arise presumption, confidence, and arrogant language; all which obstruct the discovery of truth.

Rule 3. All expressions, which are unmeaning, or without effect in regard to the subject in debate, should be strictly avoided. All expressions may be considered as unmeaning, which contribute nothing to the proof of the question; such as ornatory remarks and declamatory expressions. To these may be added all technical, ambiguous and equivocal expressions. These have a tendency to dazzle and bewilder the mind, and to hinder its clear perception of the truth.

Rule 4. Personal reflections on an adversary should in no instance be indulged. Whatever be his private character, his follies are not to be named nor alluded to in the controversy. Personal reflections are not only destitute of effect, in respect to the question in discussion, but they are productive of real evil. They obstruct mental improvement, and are prejudicial to public morals. They indicate in him, who uses them, a mind hostile to the truth; for they prevent even solid arguments from receiving the attention to which they are justly entitled.

Rule 5. No one has the right to accuse his adversary of any error. Arguments are to be answered, whether he, who offers them, be sincere or not, especially as his want of sincerity, if real, could not be ascertained. To inquire into his motives, then, is useless. To ascribe indirect ones to him is worse than useless; it is hurtful.

Rule 6. The consequences of any doctrine are not to be charged on him, who maintains it, unless he expressly avows them. If an absurd consequence be fairly deducible from any doctrine, it is rightly concluded, that the doctrine itself is false; but it is not rightly concluded that he, who advances it, supports the absurd consequence. The charitable presumption, in such a case, would be that he had never made the deduction; and that if he had made it, he would have abandoned the original doctrine.

Rule 7. As truth, and not victory, is the proffered object of controversy, whatever proofs may be advanced on either side, should be examined with lenity and candour; and any attempt to ensnare an adversary by the arts of sophistry, or to lessen the force of his reasoning by wit, cavilling, or ridicule, is a violation of the rules of honorable controversy.

Proposition.

Holy Spirit—is scriptural and in conformity with the command of the Savior in Matt. 28:19.

G. A. Trott affirms.
F. J. Loyd denies.

"All power is given unto me in heaven and in earth. Go ye therefore, and disciple all nations, baptizing them (eis) into the name of the Father, and of the Son, and of the Holy Spirit." I cannot conceive how any reasonable being can ask for more conclusive proof of my proposition than the language I have quoted. All divine power lies behind this command to the apostles, and if they failed to obey it, just as it was given, they defied the power of him who gave it. When Jesus declared that men were to be disciplined by baptism into the name of the Father, Son and Holy Spirit, he thereby excluded from the number of his disciples all who are not thus baptized. Paul said, in Col. 2:9: "For in him dwelleth all the fulness of the God-head bodily," and that fulness is expressed in the words commanded to be used in baptizing. Being baptized into the name of the Father, we express our faith in the operation of God, who raised Jesus from the dead; into the name of the Son, declares our acceptance of Jesus as our mediator and redeemer; into the name of the Holy Spirit, solemnly pledges our submission to him as our only mentor and guide. By such a baptism only can we enter into him who is the fulness of them all. Nowhere in the New Testament have we any account of the words used by the apostles in baptizing—not even to the extent of "I baptize thee"—nor is it necessary. The Saviour having given the command in the words above quoted, it is a necessary and unavoidable inference that the apostles baptized just as they were commanded; if not, why not? In Acts 2:38 we read that Peter commanded his hearers to be baptized (epi) upon the name of Jesus Christ; rendered in the common version "in," and we must not confuse this expression with the "eis" of Matt. 28:19, for the two propositions are entirely different in meaning. Had Peter used as his formula, "I baptize thee into the name of Jesus Christ," he would have disobeyed the Saviour's command.

Robinson, a standard Greek lexicographer, defines "epi," "upon," and says concerning Acts 2:38, "be baptized upon the name of Christ, i. e., the baptism being administered upon the profession of his name." In this, Robinson not only agrees with all other lexicons that I have consulted, but is in complete harmony with the account of the eunuch's baptism, we find that Philip demanded of him a confession of his faith in Christ, and upon that confession baptized him. In neither of these instances is any mention made of the words used by the administrator in baptizing, nor, as I have already shown, was it necessary, because Matt. 28:19 records the command to baptize; in the very words of Jesus. We have no scriptural authority for baptizing any one who is not

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EDITORS:

H. C. HARPER	Sneads, Fla.
G. A. TROTT, Jr.	Munday, Tex.
N. L. CLARK	Polytechnic, Tex.
SAM H. CHAMMIE, 4408 Mason Court, Los Angeles, Cal.	

MANAGING EDITOR:

CLARENCE TEURMAN Union City, Ga.

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WHAT THEY DID.

First, how did they know what to do? Well, Jesus said before he left them to return to the Father: "All authority has been given to me in heaven and on earth. Go ye, therefore, and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:18-20.)

And what takes place at "the end of the world?" A proper consideration of this question may, at this time, help us much in understanding what they did and how we "ought to walk and to please God" (I Thes. 4:1), "not as pleasing men, but God, who trieth our hearts" (I Thes. 2:4), who hath called us "into (eis) his kingdom and glory" (I Thes. 2:12; Col. 1:12, 13). Jesus says: "The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered up and burned with fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling and them that do iniquity, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth in the kingdom of their Father." (Matt. 13:39-43). Yes, Peter tells us: "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire to the day of judgment and perdition of ungodly men." And he tells us: "The day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up * * * the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." (II Pet. 3:7-13). "Then shall the righteous shine forth in the kingdom of their Father: for we, according to his promise (Isa. 65:17; 66:22) look for new heavens and a new earth." (I Pet. 3:13; Rev. 21:1). Yes, says Paul: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus

THE KINGDOM QUESTION AGAIN.

I notice in December Apostolic Way an article from Brother Lemmons. He asks us to not criticize it, and I will not. But I will say a few things that may be of interest to those who have not been so fortunate, and who are not so wise as Brother Lemmons and his class.

First, I believe that the prophesy of Dan. 2:44 and the promise of Christ (Mat. 16:18) were both fulfilled on the day of Pentecost; that the kingdom which Daniel foretold was the church which Christ came to build. The only kingdom or church that was ever built by Christ or his authority was the one built in Jerusalem on the day of Pentecost. Its realm was the earth; and the material of which it was built was of the earth. It was built of material which had been prepared beforehand. The church, or kingdom, did not exist before it was built. The material that was used in its establishment were the one hundred and twenty who were there waiting for the occasion, as they had been instructed. They were already together when the occasion came. So they were not added together after it came. The three thousand who were added to them later on in the same day, were added unto them just like every other one has been added who has entered the fold since that time. It did not require the right hand of fellowship or any other act of man's. After they had heard the gospel preached by Peter and had obeyed it as he taught them, the Lord did the "adding." The idea of there being two institutions, the kingdom and the church, established in Jerusalem on the day of Pentecost is entirely new to me.

The sense in which the kingdom and power came together, the kingdom was not powerless when it came. It had power. The authority by which it was built came from heaven. The power with which it was so abundantly endowed at its birth, came from heaven. Its King, ruler or head was from the Father, but he had returned to heaven before the establishment of the church or kingdom. If there was any other element of the kingdom from heaven, I can't think what it is.

I do not think that Mat. 16:18 had any reference to the perpetuity of the church. Christ only meant to say that notwithstanding the fact that I will be crucified, slain dead and buried, and the gates of the tomb (hell) closed above me, I will arise from the dead, open the gates to the tomb, come forth from the grave and build my church. Now the perpetuity of the kingdom or church is a different question. Daniel says that the God of heaven shall set up a kingdom (about this time) that shall never be destroyed. Well, in what sense shall it not be destroyed? I will give one sense in which it has never been destroyed, and in which it will never be destroyed. Every one who has heard the gospel of Christ since it was first preached on the day of Pentecost and believed and obeyed it as the three thousand did on the day of Pentecost have since added to the

Christ is head. And every one who does do that as long as time on earth shall last will be added to the same family. And that process will never make one a member of any other institution—not even the Christian church! But obedience to the law of induction into any other institution or church will never constitute one a member of this.

B. F. GEARHART.

Celina, Texas.

REPLY.

I am responsible for Brother Lemons' able article appearing in the Apostolic Way, and fully endorsed the same. Hence, it is incumbent on me to defend it, or admit its error.

Brother Gearhart makes the usual mistake in fully synonymizing kingdom and church, and I feel sure when he observes their difference we will be of one mind on this question.

1. They are from two different Greek words, which do not have entirely the same meaning. This is fully significant, and conclusive evidence that the different words translated therefrom are not identical.

2. Paul wrote the church at Corinth, gave them instructions, which instruction was the law of Christ. But law is only applicable to subjects; therefore the church is merely Christ's subjects (christians) on earth. The church, (christians) his subjects on earth, are merely part of God's family; the other part of God's family are with him in heaven (Eph. 3:15). But, as a kingdom is composed of kings, territory, subjects, and law, we are irresistibly forced to the conclusion that, instead of church fully equaling kingdom, it is only a part of one of the parts of his kingdom, viz.; his subjects—and only those of the earth.

3. Brother Gearhart says the realm of Christ's kingdom is the earth. That conflicts with Jesus, who said: "All power in heaven and earth is given unto me." If the realm of Jesus were only this earth, as Brother Gearhart admits, Jesus is not now on earth, and that he is setting on his throne in heaven, he has both ruler and throne outside of his realm, and ruling and reigning from a foreign territory; and that is unthinkable. Yet such would exactly be the case if church and kingdom are wholly synonymous. England may lose Ireland, but that would not destroy the kingdom of England.

4. Brother Lemons' reasoning, I am sure, is correct. As the apple is the fruit of the tree, so also is the church the fruit of the seed of the kingdom, which Brother Gearhart will admit is God's word.

I am in full accord with much of what Brother Gearhart says, and present the foregoing for his future consideration.

GEO. W. PHILLIPS.

Cleburne, Texas.

THE CHRISTIAN ARRAY OR GARMENT

What is it? Turn with me to Rev. 19:8; John speaking of the church says, "And to her was granted that she should be arrayed in fine linen, clean and white, for the fine

Prepared: and it is a garment which Christ prepared. If the garment, then, is righteousness, what is righteousness? Listen to what David says about it: "All thy commandments are righteousness;" so the commandments are the garment. Well a garment is something to put on, so turn with me to Eph. 6 and begin with the things to put on: (1) put on the whole armor; (2) the girdle of truth; (3) the breastplate of righteousness; (4) feet shod with the preparation of the gospel; (5) the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; (6) the helmet of salvation and the sword of the Spirit, which is the word of God. These must constitute the garment of fine linen, and we read in Matt. 22:11,12, Christ speaking of the great marriage supper says there was a man at that supper who had not the wedding garment on. John said in Rev. 16:15: "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame." In I John 1:7, we are told, "If we walk in the light, as he is in the light, we have fellowship one with another." Now, if a congregation comes together and part of them say the Sunday school is right and another part say it is wrong, some of them are not walking in the light, neither are they of the same judgment, or the same mind. If you contend for the truth, the Sunday school bunch will say, "mark them that cause divisions;" but turn with me to Rom. 16:17 and see just what the apostle did say: "Mark them that cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus, but their own belly, and by good words and fair speech deceive the hearts of the simple." The Sunday school is contrary to the doctrine, and "Thou art the man" that causes division. Last Lord's day, the Sunday school had in their lesson, "What is holding the truth in unrighteousness?" and they came to the conclusion that it was laying out of the church on Lord's day and saying it was not necessary to meet every Lord's day. If I understand this scripture, Paul means that if a child of God brings in a thing that is not authorized by the word of God and makes it a practice of the church and tries to defend it by the word of God, he is holding the truth in unrighteousness and is not wearing the array. What does Christ say about the faithful ones? Luke 12:27: "Consider the ravens: they neither sow nor reap, but God feeds them; (2) Consider the lilies how they grow: they toil not, neither do they spin," and last, but not least, he refers to Solomon; he had many wives, many soft, fine garments; was honored by kings for his power, but he was not arrayed like one of the children of God; think about it brother, where do you stand? Let God be true, but every man a liar. Paul says, "Awake, thou that sleepest and arise from the dead and Christ will give thee light." "Thy word is a lamp unto my feet and a light to my path" is the way David put it. In love of the truth.

J. M. WHITE.

Munday, Texas.

QUOTATIONS AND REFLECTIONS.

Error can not be excused while the sunlight of God's truth is shining upon it.

A lie would hurt no one if it were known to be a lie; it steals its power by professing to be true.

The man who died believing that warm water trickling down his arm was his life's blood, would have laughed to scorn those who were experimenting with him, had he not believed that the lie was true.

Jealousy, lying, and deception, are so common among church members these days, that no one but God thinks any thing about it. But be assured, my dear brother, that God has a recording angel. Then what will be your answer in that day?

Woodrow Wilson says: "Jealousy is a cancer on the heart." Brethren, "Examine yourselves, whether ye be in the faith; prove your own selves." Jealousy is no part of the faith, and is a loathing disease, Solomon says: "Jealousy is the rage of a man, and is as cruel as the grave."

"A wise man feareth, and departeth from evil; but the fool rageth and is confident." —Solomon.

"If a man say, I love God, and hateth his brother he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Can you answer this question, my brother?

H. C. PEARSON.

Gainesville, Texas.

HEAVEN.

This earth is not the continuing home of the children of God; they are only "strangers and pilgrims" in this world of sin and sorrow. They are merely "so-journers" here, for they seek "a city which hath foundations, whose builder and maker is God." And this city, made up of many glorious mansions, is to be the eternal home of the faithful. Here love, peace and happiness shall be theirs forever and ever.

Now, when men decide to move to a distant country, they begin to make inquiry about the country that they expect to go to. They want to know about the government, climate, soil, healthfulness, and other advantages. They desire to know whether they shall have greater opportunities for health, happiness, and wealth. They read all the descriptive literature at hand, and spend much time talking about the place to which they aim to move. And thus it should be with God's children. They should read all that their loving Father has told them about their final home. Furthermore, they should be so much interested in that country to which they are traveling that they would be caused to spend much time in talking and thinking of that home. How

thoughts and conversations center on heavenly things. Indeed, it would seem that in the majority of cases the professed children of God seldom ever think of the wonderful home that is being prepared for them. Some having forgotten that they were on a pilgrimage, have stopped by the wayside and are building costly houses and homes here below. They are busy laying up treasures here on earth instead of laying them up in heaven. They have become earth dwellers. Like the child sent on an errand who forgot what he was sent for or where he had started, these people have forgot that they were God's, and that they were journeying to heaven. Like children, they have turned out of the "King's highway" to chase after butterflies and to pluck the flowers of earthly joys and pleasures.

Men spend their time, energy, and lives to build up homes on earth, which at the best they can enjoy for only a very short while; they expend all their talents seeking after wealth and happiness that can not be carried with them at death. On the other hand, the faithful children of God, who have kept themselves spotted from the world, and followed good works, will have a home where gold is so plentiful that even the streets will be paved with it, and where gems are so abundant that the walls will be composed of precious stones! And here in this glorious home; there shall be no more tears and sorrows, and no more death, no more hunger, nor anything whatsoever to mar the perfect happiness of the redeemed! The heavenly Father will dwell in this home with his children, and he shall give them blissful rest and happiness throughout all the endless years of eternity.

My dear brothers, sisters, and friends are you striving for this home, sweet home of the ages? Will you be there? Will I be there? God help us to live in such a way that we may be prepared for the joys of that heavenly home.

WM. GUY ASHLEY.

1941 Dove St., Shreveport, La.

FROM DICKENS, TEXAS.

The brethren at Midway are indebted to Brother J. W. Kelly, of Ballinger, Texas, for his introduction of the Apostolic Way into our community. He preached for us about a year ago. This was the first we had ever heard of the Way. All of the brethren in this church are true to the cause of Christ. The Midway church has been kept clear of the Sunday school by our faithful brethren, I. B. Jones and J. E. Arthur. Every member of this church demands a "Thus saith the Lord" for everything done in the worship of the Lord. And they have determined not to support a preacher to preach in this community that will not preach what the Bible teaches, and no more.

May the Way prosper in the future as in the past. My prayer is for all the faithful brethren, and that those who have gone away after worldly things may return to the old paths, so we can all be of the same mind and judgment, and can march on and conquer the world.

S. R. ARTHUR.

"I like the manner, fine, and think it is the

THE SAFE WAY, AND MYSTERY BABYLON THE GREAT.

In the second chapter of Acts of Apostles we have an inspired account of the first preaching of the gospel of Christ, and the opening of the kingdom of heaven on earth; and we know that it was done according to God's will, because it was done by the Spirit of God, through God's chosen Apostle.

The preaching of a few minutes converted 3,000 unbelieving sinners. The 37th verse makes it plain that they were made believers by the preaching, but not saved; for they ask, "What shall we do," meaning to be saved, as the next verse proves.

Here are believers in Christ asking: "What shall we do to be saved?" and in verse 38, is God's answer to them, and to every man and woman on earth, who is in the condition they were, that is, believers in Christ, who have not repented and been baptized for the remission of their sins.

What were they told to do? They were not told to believe, because verse 37 shows that they were believers already, but not saved. God's answer to them was: "Repent and be baptized, every one of you for the remission of sins." Verse 41 says they did this and were added to them.

Every sensible, honest person, who believes the Bible, is bound to admit that these 3,000 were saved, or pardoned for what they did, and can see precisely what they did.

And every such person knows that just what saved them will save every one else, who will do the same. There is no chance for a mistake, or misunderstanding here.

If any man, however great, tell you that you can be saved doing less, or differently, from what these did, avoid him as a false teacher.

If you have any doubt as to what baptism is, honestly read Rom. 6:4, 5 and Col. 2:12. These will satisfy you; they show what baptism is. If you fail to do this with these plain scriptures before you, your sins will follow you to the judgment, and you will stand there without excuse, for you know that this is right. Let no man deceive you with "faith only" theories. These 3,000 were not saved by "faith only."

This is not written for profit, pride, pleasure, nor any evil purpose, but solely to warn people against "Mystery Babylon the Great," that Rev. 13 tells us has deceived the religious world. "Mystery Babylon" is Roman Catholicism, and has a brood of harlot daughters, or churches. Where are they? Why, every church that teaches that people can be saved in any way different from that by which the 3,000 were saved, or wear a name not found in the Bible, is in Babylon, wearing the mark of the beast, and Rev. 14:9, 10, 11 will give you their doom.

Rev. 18: 34 says: "For all nations have drunk of the wine of the wrath of her fornication;" and the angel says "Come out of her my people, that ye be not partakers of her sins, and receive not of her plagues." Beware of "false teachers;" they are all in Babylon, whether they wear the name

The Loyd-Trott Discussion. (Continued from Page Three.)

comes penitent and confessing the Lord, we have the Saviour's command to baptize him into the name of the Father, and of the Son, and of the Holy Spirit. When Paul went to Ephesus he found certain ones whom Appollos had baptized and asked them if they had received the Holy Spirit. Now, the mere fact of not having received the Holy Spirit since their baptism, would have been no matter for astonishment, as it could only be imparted by the laying on of an apostle's hands, and not having received it would merely show that no apostle had been there since their baptism; but when they replied that they did not even so much as know there was a Holy Spirit, Paul seemed to be astounded, as well he might; here were persons who had been baptized, and Jesus had commanded baptism to be administered into the names of Father, Son and Holy Ghost, yet they declared themselves ignorant of the very existence of the Holy Spirit. Naturally and promptly comes the question, "Into what then were ye baptized?" When we recall the words of the great commission, we can readily see that this very question removes every doubt that might arise as to the words, used by the apostles in baptizing. When Paul explained to them the difference between John's baptism and Christ's, he showed that John taught that his disciples should believe on him who should come after him—Christ, and if they believed in Christ, they must be baptized according to Christ's command, viz., into the name of the Father, Son and Holy Spirit, for thus and thus only could they enter into him in whom dwells all the fulness of the Godhead, bodily. When they heard Paul's explanation, we are told they were "baptized (eis) into the name of the Lord Jesus." As the church is called the body of Christ, and as the fulness of the Godhead dwells in him bodily (in his body) it is most fitting that this fulness should be expressed in the solemn ceremony that inducts men into that body, as indeed it is expressed by the Lord himself, in the command to baptize into the name of the entire Godhead. As I have reached the limits of my allotted space, I close for the present by asking my opponent to tell us if the command of Jesus in Matt. 28:19 has ever been abrogated? If so, when and where?

REPLY.

"All power is given unto me in heaven and on earth. Go ye therefore and disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." I have no thought of denying this scripture, or of denying its being a command given direct to the apostles. I hold that they obeyed it to the letter. It has not been abrogated either. I believe it first, last and all the time. I preach it. It is a valuable text; it is in perfect harmony with the entire scriptures. But it is far from being proof of the practice of my opponent. He affirms his practice is scriptural; why doesn't he show where it was practiced in apostolic times? A thing to be scriptural must be found in the scriptures and taught by the scriptures. He also says his practice is in conformity to the command given by the Savior in Matt. 28:19. I deny it. The command was given to the apostles before they were endued. So on the day of pentecost the Spirit dwelling in them

"Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit," and they accordingly baptized them that way. That is the way the apostles conformed to it. The only way to get into the name of the Father, is to be baptized into it. To be in the name of the Father, is to be in the name of the Son, and Holy Spirit, for they too are in the family. He says it is a necessary and unavoidable inference that the apostles baptized just as they were commanded: if not why not? They did, to be sure. But they were not told to repeat the command over the penitent. They were told to go, and teach and baptize the nations into a name (not names), the Father's name, the Son's name, the Holy Spirit's name. Thus God is the Father, Jesus Christ the brother, and the Holy Spirit the leader of all those that are in Christ.

Question number 1. What is the Father's name? He has a name or Jesus would not have said, "I am come in my Father's name." Jesus taught the disciples to pray, "Our Father who art in heaven; hallowed be thy name." Tell us what his name is? My opponent thinks that it could not be otherwise than that the apostles repeated the command over the penitent. But I think it can, and am sure it is altogether different to that. When they baptized the penitent they did not say go! Neither did they say, and teach all nations. Nor did they say, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. But they went to all nations; they taught all nations, they baptized all nations into the name of the Father and of the Son and of the Holy Spirit. Their going filled the first charge. They taught as they were commanded, so that fills the second charge. Now let us see what they taught; they taught baptism in the name of Jesus Christ for the remission of sins. Luke 24:47. Jesus says repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. They baptized, which filled their last charge. Now comes the question, How did they baptize? They baptized all nations in the name of Jesus Christ for the remission of sins. Thus were all nations gathered into one family, or one name, just as Jesus commanded. The difference between myself and my opponent is this: he says one thing as a ceremony when baptizing a penitent and I say another. He says, I baptize you into the name of the Father, and of the Son, and of the Holy Spirit! Amen. I say, I baptize you in the name of Jesus Christ for the remission of sins! Amen. He says his practice is scriptural. It is up to him to prove it. Sure, he has got a job on his hands when an apostle never said a word about it. It never was on the lips of an apostle. There is not a single scripture that sounds like proof of his practice. Matt. 28:19 will not prove it. When he says that ceremony over the penitent he is doing something that the Bible does not require him to do, and the penitent is accepting a baptism the Bible does not require.

Into, Matt. 28:19, introduces a phrase modifier denoting place, and not manner. It does not tell how to baptize, but where.

THE MINISTRY OF WOMEN.

Through the kindness of some unknown friend I have received a copy of The Apostolic Way for February. No doubt this courtesy was extended to me because Brother George W. Phillips had offered some criticisms on a series of articles from my pen which appeared in the Firm Foundation on the subject of "The Ministry of Women."

I regret that Brother Phillips did not find it convenient to quote in full those paragraphs of my articles to which he objected. The reader who only sees one side of a subject is in no position to form a full or fair judgment on the merits of the question. Those of your readers who are interested would do well to send 25c or 30c to Brother Showalter at Austin, Texas, and receive from him those copies of the Firm Foundation which contain my articles.

In my judgment Brother Phillips overthrows neither the Scriptural arguments nor the logical force of the truth presented in those papers. So well am I satisfied with what I wrote and with the weakness of his criticism that I feel no need to buttress my former writings with any further exposition or defense. All I am anxious for is that everyone interested may read my articles carefully and compare them closely with the Bible and I am willing to abide the results of such investigation.

JOHN STRAITON.

1030 South Lake Street,
Fort Worth, Texas.

REPLY.

Fairness had The Apostolic Way sent to Brother Straiton. Brother Straiton does not deny, I fairly represented his positions. I join him in requesting readers to investigate the scripture presented by us.

No one is able to overthrow the scriptural argument and logical force of truth, but I am fully confident Brother Straiton runs counter to the truth on this question and frustrates the grace of God. Would be pleased to have Brother Straiton show my misapplication of the scripture, and am sure The Apostolic Way will give us space.

Fraternally,
GEO. W. PHILLIPS.

Fine lists of subscribers and encouraging letters continue to come in from all sections of the country again this month. We greatly appreciate this substantial help and encouragement

MISCELLANEOUS NOTES.

Brother J. A. Montgomery, Rising Star, Texas, and Brother G. C. McCraw, Robert Lee, Texas, write that they can give some time to protracted meetings during the spring and summer. Call these faithful men, brethren, and support them in a mission meeting at some suitable place.

W. H. Bird (Christian) and Lon Davis (Baptist) are to debate at Cedar Creek, six miles from Adairsville, Georgia, beginning March 17. It is not announced how long the debate will continue. The last one between these men continued about two weeks. Brother R. F. Duckworth will moderate for Brother Bird.

Subscription returns for the past three months have fully thrilled our expectations. Brethren are sending in lists of ten, twenty and forty names. It is also very encouraging to note the increased number of faithful preachers that are joining us in the fight for a return to the "old paths." We have felt confident all the while that many would join us when once they were convinced that The Apostolic Way has come to stay. We are in the fight for the right, brethren, and it is our purpose to give our readers a clean paper, and to encourage men to write for it who stand for the whole truth and a clean life.

Even with more help from my wife this month, I have been unable to answer many demands made of me. So please be patient, brethren.

Meet us at the Chism-Trott debate at Shreveport, Louisiana, March 20 to 23.

CLARENCE TEURMAN.

NOTES FROM OKLAHOMA.

Dear Bro. Teurman:

I have received two copies of your paper since I moved here. I appreciate it very much. The church here is doing fine. Brother R. Thompson and I both preach here. Brother Thompson has just closed a debate here with Elder W. A. Hearron, Free Will Baptist. Church differences were discussed. It was certainly a great victory for the truth. I go to Blanchard, Okla., 3rd L. D., and to Alma, Okla., 5th L. D.

FROM WEST TEXAS.

The writer is made to rejoice in the realization of the fact, that there are still some congregations and some papers that will tolerate nothing but the truth. The Apostolic Way has a great mission and without doubt is accomplishing untold good among the brethren.

Through the columns of The Apostolic Way, the writer receives a recommendation, at the hands of Brother F. R. Keele of Eldorado, Texas. May I never say one word nor do one thing to cause this great and good man to regret saying such words of kindness.

All Christians, whose aim in this life is to please the Lord, possess a worthy ambition. Besides this, in order that blessings might attend the lives we live depends on pleasing him. Shall we seek to please him in all we say or do, or shall we seek to please self and those around us and miss heaven?

The writer is frequently asked the question, "Why are you opposed to the Sunday school?" He has but one answer. The thing is unscriptural and a departure from the divine order.

If it be the Lord's will, the writer will begin a meeting at Robert Lee, Texas, the second Sunday in May. Inclosed, find fifty cents. Keep the paper coming. J. A. BRADBURY.

FROM LAKE BUTTLER, FLA.

Dear Brother Teurman: I have just arrived home. I left home January 28 and began a meeting with the church at Corinth, near Otter Creek; January 29, continued the meeting until Lord's day, which resulted in one addition. Great interest was manifested from the beginning. We have the assurance that much good was accomplished. I then moved to another place about six miles from Corinth, known as Galilee. We have no house there, but in the past there was a strong Methodist church there and their house remained there unused. Sec by mutual consent, we began preaching in their house. About thirty days ago Brother B. H. Curry preached a few sermons there and had won about nine souls for Christ. So I began preaching Monday night to a nice crowd, although the weather was very disagreeable—cold and

10, resulting in twelve baptisms into the one body; seven from the Baptist, four from the Holiness, one from the Methodist. Among this number was one man and his wife who were sixty-four years old, and who had been Baptists for many years. We left many glad hearts in that country. The prospect is very encouraging there. We have all reasons to believe that in the near future the cause of Christ will be firmly established in that country. I expect to return again in the near future as others have expressed their desire to become Christians.

R. C. CRAWFORD.

"The Conscientious Objector," by Geo. Douglas, is an interesting and scriptural leaflet. 15c per dozen; \$1.00 per hundred.

ENCOURAGEMENT.

Brother J. W. Allen, Wingate, Texas, sends us ten yearly subscribers, and writes: "The last is always the best, so I will send you this list and let others read also."

Brother H. B. Cash, Cumby, Texas, sends us four new subscribers, and writes: "I fully intend to help the Way all I can. It is in my judgment one of our very best papers."

"I certainly enjoy your paper, and hope it will have a wide circulation and accomplish much good."—L. G. Park (Okla.).

The church worshipping at 3535 Siskiyou St., this city, is contemplating on having small boxes placed in railway stations, hotels and other public places, for the purpose of circulating good gospel tracts. We have handed out many tracts, but can not see any visible results, as yet. Our business is to "sow the good seed," and, of course, God will take care of the results. We would like to hear from the brethren in regard to this.

What do you think of the above proposition? Has it been tried out that you know of? Have you any suggestions to offer?
PERRY S. HALL,
Los Angeles, Calif;
Rt. 6, Box 893.

We wish you success in the execution of the above plan, Bro. Hall.

"The Supreme Argument of The Apostasy," by Robert R. Hull, continues to have a fine sale. It demands a wide circulation. Brethren are ordering them in twenty-five and one hundred

Where Will They Land?

(Continued from Page One.)

a christian college) and prepare for useful work in the evangelistic field, many go to "our christian college" and study Greek about twenty minutes, then get out and hunt for a strong church to "take charge of."

Brethren, since many things the loyal disciples are doing and excuse their doing on the ground of "expediency," or because it all looks well and works well, I think the time is here when we had just as well lay down our arms and hush our cry against the "progressives" and all unite and DO greater things for the Lord. Why not?

"The time is here when the man with no education cannot do much good in the pulpit," may sound like the gospel to some people, but not to me. I want my children to be educated so highly that they may be able to leap to the loftiest heights of astronomical knowledge and number the stars of the heavens and walk in the milky way, then jump down from this lofty habitation and go down into the very bowels of the earth and number all the rocks and strata of the universe; but I had rather they would be as ignorant of all these as a little child and go to glory when they die and there have to sit at some angel's feet and learn their alphabet, than to possess all the wisdom of men, die and go to hell able to read all the Greek and Latin of earth. Brethren, it is indeed great to be learned, it is mighty to be wise, but it is greater to depend upon and confide in the gospel of Jesus Christ to "do good in the pulpit." I am always glad to see any preacher ambitious in securing an education that he may be more able, but as I told a young preacher once, when a young man starts out and tries to appear learned by "spitting" out big words and glorifying in the wisdom of men, he then and there loses his power in doing good in the pulpit. It was not the literary attainments of Jesus that astonished the wise men in the temple, but that wisdom from God. The ability to "do much good in the pulpit" in the days of the apostles lay not in their college education, but in their knowledge of God's word and power of the Spirit. It was not Paul's human wisdom that made him great in the pulpit, but his teaching the word of God. It was not with words of man's wisdom, says Paul himself. Written to make us think. But "Where Will They Land?" Let all of us go to Jerusalem and start for heaven and to glory.

D. S. LIGON.

Denton, Texas.

Brother Q. T. Penick, Sabinal, Texas, sends us two nice lists of subscribers and orders one hundred copies of "The Supreme Argument of the Apostasy" and writes: "The last 'Apostolic Way' is fine. I think it is all good. Bro. Douglas, come again. That is fine. There are a few of us here that are going to do all we can for

THE YOUNG-TROTT DISCUSSION.

This was a short, two hour discussion, held at Wichita Falls, Texas, January 23. It was not my intention to make any report of this, as I do not like the task of blowing my own horn and did not think there would be much of interest in so short a debate. So many have written me about it, however, that I have concluded to give a synopsis of what was said, in response to the unexpected interest manifested. There was no proposition, but just an understanding that Brother Young was to show that the Sunday school is scriptural, which I denied; hence Brother Young was simply committed to a defense of something which he never even attempted to define in any way. The only two scriptures he introduced were Matt. 28:18, 20 and II Tim. 2:2, making the usual argument that here was authority for teaching the children. I showed that the commission applied only to the preaching of the gospel to those capable of rendering obedience, and to the edification of those baptized after they were added to the church, with no hint of teaching little children, and that the passage in Timothy showed upon its face that it applied only to the edification of the church, as the things Paul spoke of, which Timothy had learned of him, were to be committed to faithful men, and not to alien sinners in order to make them faithful; and as they were to commit these things to others also, it followed, conclusively, that as they were not to make christians in the first place, they were not to make christians afterwards, but were given to these faithful men to teach them their duty as christians, and they were to use them in the same way. I put the following six questions on the black board:

1. Is it (the S. S.) in the church or out?
2. When, where and how did it start?
3. Whose duty is it to teach in it?
4. Why are they not all alike?
5. What is the difference between the ancient and modern S. S.?

To the second and sixth questions, Bro. Young never gave the slightest heed. To the first one he replied that the S. S. is the church at work and should be under the supervision of the elders. I showed that, if true, this proved the membership of unbaptized infants, as the little children are members of the S. S. I demanded the scriptures which made the elders of the church overseers of any but members of the church, which he never attempted to give. I showed, from Eph. 4:11 15, that all the teachers given to the church were for two purposes only, and demanded proof that the scriptures gave them authority for any kind of teaching except the work of the ministry (evangelizing) and the edification of the church. To this also there was not any attempt to reply. I furthermore made the point that those to whom was committed the teaching of children or others, what is right, also were authorized to punish them when they did wrong, as in the public schools and also in the disciplinary work of the church, so that if the instruction of

see to attend to them when they need it.

When it came to telling why the Sunday schools differ so, and what they are modeled upon, Brother Young seemed all up in the air and said there was no model for the church, for protracted meetings, prayer meetings, and in fact, we did not know how things were conducted in the apostolic age and were just left to our own discretion as to how things were to be done. He even went so far as to say that we went to an extreme in regard to the societies and that he had nothing against the Y. P. S. C. E. or the other societies except the name only; that what they did was alright. Brother Young used the old meat and milk argument, but I showed that both the milk and the meat were for members of the church, babes in Christ and members of older growth. To this Young replied that if that is the case there is absolutely nothing whatever to give the alien sinner, since there is not a word in the Bible that is not either milk or meat, and turning to me he very dramatically and loudly asked, What are you going to give the alien sinner? I replied from my seat, "the water of life." This seemed to flabbergast him. If he was really ignorant of the fact that the word of God is called the water of life and the bread of life, when applied to the alien sinner, he certainly belongs to the number of those who while seeking to be teachers of others, need themselves that some one teach them the first principles of the doctrine of Christ. I begged and plead with Brother Young to show us the scripture teaching that it is the duty of the church to teach anyone but the members of the church or gives the teaching of the little children to any one but the parents, to all of which he gave no response. In answer to the old, false argument that whenever we have a teacher and people to be taught together, we have a school, I showed that those who made that argument were ignorant of the definition of the word school; then I gave the definition from the dictionary, as follows: "School, an educational institution, in the widest sense educational establishments of every kind and grade." This proves that the Sunday school is an institution; but what is an institution? Quoting again from the dictionary: "Institution, a corporate body or establishment, instituted and organized for public use." Here we have it in a nutshell. The church is a corporate body—the Sunday school is a corporate body—they are two separate bodies; therefore cannot be the same body. Christ is the head of the ONE BODY, the church, but who is the head of the Sunday school body? To this query, I received no reply.

I wish to say that I consider the preachers' meeting as unscriptural as the Sunday school, and plainly told them so, and that I was there in defense of the truth on the same principle that moved the Apostle Paul to go into the heathen assembly at Athens and the school of Tyrannus and led the Saviour to rebuke all opposers and even argue with the devil. When there is a chance to defend the truth against error, I have never hesitated to go anywhere or

THE APOSTOLIC WAY

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

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RELIGIOUS MISTLETOES.

Mistletoe is an evergreen found upon forest trees and in winter time appears very beautiful, and to many would seem to be a fitting, harmless adornment. It draws its life from the tree, and could not exist without the tree. But did you ever stop to think that if it were allowed to remain there it would finally kill the tree, as it draws its life from the tree? Just so with all kinds and forms of human religions, organizations and innovations; they appear beautiful; many can see no harm in them; they work well; the members enjoy the social features of them; it looks as though much good was being accomplished by them; the treasury of the church were being filled by them; they give many idle church members employment; so what harm is there in them, any way? Like the mistletoe, they are on the church, live off its life, take away the energy that should be exercised in the church, and if allowed to grow and develop, will finally take away or destroy its life, as the mistletoe does the tree.

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

Then let us be satisfied with the word, the will, and the way of the Lord; be child-like enough to say, "Speak, Lord, thy servant heareth; command and we will obey," no matter how attractive other things may be to us. H. C. WELCH.

WHEAT AND CHAFF.

Dear Brethren: Our ship is sailing fast, and the older we become the faster seems its speed. We shall soon see the dome of the city. We shall hear the grinding of the keel upon the shoals. And how is it with thee, brother? Are we only strangers, sailing upon the pleasure boat, bound for some port on a foreign shore, or are we going home?

* *

Come, let us go to the home of Brother Faithful and learn how a man of God is living. Then we will walk down the street and see how a wicked man is dying. One is hoping, praying and rejoicing; the other is weeping and sorrowing. Are not these earnest money paid down? Would either one of these men be willing to exchange places with the other? Which one?

If infidels could experience death and all its results, especially to the wicked, before writing the manuscript for their infidel book, it would never be written. But



CHARLES DAVID TEURMAN.

Some time ago I wrote concerning an official report of my brother's death. A soldier boy who was in the company with my brother, and who was on the ship with him when he died recently has returned home. He gives us the first and only direct information we have been able to get. He states that brother, with a number of others, was put on the boat—a stock boat—sick—some of them so sick and weak that they were not able to march to the boat and were picked up and hauled on trucks. There were only two doctors on the boat, and no nurses, and molded lightbread and tainted mutton was their diet. This young man further states that brother remained on the upper deck four days, suffering much all the while with his lungs and from seasickness. He states that on the evening of the fourth day brother went down in the lower part of the ship, hoping to get some relief from sea sickness. This young man was not permitted to see brother any more before he died, but states that he was buried at sea at three o'clock on the afternoon of the fifth day out.

Following is part of a long letter I wrote my brother. According to the evidence at hand, the letter was written the day my brother died, and at the very hour (3 o'clock in the afternoon of September 20, 1918) brother's body was being put into the sea I was sitting in the home of Brother W. F. Wetzel at Mangum, Oklahoma, writing him this letter:

Dear Brother:

Your letter to Mamma, stating that you thought you soon would be transferred, reached me today. I have been anxious to write you for several days, but have been on the run and very busy. I was glad to learn through Leillia, that you are giving some thought to the welfare of

QUERIES ANSWERED.

Brother Harper: What is "the natural man receiveth not the things of the Spirit of God, neither can he know them?" (I Cor. 2:14.) J. H.

Anderson translates thus: "But the animal man receives not the things of the Spirit of God, for they are foolishness to him, and he cannot know them, because they are spiritually discerned."

Weymouth (Modern Speech) reads: "The unspiritual man rejects the things of the Spirit of God, and cannot attain to the knowledge of them, because they are spiritually judged."

The Living Oracles reads: "Now, an animal man receives not the things of the Spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually examined."

The Greek word *psuchikos* is defined: "Animal, natural, sensuous." It is found in James 3:15; Jude 19; I Cor. 15:44 and 46; I Cor. 2:14.

The meaning, as I gather it, is: Man cannot know the things of God only as God makes them known by the Spirit, and that it is "the spiritual (man)" (I Cor. 2:11), and not the "animal (natural, or sensuous) man" (I Cor. 2:14), that "examines, judges, or discerns" the things (teachings) of the Spirit, and is begotten. And I understand this to be the teaching of Jesus, when he says, "That which is begotten of the Spirit, is spirit." (John 3:6). And the same teaching is brought to view in saying: "He begot us by the word of truth." (Jas. 1:18). "For you have been begotten again by God's ever-living and enduring word." (I Pet. 1:23, M. S. Tr.). "For in Christ Jesus I have begotten you through the gospel." (I Cor. 4:15.)

your religious convictions; and even if you had gone over, you would never have had to go to the front. Of course, I am not meaning this as a censure; but only telling you what might have been. Last Saturday an old gentleman by the name of McClain ran out and stopped Papa and me as we were crossing the railroad at Elk, introduced himself and asked Papa if he had a boy at Camp Dix, N. J. He then stated that he had just received a letter from his son, stating that he knew you and that you were the only boy in the camp who read his Bible and tried to live up to it. It did us all much good to get this good report of your conduct. I know you are in a hard place. I would advise you not to act too hastily in religious matters. First, be sure you understand what is your duty in becoming a christian, and do what you do not through fear of danger or death, but because you love God and want to obey HIM in all things. Continue to read your Bible and seek to find out just what is required of you to become a christian. After you are sure you understand this matter well enough, my advice to you would be to go to some sectarian preacher, if you can do no better, and ask him to take your confession and baptize you, just as the Bible requires, stating to him that you only wish to obey the gospel and are asking him to baptize you without any intention of joining his church. Some might refuse to baptize you with that understanding; but some will. You might be able to

CHISM-TROTT DISCUSSION.

much good just now. What you need most is encouragement. Now, I hope you will use your good judgment at all times and make the best of it all; and I am confidently hoping to see you return safely some day. And if you do, you will be a much wiser boy, provided you take advantage of your great opportunities and learn all you can. Such a trip and experience is an education within itself. So don't become discouraged and allow yourself to brood over things that can't be helped. I shall send you some reading matter that will be of help to you in studying the Bible as soon as I can learn for sure where to address you.

I must close. But again let me insist that you take everything for the best. Make up your mind to get all you can out of your trip. Read and learn all you can about the places you go to. It will be worth much to you. Write Mamma all the good things you enjoy.

Brother was taken into the army against the advice of good physicians.

For three years a specialist had been giving him the serum treatment for weak lungs. While in the army camps he was in the hospital quite a while. In the face of all these facts he was pronounced a sound man by the local board and sent over sea; and to the surprise of all who knew him! CLARENCE TEURMAN.

Brother H. C. Welch, Gunter, Texas, can be secured for protracted meetings after the fifteenth of June.

CHURCH LETTERS.

Much has been said of late about the importance of church letters or letters of commendation, and this because of a division of opinion as to whether a christian is a member of the church anywhere or merely a member of a certain local congregation. It is true that not many decades after the death of the last inspired man the churches generally required such letters from all newcomers; but it is also true that said letter was of no value unless signed by the sole bishop of said newcomer's home district—a practice not sanctioned by the New Testament. The bottom of the matter is this: Am I willing to receive and entertain strangers and show love to them as commanded in Heb. 13:2 for humanity's and the Lord's sake, or shall I withhold my love and kindness until they be able to produce some documentary proof of merit? I have received freely of God's blessing, shall I give grudgingly, and only to those properly accredited? Shall I take advantage of every opportunity to do good to all men, more especially those of the faith, or shall I decline to do good to any except they have met with the chance approval of some unknown church leaders? In other words, the question is: shall I be a christian or shall I be a church member? Read the sermon on the mount, and you will have no trouble in settling the matter rightly. The letters of which mention is made in the New Testament were written by beloved friends of those to whom they were written, and were written for the express purpose of introducing new servants of the church and facilitating their business. They give no sanction to modern, cold-blooded ecclesiasticism. It is my right, privilege and duty to do all I can toward building up and perfecting every christian

This discussion was held at the Division Avenue Church of Christ, Shreveport, La., March 20 to 23, inclusive. Two propositions were discussed, four hours being given to each proposition. The first two evenings Brother J. W. Chism affirmed the scripturalness of women teachers, division of the congregation into classes according to their ability to understand, and the use of uninspired literature in teaching the Word of God.

For two evenings, Brother G. A. Trott affirmed that it is sinful for a woman to teach the Bible in a public assembly.

Brother Trott did a good work. The truth was exalted, and I feel sure that the discussion resulted in permanent good to the cause of primitive christianity. I am quite confident that not a single person who opposed the Sunday school was converted to Brother Chism's position. Three or four persons told me that they came there in doubt about the scripturalness of Brother Trott's position, but were going away fully converted to the truthfulness of his claims. They further stated that the spirit manifested by Brother Chism and others, was enough to convince them that he did not have the truth. Even outsiders were heard complimenting Brother Trott for the kindly spirit he manifested at all times, and I only regret that I can not state as much for Brother Chism.

There were no visiting Sunday school brethren at the discussion. The following preachers, who are opposed to the S. S., were in attendance: W. R. Carpenter, Marion, Louisiana; J. C. Andrews, Rocky Mount, Louisiana. Brother George Peterson and Brother M. P. Sams, members of the church at Myra, Louisiana, attended every session. Other brethren, whose names I do not now recall, were present from Myra and Hosston, Louisiana, part of the time.

Sister Hartsell, who is taking a course in shorthand, volunteered her services and attempted to take down the debate. But as Brother Chism spoke very fast, it is doubtful if she got his speeches complete. I hope to know about this before our next issue, and if it is seen that the debate can not be published, I shall devote some space to a review of some of the points brought out in the discussion.

In all, I was at Shreveport eight days. This gave me an opportunity to visit in the homes of several of the brethren, and I am sure I never met a more hospitable set of brethren and sisters. I count them among my warmest personal friends. It also afforded me a great pleasure to be associated with Brother Trott and the visiting brethren.

Brother D. T. Carlton of Paris, Texas, moderated for Brother Chism and I moderated for Brother Trott. Brother Carlton impressed me as being a very fine man.

CONDITIONS AT SHREVEPORT, LA.

members, all heads of families but two, opposed to every innovation of man. These brethren have for some time pleaded with those in favor of the Sunday school to leave off every questionable practice, so that all might worship in peace; but the Sunday school brethren preferred the Raikes institution to the fellowship and association of faithful brethren for whom Christ died. As there seemed to be no hope of their getting together, and as the situation, as matters stood, was so unpleasant, a few days before the discussion came off, a proposal was made to value the house and lot and let either side give or take, paying half the valuation. But the Sunday school brethren refused to accept, and stated that all who did not want the Sunday school should get out! Several times during the discussion, Brother Chism advised his brethren to withdraw from all who opposed the Sunday school! He boasted much, saying that he was standing on his own property—that his brethren paid for it! Notwithstanding, Brother H. H. Montgomery and others put several hundred dollars into the property. And when the work was first established, Brother Montgomery almost wholly supported it, and it was through his public appeals, mainly, that donations were sent in from over the country to aid in the work. And now Brother Chism says, Put out Brother Montgomery and all others there who are really responsible for a church of Christ in Shreveport. So the faithful brethren have rented the K. P. hall, on Marshall street, right in the heart of the city, where they are now meeting every Lord's day.

These good brethren say they should be glad to have what they have invested in the house and lot, but do not care to be contentious about it. This is right.

In a personal letter to me, dated April 11, Brother Ashley says:

"We have about twenty active members, and they are doing fine. All seem happy. Three or four take part in Lord's day teaching and reading. We are breaking all the male members into the work. We have as good a church as I ever saw."

Brother Ashley is one of our most capable young preachers. In the fight for the right to prevail at Shreveport, he has stood firmly; and, brethren, I tell you, he has surely been through the fire. I am persuaded that we have but few men who would have made the sacrifices and stood the unfair opposition Brother Ashley has undergone at Shreveport. I found that all the brethren there who love the truth love Brother Ashley, and they will continue to stand by him in his labors to build up New Testament christianity in that field. It is the plan of the brethren to have Brother Ashley spend the most of his time preaching and building up churches, whenever it is thought that such a work may be successfully carried on.

We confidently expect the work of this faithful band to succeed, and I want to insist that faithful brethren everywhere

QUOTATIONS AND REFLECTIONS.

The church of Christ is beautifully represented in scripture as a family. Truly, there could be no figure more aptly illustrative of the true church. Every one knows something of the sacred relations of a family. Father, mother, brothers, and sisters, all linked together by affections' strongest ties, each member carefully guarding the interest, the name and the character of the other. Why? Partly because of love, and because of his own standing and position in society depends on theirs. If one member commits a grievous crime, all the members of the family suffer in the consequences; whether they are chargeable for the sin of one member or not, the world stops not to inquire. As a consequence of this, many are restrained from vice. A family pride restrains them.

But should not brethren and sisters in Christ, guard the name and character and the whole interest of each other more sacredly in the church's family relations than in temporal relations? When one member of the church sins the whole family suffers more or less on their account. If our father is a man of high standing in society, we naturally guard our conduct for his sake. As a christian, we are allied to God, the creator and preserver of all things. We are his children, have been made partakers of the divine nature, adopted into the family of God. Jesus is our elder brother, God is our father. How sacred the relations! How high our name. Shall family pride make us careful of the good name and character of our spiritual relations? Affection's strongest ties should bind us together here; instead of slandering a brother or sister, we should always be ready to defend their character, as we should that of Christ, our elder brother. In guarding the interest of a brother in Christ, we are guarding Christ, and his church. If a brother should conduct himself in such a manner as to bring reproach on the family, or live a life that would throw reflections on the father's good name, or live such a life that the world would spot him, as an evil doer then the member should be gently and lovingly exhorted to change his course; and if he fails to do so, he should be called to account by the church, not publically, but privately, as a father would investigate a violation of a private family rule. If the member should be found guilty in the investigation, of such conduct that would reflect discredit on the good name of the family, then he should be required to repent, and apologize to the family for such conduct. If he should refuse to do so, then in such case, the fellowship of the congregation should be withdrawn, but if true repentance is shown and confession of errors made and pardon asked, pardon must be granted by the congregation, and sins remembered no more. All privileges of the congregation must be restored and no differences made. The apostle Paul in his instruction to the church at Galatia, along

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1. Under no circumstances should a member who has a "beam" in his own eye, undertake to correct an erring member, none but those that are "spiritual" whose lives are above reproach. The apostle Paul says in regard to those who err, "If ye endure chastening, God dealeth with you as with sons; but if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the father of spirits and live."

Let a church become slack in discipline, in morals and christian duty, and at once it loses its hold on society; its power for good has vanished. The same results can be applied to a private family. And especially to a preacher's family.

Our Savior, to illustrate any vital point, always uses for a parable something that the people understand the nature and use made of it; hence to illustrate the value of the church, he uses salt, and applies it to the apostles as the church. Let us read: "Ye are the salt (church) of the earth: but if the salt (church) have lost his saviour, wherewith shall it (people of earth) be salted? (saved); it (church) is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Mat. 5:13. "Ye (the apostles, church) are the light of the world. A city that is set on an hill cannot be hid." Oh, how careful we should be to preserve the honor, dignity, and chastity of the church of Christ, that it should be as our Lord intended—"the light of the world" and "the salt of the earth." Paul in his instructions to the church at Colosse, tells them how to conduct themselves before the world, that the church might have its proper effect. He says, "Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:5, 6. "Be ye therefore wise as serpents, and harmless as doves"—Christ. (Matt. 10:16.) H. C. PEARSON. (Gainesville, Texas.)

BROTHER McQUIDDY'S BLUNDER.

Since I have repeatedly called upon Brother McQuiddy and his associate editors, and others, to give me one scripture that authorizes their Sunday school class system with women teachers, and since they have utterly failed to do so, or even to attempt to do so, I am not at all surprised at Brother McQuiddy's wild blunder in his attempt to answer W. C. Ramsey's question, "Has a woman a right to teach a class of women at what is called 'Sunday school?'" (Gospel Advocate, June 13, 1918, p. 566.)

Brother McQuiddy, conscious of his utter inability to give one scripture that sus-

seems to imagine that he sees the three following things: (1) "What is called 'Sunday school?'" (2) classes of women; (3) women teaching such classes at such places:

In the second of these (Acts 18:26) he seems to imagine that he can see (1) "What is called 'Sunday school?'" (2) a class of women; (3) a woman, Priscilla, teaching such class at such place.

But this last passage (Acts 18:26), if it favors class teaching by a woman at all, would be more in favor of her teaching a class of men than a class of women; since no woman was taught in that class (if it be a class); for only one person taught, and that was a man, not a woman!

There is not the slightest intimation in either of the passages cited that there was in that age of the church "what is called 'Sunday school?'" nor that there were such divisions of audiences into classes, either classes of women or classes of men; nor of a woman teacher teaching "a class of women," or any class as a part of an audience assembled.

The Bible is wholly silent on such things. Therefore they who advocate the Sunday school with its class system of arrangement and its women teachers certainly are not "silent where the Bible is silent," but they speak where the Bible speaks not.

In answer to Brother J. M. Dunis, McQuiddy says: "Babies must be fed on milk, and not on solid food. Hence the necessity of teaching children in a class to themselves, and not in a class with full-grown men and women." (Gospel Advocate, June 6, 1918, p. 538.)

Here I would ask Brother McQuiddy, in the rearing of his family did he provide a separate table in his dining room for his little ones who could not eat solid food? And would he not allow them to receive their light food from the same table with the grown-up folks?

In this country all intelligent families, with whom I am acquainted, let their little ones come to the same table with the grown-up folks. And from the same table, furnished with different kinds of food, the little ones are fed of such food as is suited to them.

My children have always been fed from the same table with their mother and myself. And their light food and our solid food have always been set on the same table.

A wise teacher can, in the same discourse to a congregation of christians, instruct both the old and the young, giving to each his portion without dividing them into different classes.

He who is not capable of directing a portion of his discourse on christian duty to the babes in Christ, as well as to the full grown in the assembly of the saints, is not a competent and safe teacher.

Paul taught without dividing into classes, so did the apostle John (See Eph. 6:1-6; Col. 3; Tit. 2; and I Jno. 2:12, 13:14). And so did all inspired men of New Testament times, so far as the record shows. And so did Jesus himself teach. We do not read where Jesus divided an audience into classes to teach them, nor where he

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EDITORS:

H. C. HARPER	Steads, Fla.
G. A. TROOP, M.	Munday, Tex.
N. L. CLARK	Polychronic, Tex.
SAM H. CHAMBER	4108 Mason Court, Los Angeles, Cal.

MANAGING EDITOR:

CLARENCE TEUFMAN, Union City, Ga.

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PREACHING IN DESTITUTE FIELDS.

At this season of the year, preachers of the gospel receive many calls for meetings to be held during the summer months at what are generally called "desstitute places." This term is used to designate such places as have no disciples of Christ who are meeting regularly for worship on Lord's day. In this connection, therefore, a destitute place is simply a place where there are no brethren who are doing their whole duty. I receive frequent calls for meetings at such places. These calls come generally from some sister or brother who is anxious to have the gospel preached to the neighbors. Sometimes I find upon inquiry that a number of brethren reside in the community under consideration, but from one cause or another are not meeting regularly. With a view to doing such places good, I wish to say a few things and offer a few suggestions.

In the first place it is an individual duty of the christian to spread the gospel. The term preach in many passages of scripture means to proclaim publicly. Now every christian is not fitted to preach in this sense. But in a wider sense every christian can and should declare to others the glad tidings of Christ. In this sense no man or woman can serve the Lord by proxy. Religious impulses are continually rising in the heart that glows with love toward Christ; and these impulses must find manifestation in word or act, else they soon cease to rise. If I were today placed in some far-away city, remote from christian influences of every kind, what would be my first duty? Undoubtedly, to go to work to make another christian. It would then be our duty to assist and encourage each other by frequent conversations concerning the will of the Lord, by regularly observing the appointments of our Lord, for His followers considered as families, or local churches, and by making a united effort to bring others to Christ.

Many brethren seem to think that they can do nothing for the cause in a destitute field, unless they can obtain the services of a "big preacher" for a long meeting. I have known several towns in which

pel guns. Churches all over a State would contribute liberally to the financial support of the meeting, and everything that human wisdom could suggest was tried in order to make the meeting a "rousing success" (?), at least from a human viewpoint. Such meetings rarely, if ever, accomplish the real, lasting good that many suppose them to accomplish. The reasons for this are easily apparent. False standards of duty, of work, of success, are erected. The few who reside in the town where the meeting is held and who are naturally to be regarded as the founders of the work, are either discouraged by the failure to realize all their hopes that they give up entirely, or in the case of apparent success, they are apt to believe that no less pretentious effort can possibly succeed. Hence, they forthwith become literally "big-meeting folks."

Again, most of us cling tenaciously to the notion that God estimates success by human standards. Hence, we somehow think we have not succeeded in the Lord's work unless we have had a "big meeting," large crowds, good singing, eloquent preaching, many baptisms, etc., etc. There is another extreme. Some become so much disgusted with such efforts on the part of others that they make no effort at all. Such people sometimes get afraid that they will have a "big meeting." There is no virtue in this course. The true course lies, in part at least, between these extremes. Faithfulness is the one all-important thing in such cases—faithfulness to the Lord that leads the individual to seek constantly, patiently, perseveringly, the salvation of other souls. It is this and this alone that can build upon the sure foundation, much gold, silver, precious stones.

Are you, dear reader, disciple of Christ residing apart from others of the faith? Do you ask me, "What shall I do?" I answer, Begin today in your own heart a work for the Lord. Get self right with God. Cast about you and see to what extent your daily conduct before others is as circumspect as it should be. I repeat, Get self right first. The Lord wants you to be his witness to others. He is not depending solely upon the "big preacher" whose apparent success may at last end in failure when measured by the Lord's standard. Next, begin work on your nearest neighbor; but do not stop with this one, though he or she be the companion of your youth, if your efforts appear fruitless. Talk to others; read with them the scriptures; interest them, if possible, in the truths of the gospel; distribute carefully selected sermons, papers, tracts; work, work, work, daily, hourly, as opportunity is given, work for Christ. This is only your duty. If there are other christians near you, strive to induce them to join you in a united effort to establish the Lord's cause in the hearts of others.

It is entirely proper to have preachers hold meetings in destitute fields. In fact most of the preachers neglect the mission

about this: The brethren at large are selfish enough to want all the best preaching done in their own meeting-houses, for the benefit and entertainment of them and their families and neighbors. Hence, they engage the strongest men for the most favorable season of the year, and give these men all they give any preacher, for services rendered with the strong churches. The result is, if a mission point gets a meeting, it is at a busy season when the very people who ought to hear preaching, will not attend. The preacher is not supported, gets discouraged, and gives up such work.

In conclusion, let brethren and sisters in destitute fields do all they can to teach others the true way; let them unite their efforts in an untiring movement to get the gospel told to their neighbors; let them, where it is possible, secure the services of an evangelist for a long meeting at a convenient time; let them do their very best to support this work themselves, then let them call upon the churches nearest them to assist in supporting the work. Those who know us best are the proper ones to assist us according to their ability, if we are really worthy. I have very little sympathy as a rule, with the practice of christianity giving their means to entire strangers either as personal charities or to assist these strangers in doing church work. By strangers I here mean those who are not known to the donor, by reputation at least, to be worthy of the gifts bestowed.

N. L. CLARK.

CULLINGS AND COMMENTS.

"Attention was called to the fact that there are in Texas possibly one hundred thriving towns and little cities of from 2,000 to 15,000 population where the church of Christ is not established. When do we intend to evangelize our home mission field? Shall we wait till the next generation to begin? I know wherof I speak when I say that many of the brethren have very cold feet on the whole missionary question."—Early Arceneau, in F. F.

Well, there was a time in Texas, if I remember correctly, when every loyal preacher was a missionary preacher, and not the "regular preacher." The "regular preacher," like the hibernating bear, sucking his fat paw, made by the missionary preacher. To call him "our pastor" might arouse the unsuspecting people. And behold! instead of the missionary spirit of former days we find quite another spirit. "What is it?" do you say. Well, any one who has been watching "the trend of things," with even half an eye, in Texas, need not to be told; but notice the following and you can catch the idea:

"Wanted at Once."

"We want fifty churches to send \$100.00 each by March the first, and fifty to send \$50.00 each, and fifty to send \$25.00 each, and fifty to send \$15.00 each, and fifty to send \$10.00 each; and thus stimulate individual brethren and sisters (especially those who are being fortunate in the old belt), to send donations by the thousands

reader, but] for the needed endowment funds for our schools."—L. W. Phillips, in F. L. March 4, 1919.

Such an apostate burden was not placed upon the churches in former years in Texas. And this burden, like the wolf with her whelps, is on the increase. The author of the foregoing continues, saying, "Oh, how I wish our people could realize [That people are going to hell for the want of the gospel of Christ? No, no! But] just what we really have at Abilene, Texas."

Well, what is it, anyway? Something more important than the gospel of Christ, it seems, from the way you agonize over churches to support it.

But, let us hear this author as he continues. He says: "Then I know what you, who are able surely would do. Then there is our cherished Thorp Springs, and I t, but not least, our University School of the Bible at Austin. Brethren, in the name of our Lord, and for the sake of His cause, won't you wake up to the needs of the hour, and let us save the bleeding cause? Pardon me for making the comparison, but look back twenty years at the Missionary Baptist church and her ministry! Actually they had more ignorance in their pulpits than any other people on earth, and it was fun to get hold of one of their preachers in debate. But look again to-day and what has she done? She has built schools and colleges and seminaries, and today she is flooding the country with a set of refined and cultured young men, and pushing the doctrines of her church as never before. Then, brethren, look around and see for yourselves what we are doing and where we are. Behold what we have done during the past twenty years. Here it is: We have debated with the sects until we have just about run them into the woods, so to speak, and then we turned on one another and have debated the Sunday-school and college questions until we have, in a sad measure, driven out the spirit of brotherly kindness, and have just about killed the cause we loved, and behold, Oh where are our preachers? Our older men are dead, and placed on the shelf, and our middle aged ones are seeking something else than constant preaching so as to supplement their salaries, and a number of our young men have turned infidel, while a number have gone to the digressives, and hundreds of our congregations will not be able to have a suitable man for their summer meetings. Where is our Bible School that was at Lingleville? at Lockney? at Sabinel? and at Gunter? And what is the financial (health condition) of Abilene and Thorp Springs? Think about these conditions, brethren, for they are alarming! I tell you plainly, that ten years from now, if we do not awake from our lethargy, and contemptible, lazy stinginess, we will be an unknown quantity."

Now, if the picture of this lamented downfall has been correctly drawn, I see in this one of the most hopeful signs for the spread of Bible christianity among the churches in Texas that has appeared in many years. The writer in his lamentation need not have gone to the Missionary Baptist church for "the comparison"—no, no; the Christian Church would have served all purposes. Have I not seen things, too? Yes, and before Abilene and Thorp Springs and Lockney and Sabinel and Lingleville, and our University School of

educate! We need an educated ministry! And they educated; then they pastored, and rushed on to hell. Look into their colleges to-day, before you take their slimy trail. "A number of our young men have turned infidel." Why, this college stuff would make infidels of angels!

"We have debated with the sects until we have just about run them into the woods, so to speak."

Very well. Did we do it with an "educated ministry," or before "the bleeding cause" you now bewail was thought of? And will an "educated ministry" with "a set of refined and cultured young men" keep them in the woods where the uneducated (?) and unrefined (?) boys chased them? Never, never! They will bear them to their bosoms and slobber over them, exchanging pulpits and dishing out the namby pamby stuff for the gospel of Christ!

"We have turned on one another and have debated the Sunday-school and college questions."

You mean we have tried to debate these questions, together with the pastor question, perhaps; for everybody knows that the educated and refined fellows took to the woods, sect like, at the first fire, and the debating soon ceased, while the cry went up from the fellows in the woods for "the spirit of brotherly kindness." And, digressive like, they plead, You are killing the cause!

"A number have gone to the digressives."

And why not? The same argument that justifies one, justifies the other. Who does not know that whole churches in Tennessee and Texas are now at the limit—just waiting for a few old fogies to die off, before making the longed-for change? Ask A. O. Colley, Dallas, Texas, what is the matter "if we 'run not with them to the same excess of riot.'"

"Where are our preachers?"

Yes, some are dead—those that gave their life in establishing churches; and some are laid on the shelf—those too old-timey for the modern fads; but the pastorate has captured most of the new set, and they are stationary preachers—regular preachers, some call them; but just plain "pastor," laying all shams aside.

It will take more than the Bible College and the Bible Chair to keep us from going to destruction. What we need is a number of devoted preachers, backed by the churches, with the "go" of the Savior's mission on their consecrated hearts. Let the churches everywhere divest themselves of every incumber—the Pastor, the S. S., the M. S., the Y. S. C. E., the Y. M. C. A., the Bible College, and the what not, and let them follow the New Testament for a while, and see what the Lord will do for us. This is the one thing needful. Nothing else is worth while. I see it!

H. C. HARPER.

"Pro and Con" is a thirty-two page tract on the Sunday School question, by N. L. Clark and G. A. Trott. No better tract to

THE NEW TESTAMENT METHOD OF CHURCH WORK.

(NUMBER TWO.)

The church of the living God is not an organization, but an organism. It possesses all the characteristics and qualities of a living body. No mere grouping of individuals together into some semblance of external uniformity can ever impart to the institution thus produced the autonomous character of the true body of Christ. First of all, Jesus Christ himself is the head. Col. 1:18. All the proper functioning of the body depends upon the perfect accord subsisting between the head and its various instruments of action—the members thereof. All authority proceeds from Jesus Christ; and to him, as judge, must all his members give account concerning how this authority has been used or abused. The Father of Christ has reserved to himself the right to sever from this organic relationship every branch that beareth not fruit. John 15:2,6. Hence the necessity of a continual renewal of inner life in conformity with the divine purpose so that this spiritual center may continually express itself outwardly in unity and good works. If once the inner connection with the head is lost, no power on earth can long preserve the empty vessels from disruption and division among themselves. No forcing process can ever (take the place of a spiritual content of heavenly life.

Much has been said, by way of impressing the sectarian, concerning the unity, universality and permanency of the church of Christ. But I am convinced that there is no hope of inducing a desire for a better solution than denominationalism offers in any great number, unless we translate professedness into deed. Paul says in Eph. 2:19,22: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. In whom (Jesus Christ) all the building fitly framed groweth unto a holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit." We cannot properly insist that the body is a complete and perfect system, able to take care of itself and grow under divine cultivation as only a living thing can do as long as we in any way use the forcing processes of human invention. It is utterly useless to try to keep people, who have lost all inner unity and communion with Christ, in outward union. There is no destiny other than eventual destruction for an institution which, loosed from its eternal moorings, drifting at the mercy of temporal winds and tides. We must submit ourselves therefore to the Divine custodian of the church and rest only in the hollow of his hand. Resort to human makeshifts may result in a temporary galvanism of movement (seeming life only); but growth is fundamentally inner and can take place only as our minds are renewed through the Word by the Holy Spirit dwelling in the body of Christ. Rom. 12:12

I can not understand why the Bible doctrine of the communion of saints should be

upon every child of God to emphasize and never before the unity of all saints in truth and love. Let us strive "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Ephes. 3:9. This is the fact which must be brought to the world's attention: the truly converted, though as far apart as the North pole is from the South pole and entirely unknown personally to each other, without any communication or any thing in common save the Word of God as their possession, **SIMULTANEOUSLY** arrive at the same convictions of faith and are preserved in perfect unity by the Spirit through the Word **UNLESS** some foreign influence, such as human personality or ambition, imposes itself upon them from without! This is not my own imagination run wild. Paul states this to be a fact in so many words: "That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth and depth and height; And to know the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God." Ephes. 3:17,18.

What is this fullness of Christ or God? Paul says in Ephes. 1:23 that the church is the fulness. Could "to be filled with the fullness" mean to have a party or denominational spirit, with sympathy or communion confined only to a few of our own numbered cult? Perish the thought! The family is said to be composed of all saints in heaven and earth. Ephes. 3:14,15. It is, therefore, a universal consciousness of sympathy and communion embracing not only every truly converted child of God upon the earth, but one which overleaps all visible expressions of the kingdom and rises transcendently to communion with the holy apostles in their well-earned rest and our beloved ones asleep in Jesus. How many are there of these blessed? Can geographical lines confine them? Can religious statistics compute their strength? No, the Lord only knows who they are, for all their names are written in his book of life. Heb. 12:22, 23.

With these glorious truths in mind, what lines may we draw to separate those who belong to this body universal from those without? Only those distinctions, we reply, which God himself has outlined:

(1) Those are members of the body who have entered by the door, who have been born into this relation. (John 3:5.)

(2) Those are members of the body who are conscious of the body's character, to wit, its universality, and preserve this universality in practice according to the eternal purpose of God in Christ. (Gal. 5:19, 21.)

The body's ability to edify itself in love, compacted by that which every joint supplieth, according to the effectual working in the measure of every part (Ephes. 4:16), marks it as something permanent, eternal, self-sufficient. Whence, then, the call for such frantic efforts as we see attempted on every hand to outwardly centralize the activities of the body in some sort of a visible

Beware, I say, of every imposition of external influence! Let the body alone, and it will expand and grow and evolve into beauty as it is moulded by the Free Spirit enshrined in its holy of holies. I am more and more convinced that what disciples of Christ today need above all is a deepening of the consciousness of the body universal and of the saints' inheritance in light (Col. 1:12), preparatory to a transformation of outward conditions into harmony with this inner life-process of the Body. This deeper consciousness can only come to us by growth. We must, as new born babes, desire the sincere milk of the word, that we may grow thereby. 1 Pet. 2:12.

What is a body without a soul? There is no rest upon the surface of time's tempest-tossed sea. Let us prepare ourselves a little more thoroughly before we march forth against the foe. Let us learn that "unless the Lord build the house, they labor in vain that build it," and "unless the Lord keep the city the watchman waketh but in vain." The Restoration Movement must not be severed from its soul! Therefore, I beseech you, let us return to the school of Christ; let us rest a little while in his gentle arms. Then, when the urge of the Eternal Mind impels us again into action, after we have gathered strength, we will find that so many problems belonging to environment have entirely changed their aspect. Where they were complex before, they have now become simple. It is from this standpoint that we will attempt to deal with the affairs of the congregations in our next article of this series.

ROBERT R. HULL.

(To Be Continued.)

THE BEAST AND HIS IMAGE.

"And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image, they two were cast alive into the lake of fire that burneth with brimstone." Rev. 19:19, 20.

The above scripture affirms clearly that the "beast" and "false prophet" are doomed to destruction; while the fourteenth chapter, verse 11, affirms, that those who worship the beast and his image, have no rest day nor night.

There seems to be a distinction made between the "false prophet" and the worshippers of the beast and his image. It seems by the nineteenth chapter that the worshippers were slain by the sword of him that sat upon the horse. Without question this rider is the Lord Jesus Christ; but who is the beast and the false prophet, and what is the character of this battle?

The prominence given to the beast, his image and the false prophet in this book of Revelations, renders it imperative to know who they are, if we would understand the purport of this book. If we can

found the answer to this question. This battle is not one of carnal weapons, for the Lord uses only the sword of the Spirit which is the Word of God. The opposers use all the inventions of the carnal mind, clothed with all the sophistry of human reason, misrepresenting and denying the Word of God, pitting the false against the true until they go down in defeat.

The heads (plural) of the beast were full of the names of blasphemy, and he opened his mouth in blasphemy, to blaspheme all that was good.

By common consent, Pagan, Imperial, and Papal Rome is this beast. I think this is true in part. Extend the thought to embrace all the kingdoms of this world and we will have the correct definition.

Next comes the "image" of this beast. To him who understands the influence of the political powers of this world on the religion of this world in its several historic ages, the answer is clear.

Under the influence of Imperial Rome the church became centralized under one head and we had a well developed papacy, an image of Imperial Rome. Under the influence of the United States and contemporary powers, we have fully developed denominations, images, if you please, of these powers, having their constitutions (creeds), legislative and executive departments, and elective franchise in the people.

The "false prophet" is the teacher of religious dogmas in the presence of the powers, the friend and ally of each power where he may happen to reside, serving particularly as chaplain in court and camp, and generally as the supporter of various political parties, through whom he hopes to secure "appropriate legislation" to advance the moral interests of the country.

These teachers have no hesitancy in omitting that part of Holy Writ that does not suit their purposes, or of "explaining" it to the satisfaction of their following so they can conscientiously "worship" the powers, while the powers are "blaspheming," "fighting against" the Rider on the white horse.

As I see it, this battle has been going on for ages, and will go on until the victory is finally won.

When we see a man in the pulpit deliberately advocating a course of conduct that sets aside any plain and unequivocal command of the Lord, we know he is a false prophet; we also know that as a man he is honest and sincere. Let us not throw rocks at him, but like Aquilla and Priscilla, expound the way of the Lord more perfectly to him, and Apollos-like, he may receive it and straightway proclaim it.

To sum up: The beast is all political power, his image is the various religious parties, and the false prophet the religious-political preachers who pervert the Word of the Lord; to make it support their purposes. But the saints—"Ye are dead, and your lives are hid with Christ in God."

GEO. DOUGLAS.

THE LOYD-TROTT DISCUSSION.

Proposition.

The practice of the churches of Christ—baptizing penitent believers into the name of the Father and of the Son and of the Holy Spirit—is scriptural and in conformity with the command of the Savior in Matt. 28:19.

Second Affirmative.

It seems to me that Mr. Loyd has given up the whole proposition in his very first attempt to reply. He says: "I have no thought of denying this scripture, or of denying its being a command given direct to the apostles." Here is a plain confession that the words I use in baptizing are scripture—hence to use them is scriptural, and as I use the exact words of the Saviour, they cannot fail to be in conformity to his command. He contends, however, that the command of Peter, on the day of Pentecost, to be baptized "in the name of Jesus Christ," is the Spirit's interpretation of that command. My opponent fails, however, to give any attention to the fact, to which I called his attention, that Jesus told the apostles they were to baptize into (eis) something, and Peter told the people upon (epi) what they were to be baptized; therefore the one expression cannot be synonymous with the other. I gave Robinson's definition of epi and his use of this very passage to show that baptism followed the confession; why did not Mr. Loyd say something about this? Is he wiser than the best Greek scholars the world has produced?

In answer to question 1, I will say that the Father's name is certainly not Jesus Christ. We are taught to call upon God, but when Jesus taught his disciples to pray, he told them to say "Our Father." Jesus said that he did all of his works in his Father's name (John 10:25), and in the very next chapter he called upon the Father when he raised Lazarus. As Jesus performed his miracles in God's name and simply used the word Father in performing them, it follows that Father is his name to Christians. My opponent puts words into my mouth when he says I contend that the command should be repeated, because I never said anything of the kind. Jesus did not say baptize them into "go," but he did say baptize into the name of the Father, Son and Holy Spirit, and he who does so obeys the Lord's command. My friend says we do baptize into the name of Father, Son and Holy Spirit, but seems to think it invalidates the whole act to say so; a queer conclusion indeed. Father is one of the names of God, just as Son is one of the names of Christ. Mr. Loyd says when the apostles baptized, they did not say into the name of the Father, Son and Holy Spirit; but what proof did he give for that assertion? None, whatever. As a matter of fact; the Bible is absolutely silent as to what they said, and if it were not for Matt. 28:19, we would not know what to say, or what we were baptizing into. Don't forget that Peter did not say be baptized into, but UPON the name of the Lord Jesus. All spiritual blessings are in Christ. (Eph. 1:3). It would be a long ceremony that would enumerate all of those blessings; but as there are just three sources from which all those blessings come, it is eminently fitting that those three should be named when the solemn rite is performed. God is distinctly the author of some of those blessings; the Holy Spirit of others, no less distinctive, and Christ, of yet others; therefore, it is

God who pardons our sins, the very object and purpose of baptism; Christ gives the blood of atonement; the Holy Spirit that perfect law, without which we could not avail ourselves of either. Jesus said he had manifested his Father's name (Jno. 17:11), and that he had kept his disciples in that name, so it can not be true that it was not revealed until Pentecost, and to disassociate that name from the ordinance which inducts us into the kingdom of Christ would be to dishonor and degrade it. "For there are three that bear record in heaven, the Father, the Word (Son) and the Holy Spirit; and these three are one. And there are three that bear witness in earth, the Spirit, the water and the blood; and these three agree in one." I Jno. 5:7, 8. When baptized as Jesus commanded, we have the witness of the Spirit, "For as many as are led by the Spirit of God, they are the sons of God," (Rom. 8:14); of the water, "For as many of you as have been baptized into Christ have put on Christ," (Gal. 3:27); of the blood, "The blood of Jesus Christ, his Son cleanseth us from all sin," (I Jno. 1:7). But the witness of these three, if obtained at all, must be gained when we are baptized and must agree in one. I ask in what one? Evidently, in Father, Son and Holy Spirit, "for these three are one." Not one in person, for God is still the Father and Christ the Son; but one in the complete work of redemption, in which each had wrought an effectual part until the time came for men to be baptized into the finished product of these three, who are hence forward a unit in testifying that we are the children of God. When baptized into the name of the Father, he accepts us as his children; into the name of the Son, Christ becomes our mediator; into the name of the Holy Spirit, we acknowledge him as our only guide; therefore Jesus said, "Go teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." We are in the Father and the Son (I Jno. 2:24), and in the Holy Spirit (Gal. 3:25). How did we get into these three? There is no answer, except Matt. 28:19.

G. A. TROTT.

Second Reply.

I did say that Jesus commanded the apostles to baptize all nations into the name of the Father, and of the Son, and of the Holy Spirit, and that they carried it out to the letter. I also said that in carrying it out they did not say, "I baptize you into the name of the Father, and of the Son, and of the Holy Spirit." But they did baptize in the name of Jesus Christ for the remission of sins. My opponent says he does not repeat the command, and yet he says he uses the exact words; I wonder how he can do that without repeating the command. I do what the command says do! I baptize them into the name of the Father, and of the Son, and of the Holy Spirit. I do that by baptizing them in the name of Jesus Christ for the remission of sins. Mr. Trott admits that Peter commanded them to be baptized in the name of Jesus Christ. Mr. Trott talks lot about (eis) into; he seems to think that I don't know the difference between "in" and "into." I called his attention to the preposition "into" in my first argument, but he passed it up. Into is a preposition that introduces an adverb phrase of place; into is always just after a verb of action, and introduces a phrase denoting place, state, relation or condition, and showing where the action places the thing being acted upon. "In" is a preposition also, that introduces a phrase

name to use. Next, we have the preposition "for," introducing a phrase showing what to be baptized for—for the remission of sins. I now challenge my opponent to show one single instance where "into" is used that doesn't come after a verb of action, and show that something is being acted upon, and where the action will place the thing acted upon. Into is used to show that something has changed or is to be changed from one place or state to another, or from one condition to another, or out of one element into another, or from one relation to another. But "into" never did introduce a phrase that told how the action was done. Remember that the verb tells the action. "Baptizing them" names the action. "Into" tells what name to baptize them into. Into the name of the Father, by baptism, their relation was to be changed from that of a sinner to that of a child of God; or, in other words, they were to be born into the family, or into the name. Hence baptize them into the name, born of water and the Spirit. So when the Spirit began its work on the day of pentecost having been poured out that day, it pierced their hearts, and they cried out, What shall we do? The spirit, being their guide, said, Repent (an action of the mind—they must and could do that), and be baptized, every one of you. Suppose Peter had stopped right there. He had commanded them to be baptized, but there was no how nor why to it. Now, if we place the preposition "in" under the verb of action baptize, it introduces a phrase of manner, showing how or in what name to be baptized. Again, if we place the preposition "for" under the verb baptize, it introduces a phrase of purpose, telling what we are to be baptized for.

These prepositions connect phrases to baptize, and Peter commanded them to be baptized. If Peter commanded them to be baptized, he also commanded them to be baptized in the name of Jesus Christ for the remission of sins.

Mr. Trott says the Father's name is Father, I suppose, with him, his wife's name is wife, his dog's name is dog, his horse's name is horse; that's fine logic. I think he can do better than that.

Question Number 2. What is the Father's name? Question Number 3. Is there any difference between the terms, "the name of the Father" and "the Father's name"? (epi), upon the name; that sounds awkward to me, and it surely is out of place to say that in Acts 2:38 epi means you, on seeing that no translator ever rendered it that way. The blessings are all in Christ. So then to be baptized in his name brings them all. See Col. 3:17. " whatsoever ye do in word or deed, do all in the name of the Lord." No one has the witness of the Spirit who has not been baptized as it commanded. It said repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit. F. J. LOYD.

BROTHER DOUGLAS' LEAFLET.

All the brethren should purchase and circulate this masterly treatise of Brother Douglas. "The Conscientious Objector" is one of the most thoughtful and carefully written tracts I have ever seen. The author proves himself to be one of our brightest intellects. "A scholarly mind" most befittingly describes such a writer, so able to bring into vivid contrast the state as

FROM CUMBY, TEXAS.

For twenty years I have been a member of the church of Christ, fifteen years of which time I have been preaching the gospel. Many times by those who oppose the truth I have been accused of being narrow-minded. I have always tried to be as broad as the good Book. Matt. 7:14. Before I became a member of the church of Christ I was a Baptist, therefore know something about their liberalities. They tell me they believe there are christians in all churches—people who will be saved. If the Baptist are right in their broad views, how about the following?

1. Can a man be saved and never believe what the Baptists teach? Yes. 2. But a man can not be saved without believing what the Bible teaches? No. 3. Therefore what the Baptists teach is not what the Bible teaches.

1. Can a man be saved and never be a Baptist? Yes. 2. But a man can not be saved without being a christian? No. 3. Therefore Baptists are not christians.

1. A man can be saved and never be a Baptist? Yes. 2. But a man cannot be saved without being a child of God? No. 3. Therefore a Baptist is not a child of God.

1. A man can be saved and never be a Baptist? Yes. 2. But a man can not be saved without being a christian—a child of God? No. 3. Therefore a Baptist is neither a christian nor a child of God. SEE?

This will apply to all who believe that there are christians in all churches. H. B. CASH.

"DIVIDE INTO CLASSES."

Dr. T. J. Clark sent a copy of the A. W. to a brother in Michigan, in which he marked my suggestions under the above caption.

In the article referred to, I stated that we had as much authority for dividing the congregation in to classes for preaching and singing as for teaching.

Brother Clark states that he proposed a written discussion to this brother at one time and he declined, so I leave off his name.

The Michigan brother is very much disturbed because I did not give some scripture that forbade the church feeding milk to babes and meat to others, which sounds like the Methodist school-mate I once had, who challenged

doing leaves out babies.

The church is told whom to teach, and babies, in the flesh, are not included, nor will the advocates of the Sunday school or classes affirm that they are.

The feeding of milk spoken of by Paul and Peter is for babes in Christ, not babes out of him.

The part of the gospel to be obeyed by the world is not divided by the Holy Spirit into milk and meat, neither does the Holy Spirit speak of babes in sin. All sinners must learn and obey the same teaching, which is to be made to all them that are lost. Jesus said, "They that be whole need not a physician, out they that are sick." Matt. 9:12. Are the babes, in the flesh, sick spiritually? Will the gospel heal them? If so, then quit fighting the Methodists about baptizing (?) babies.

In Matt. 9:13 Jesus said, "I am not come to call the righteous, but sinners to repentance." Are babes sinners? If not, wouldn't it be a good plan for us to use our time on the same class Christ came to save—the lost?

The lost are to be saved "by the foolishness of preaching," not by Sunday schools or classes, but by "preaching."

Now if Brother _____ will pry the lid off the "Apostolic Review," Brother Clark will be able to furnish a man to help investigate the question; and if he doesn't think it worth while, why put up his side in the Review? I want only the truth, and the truth never has anything to lose by a friendly investigation; but error has everything to lose.

R. F. DUCKWORTH.

LIST OF BOOKS AND TRACTS.

The Adventists and other religionists beat us "all hollow" when it comes to the circulation of literature. A good book or tract placed at the right time in the hands of an inquirer may lead him in due time to an acknowledgement of the truth. The income of a gospel preacher is, at any time, inadequate; and I try to somewhat supplement our living by the sale of our books. Mrs. Hull can supply you with the following books and tracts. By ordering a nice quantity of them you will help us preach the gospel in needy fields and, at the same time, get something of full value:

- "The Bible in Questions and Answers," by F. L. Rowe and John A. Klingman. \$2.50.
"Our Saviour's Prayer for Unity," symposium on John 17th chapter by about 50 strong writers. \$1.00.
"Otey-Briney Debate," on instrumental music in the worship and the societies. Strongest thing on these lines. \$1.00.
"Marriage Adrift on Modern Seas," by Robt. R. Hull. 25c.
"Gematria," by Robt. R. Hull. 15c; two for 25c.
"Dialogue Between a Liberal and a Loyal," by Robt. R. Hull. 2c each.

CHARLES DAVID TEURMAN.

A golden star an empty chair, A mound across the sea, New freedom for the universe, And thine the glory be."

Word was received by Mr. and Mrs. C. D. Teurman, November 21st, that Charles D. Teurman had died September 21st, of pneumonia, following Spanish influenza.

Charles David Teurman was born in Texas, June 30, 1894. His parents moved to Oklahoma when David was four years of age, where he resided on the farm twelve miles southeast of Elk City until called to the colors.

He was among the number who went to Camp Cody, New Mexico, June 24th, 1918, was in training there about two months, leaving for Camp Dix, New Jersey, August 25th. His ship sailing from Camp Merrit, New Jersey, September 19th, of which he was one of the number was out just two days when the Death Angel claimed him.

Deceased leaves father and mother, Mr. and Mrs. C. D. Teurman; four sisters and five brothers, namely, Lola, Rosa, Robert and Mrs. Leillia Rucker, of Frederick, Okla.; Mrs. Eula Evans, of Port, Okla.; Clarence Teurman, Union City, Ga.; Claude Teurman, Berlin, Okla.; Cecil Teurman, Doxey, Okla., and Floyd Teurman, Camp Pike, Ark.

Dave was loved by the old as well as the young. He was devoted to his home and always looked on the bright side of life, and if he had an enemy it was unknown. He lived a clean, honest and upright life, highly respected, was a dutiful son, a good brother, and in all the relations of life came up to the standard of true manhood. He died a soldier for liberty's sake, that you and I might be free.

May the Almighty in his goodness, console his parents in this dark hour of tribulation.—Elk City (Okla.) News-Democrat, Dec. 12, 1918.

ANNOUNCEMENT.

I wish to call the attention of the brethren everywhere to the little tract published by Bro. A. Harless, Garretts Bend, W. Va., entitled Valid Baptism vs. Sect Baptism, which I have read with interest and profit. He asks me to say that they may be had free of charge to all who wish to read and circulate; and having now expressed the wish of Brother Harless, I am going to say to all, don't let this burden fall on Brother Harless, because you will get value received for your money, if you send him a dollar for the tract. At least send

MISCELLANEOUS NOTES.

Under date of March 31, Brother R. F. Duckworth writes from Dothan, Alabama, as follows:

"Dear Brother Teurman: I began at Jellico church with good interest. People are behind with their work, but want preaching, so I will remain here this week. I will go to Scott, Georgia, the second Sunday from this. I will come by home on my way to Pickens county debate.

"I feel compelled to go to Denison, Texas, about the 15th of May. Many of these brethren have known me all my life; they heard me when I first began to preach. They have been doing better since our meeting there last year. I will spend some time visiting other congregations, as I may be able to stay away from the Georgia work. I will visit as many places as I can, but those desiring me to stop with them should write me at once, that we may arrange schedule so as to save time and expenses."

Brother Duckworth is one of our very best preachers and I am confident that he will be kept busy in the West for all his available time. In writing Brother Duckworth, address him at Union City, Georgia.

Brother Robt. R. Hull, who is well known to many of our readers, and who is at present making his headquarters at Cincinnati, Ohio, is assisting us in the work in this field. Brother Hull now is in a good meeting here at Union City. Brother Hull pleads for a "Thus saith the Lord," and he is one of the best read and most generally informed men it has ever before been my privilege to meet.

Brother J. A. Bradbury is to begin a meeting at Robert Lee, Texas, May 3d.

"The Conscientious Objector," by Geo. Douglas, is an interesting and scriptural leaflet. 15c per dozen; \$1.00 per hundred.

Fine lists of subscribers and encouraging letters continue to come in from all sections of the country again this month. We greatly appreciate this substantial help and encouragement from faithful brethren who are so anxious to see the paper widen its influence for good.

"The Supreme Argument of The Apostasy," by Robert R. Hull, continues to have a fine sale. It demands a wide circulation. Brethren are ordering them in twenty-five and one hundred lots. 25 Cents per dozen; \$1.50 per hundred.

THE APOSTOLIC WAY

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

VOLUME VI NUMBER IX

UNION CITY, GEORGIA, MAY 1919

[FIFTY CENTS THE YEAR

DEATH OF T. R. BANKHEAD.

I have just received news of the death of Bro. T. R. Bankhead, of Merkel, Texas, and it is with a sad heart, indeed, that I am sending the news that will bring grief to every one that knew him. I have not the data at hand to give even a synopsis of the life of this faithful soldier of the cross. I knew and loved him for about twenty-five years and can truthfully say, I never knew a more humble and devoted christian. His one thought was always to do the Master's will. His heart was saddened in his declining years by the innovations which have been creeping into the church, but the love of God, shed abroad in his heart by the Holy Spirit, helped him to endure with patience the afflictions, knowing they would work out a far more eternal weight of glory. His course is finished and of him we may say with all assurance that he rests from his labors and his works do follow him.

G. A. TROTT.

Dear Brother Teurman: It is with a sad heart that I write you these few lines. My dear companion, T. R. Bankhead, fell asleep in the arms of Jesus the 24th of March. He had written this article which I am sending you to have published in the A. W., but he was called to his reward before he got to send it off and this is why I am writing this. I hope the article will find a place in the paper. I am so sad and lonely without him. Pray for me that I may be faithful, as I know he was. He was sick seventeen days, but bore his suffering with patience.

MRS. T. R. BANKHEAD.

Brother Bankhead's article appears on page two. We extend our sympathies to Sister Bankhead and other loved ones of Brother Bankhead's, and may their great loss be heaven's gain.—C. T.

"THE CONTRIBUTION AND THE ASSEMBLY."

Under this heading in March number Bro. Champie, referring to the community of interest practiced by the church at Jerusalem, says, "So the Jerusalem example was nowhere followed, and seemed not to have worked well at home." Will Bro. Champie tell us the source of information from which he reached his conclusion?

W. H. BIRD.

In replying to the above I must say that the first part of my statement if taken alone and literally says more than I or anyone else could know; but for reasons given in the article mentioned I conclude that none of the Pauline churches nor the Antioch church adopted that custom. This is in accordance with the apostolic way, and if true is

with apostolic sanction any other church may do so with equal sanction, unless there be prohibitions not yet apparent to me. My conclusion in the second part of the statement was based on the fact that the churches, that did not practice "community" had to contribute quite a lot to the one that did; and had the example of Jerusalem been successful it surely would have found imitators somewhere else, but I know of none at that period. I have read several excellent treatises on the early ages of the churches, and have been influenced some by them in my conclusions, but I relied on the N. T. alone for my proof.

SAM H. CHAMPIE.

SOME BRIEFS.

"Now faith is the substance of things hoped for." This is not clear to the ordinary reader. "The evidence of things not seen." The same is true of this—not clear either. Substance and evidence are the words that obscure Paul's meaning.

* * * *

"Faith is a well-grounded assurance of things for which we hope, a conviction of the reality of things which we do not see." Heb. 11:1, as translated in the Modern Speech New Testament. I think this the best translation of this passage I ever saw. It is adapted to the understanding of the most simple readers.

* * * *

Things of indifference are things neither commanded nor forbidden in the law of the Lord; but it does not follow that all things neither commanded nor forbidden in the law of the Lord are therefore things of indifference. To illustrate: All judges are lawyers, but it does not follow that all lawyers are judges. There is something that will forever prevent some lawyers from ever becoming judges. There is something also that will forever prevent some things neither commanded nor forbidden from being things of indifference.

Jesus said: "The poor ye have always with you." A familiar adage says the poor have poor ways. Hence we have poor ways among us always. Their poverty tends to make their ways simple; and it has, at the same time, a tendency to cut out the highfalutin. As a rule, this class of persons in the church are the ones that are content with the simplicity that is in Christ Jesus.

J. R. JONES.

It is the cleanest sheet of which I have any acquaintance. The only objection so far, is, that it doesn't visit us often enough. A paper of its merits ought to be weekly. Enclosed find check for one (\$1.00) dollar, for which please continue

IN THE MASTER'S VINEYARD.

I recently spent two Lord's days at Cordele and Scott, Georgia, in an effort to strengthen the cause of Christ at those places.

At Cordele, I found five sisters of the church who are interested in seeing a church of the New Testament order established in that growing little city. I also met three or four other persons there who are interested in the truth. I have promised to return to Cordele for a tent meeting in the near future, and we hope to establish a faithful New Testament church there.

At Scott, Brother Lampp and his wife have been breaking bread in their own home every Lord's day for about three years. Their consistent life and zeal for the truth are having a very fine effect upon the people of that vicinity. Three members of the "Christian Church," who live out in the country from Scott, have taken their stand with Brother and Sister Lampp and promise to meet with them regularly. We also found a sister of the church of Christ, who lives about six miles from Scott, and who promised to attend Lord's day meeting whenever possible. This sister formerly lived at Nashville, Tennessee, but recently married an intelligent Georgian, and they are making their home on a farm out from Scott.

Brother Duckworth visited Scott in April and preached two discourses at a school house and one discourse at a Primitive Baptist church about five miles from town, which was the first preaching done in that community by our people. He had a fine attendance and the people generally were much pleased with his lessons. I preached to large crowds at these places, and quite a number insisted that I return for a meeting, which I hope to do some time this summer.

Prospects for our work in this field were never more encouraging.

CLARENCE TEURMAN.

FROM NEW MEXICO.

Please find enclosed 50 cents for paper, that I may read it one more year, if I live. I am seventy-four years old and I know my time is short on this old earth. I am glad that there still are a few who are contending for the apostolic way. I have read the _____ ever since the first issue and hated to give it up, but it has gone with the balance of the world, and I am sorry. But the scriptures speak of a falling away, and I guess that that time is here. I will try and get some subscribers for the paper. No money in this country—two years' drouth. If we were able we would have some loyal preacher to hold a

THE LOYD-TROTT DISCUSSION.

Proposition.

The practice of the churches of Christ—baptizing penitent believers into the name of the Father and of the Son and of the Holy Spirit—is scriptural and in conformity with the command of the Savior in Matt. 28:19.

Third Affirmative.

I must say my opponent has a peculiar method of debating. Of course, if he likes it, all right; he surely is entitled to answer arguments in any way that suits him; but what I am getting at is—what are our readers going to think? I am of the opinion they are going to be hard to convince that my logic is unsound just because Mr. Loyd says so. To SAY a thing is untrue or illogical is not to prove it by a long jump, and to assert a thing lacks a great deal of proving it, yet that seems to be his style. I gave the definition of a standard Greek lexicon, proving that the word *epi*, translated in, in Acts 2:38, means upon, and my friend does not dispute the fact, but says it seems awkward to him, and appears to think that an all-sufficient reason for rejecting it. Again, Mr. Loyd has a good deal to say about prepositions that I am sure he never learned from a grammar; if he did, will he please cite us to his authority? The preposition in has several different meanings in English, but the Greek words, so translated *epi*, *eis* and *en*, has each a definite meaning of its own and they differ very widely one from the other; yet my opponent introduces three passages of scripture, in which the word in occurs and argues as if they all meant the same thing: Matt. 28:19—*eis*; Acts 2:38—*epi*, and Col. 3:17—*en*. The lexicographers say that *eis* indicates motion into or unto; *epi*, that upon which an action is based; *en*, having a wider range of meanings than either of the others, but as used in Col. 3:17, Robinson says, in the name of Jesus, i. e., under his authority and sanction.

I think all can see how Mr. Loyd's own arguments commit logical suicide. For instance take one of his very first, in which he contends that to say, "I baptize thee into the name of the Father, Son and Holy Spirit," is merely to repeat the Savior's command and there is no scripture to show that any apostle ever used those words. Now apply that same process of reasoning (sophistry?) to Acts 2:38 and let us ask if Peter repeated his own command, in baptizing and if there is a single word to indicate that he said I baptize thee into the name of Jesus Christ for the remission of sins? Eh? Is there? Mr. Loyd is contending for a formula (an exact form of words) I am not; but I am insisting that whatever else we say, in baptizing, we must baptize into the name of the Father, Son and Holy Spirit, because Jesus said to do so, and it has never been countermanded. I made no reply to what Mr. Loyd said about "into" because his argument established my proposition very conclusively. He truly said that "into is always just after a verb of action, and introduces a phrase denoting place, state, relation or condition, and showing where the action places the thing being acted upon." Very well, the words I use in baptizing do that very thing; I just state the place, state, condition or relation into which the act places the person and that relation is one that makes God our Father, Christ our redeemer, and the Holy Spirit our counselor and comforter.

Now for the questions. No. 2. The Father has many names—Jehovah, Coel I am, and others; but above all others to

himself, prayed to the Father; the Father sent the comforter; the apostles were told to baptize into the name of the Father; Paul said "there is but one God, the Father, I Cor. 8:6; and in Gal. 4:6, he says, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts; crying, Abba, Father." Yes, Father is a name, for God has made it so, just as he made "I am" a name, and just as he made Son a name; Heb. 1:5. Question No. 3. As I find that "the Father's name" and "name of the Father" are translated from the same, identical expressions in the Greek, I am forced to the conclusion that they mean the same thing. Mr. Loyd's sarcasm about a wife's name being wife, etc., is far-fetched and not well taken; if there were but one wife in the world, the word wife would designate her as well as any other name, and names are but words that identify persons. There is but one spiritual Father of God's people, hence Father is an all-sufficient name. I suppose Mr. Loyd would ridicule the idea of living being a person's name, yet the mother of all mankind was simply named Eve (living).

I will close with a few questions of my own.

1. Are the prepositions translated "in" in Matt. 28:19, Acts 2:38 and Col. 3:17 from the same Greek words?

2. Do they mean the same thing?

3. Is the Father's name Jesus Christ?

4. Is the Holy Spirit's name Jesus Christ? G. A. TROTT.

Third Reply.

The Doctor says I made a clean confession that he is right, but he is mistaken. I said that men must be baptized into the name of the Father, and of the Son and of the Holy Spirit.

But his practice of repeating those words for a ceremony is what I have denied being scriptural or in conformity with the Savior's command in Matt. 28:19. I agree with him in all his scriptural quotations if quoted as it reads, but I differ with him in his manner of baptizing, not in mode or in purpose, but in ceremony.

I believe that men should be in the Father and in the Son and in the Holy Spirit, that is, in their name, for that is what the Savior commanded the apostles to do, that is, to baptize all nations into that name. I believe that the Father, Son and Holy Spirit are one, not in person or in office but in purpose and in name. It is fitting that men should be baptized into that name, because they are all in that one name; and each have a different office in the plan of salvation, and without either no one could obtain salvation.

So the apostles baptized in the name of Jesus Christ for the remission of sins. They used that as a law of adoption into that name, or into the family, or into the house, or into the church, or into the kingdom, or into the one body; all these being one and the same thing, because one can't be in one without being in the other.

God is in his own house, or in his own family, as the Father of that family, and wears the Father's name.

Jesus is also in that house or in that family, and is of the same name; the holy spirit is in that house or family, and of that name—all those that are adopted into that family are of that name. Hence, baptize them into the name, but the ceremony is in the name of Jesus Christ for the remission of sins. Why? Because Jesus Christ died and purchased that family, or church, and therefore it is fitting to baptize in his name as a law of adoption into the family.

As to the design, purpose and effects of baptism, we are agreed on that. So I pass

and Acts 2:38 that we are differing over. He thinks Matt. 28:19 is the ceremony and that Acts 2:38 tells that they must make the confession before being baptized. Matt. 28:19 says to baptize them into a name. Acts 2:38 commands them to be baptized in a name. Into, in Matt. 28:19 comes from *eis*, he admits that means into. In, in Acts 2:38 comes from *epi*, he says that means upon. He says that Robinson says it means upon, and because I didn't refer to it he said, is he wiser than all the Greek scholars the world has produced? He meant wiser, than Robinson. Now, I say, is he wiser than all the Greek translators, for none of them rendered it upon? Why did they render it in, if it meant upon?

epi is found in the New Testament 294 times; 150 times it is rendered upon and 144 times it is rendered in.

Eis is found 402 times, and rendered 25 times, upon and 125 times in, and 152 times into. *En* is found 1,800 times; four times it is rendered upon, and 1,796 times it is rendered in. These are Greek prepositions thus rendered by our translators, and my opponent accepts them if they suit him or rejects them if they don't suit him. Now, to his questions. No. 1. No, they are not the same. No. 2. No, in these passages one means into and two means in. No. 3. No. No. 4. No. Now, as my opponent admits that there is no difference between the two terms—the name of the Father and the Father's name, I will write Matt. 28:19: "Go teach all nations, baptizing them into the Father's name."

Question No. 4. Can a man be a christian without being in the Father's name? They were to baptize them into the Son's name.

No. 5. Can a man be a christian without being in the Son's name? They were to baptize them into the Holy Spirit's name.

No. 6. Can a man be a christian without being in the Holy Spirit's name.

No. 7. Can a man be a christian without being baptized into the name of the Father, and of the Son, and of the Holy Spirit?

No. 8. Can a man be a christian without being baptized in the name of Jesus Christ for the remission of sins?

Thank you. F. J. LOYD.

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

QUERIES ANSWERED.

Brother Harper:

1. When does the sinner in becoming a child of God become sufficiently spiritual to discern the things of the Spirit of God? 2. Does this take place before or after baptism? H. L. K.

When he comes to the point that he takes in just what God says through the Spirit as to becoming a child of God. Then, and not till then, is a spiritual begotten possible "by the word of truth" (Jas. 1:18), "of incorruptable seed," "by the gospel which is preached unto you" (I Pet. 1:23), "through the gospel" (I Cor. 4:15) that is: when he "heareth the word, and understandeth it." (Matt. 13:23). Then is "the spiritual (man)" (I Cor. 2:11), "the inner man" (Ephes. 3:16), "the spirit" (John 3:6) begotten; for "that which is begotten of the Spirit, is spirit" just as truly as "that which is begotten of the flesh is flesh;" and this is before birth.

NOTES FROM OKLAHOMA.

HE PRAYED!

By Robt. R. Hull.

"And in the morning very early, before day, Jesus arose and went out into a solitary place, and there prayed."—(Mark 1:35).
O soul of the Solitary One, pursuing thy way over the rocky slopes

Unseen by mortals, moving slowly on; ere yet the faintest flush had topped the hills of earth.

Oh, lonely! Sad and so uncharitably-sweet thy spirit's meditations,
Sejourning far, driven by dim forebodings forth—into the silences!

What secret tryest is thine? Doth some come cloaked and be hooded friend commune with thee?

Waiting, possibly, behind some thorn bush or in some dark ravine, behind the rocks?

Like a wraith gliding on, like a cold shadow passing 'cross the face of a grave—
At such an hour, wandering, companionless, solitary—who art thou?

The stars look down upon thee, witnessing thy strange and strange movements.

O visitor from other planes, or rather—out-cast, suffering a thousand hells,
Self-banished from thine own sphere—and lover of a lost world!

Must it be ever thus? How much he loved; and—Oh!—how little beloved!

Exhaustion, emptying of self forever; and who appreciated, who understood?

O soul, crying out, with inarticulate yearnings, for some one who could respond—
How lonely!

Engaged, barred, locked and chained by letters and lines of flesh and color!

Friend of the sorrowful star, bearing bravely upon thy frail shoulders my sin and my we—

Thy body, too weak for such a task, plumbing how deeply, only thou knowest, my grief and my despair—
How lonely!

Knowing, even as I, the ultimate dissatisfaction of merely human companionship.

Flying forth for relief from even thine own disciples, resentful of their continual consumption of thee—

Realizing thine own need, to keep thine own soul disengaged and recharged,
Straining beyond the visible, seeking for ultimate loves beyond time and space—
Ah, lonely!

I live among a strange people—I cannot understand their language!

They swirl and foam about me; but aloof and aloofly they regard me; as spectator only!

Detached am I and alien—I resign myself to expatriation here; it could not be otherwise.

I seek for permanency with thee; I would not be a part of the flossam and jetsam.

Why do they look askance at me—the riders on the backs of the racing chips?

They ought to sympathize more with my attitude; indeed, how could they tell they were progressing except that souls like ours stood still?

But they rush on, without a goal, into the future—they have no time for thee, O Solitary One!

For one thing, they are afraid of themselves; they cannot bear to be alone—these gregarious;

And also, eternally cometh too close to one in solitude; one not attuned to thy heart cannot sing of thy love.

Therefore they are of the ribicary of the tavern; and the shock of the market place—they compose drunken songs!

Once in a while one meets one of the choice ones who loveth thee—and Oh, then!—but I will not speak of that here!

I will speak of some who profess thee, of some ones who were once close to thy heart, but have backslidden.

To one of these I handed one of thy prayers—he read it with glib speech when his voice should have been broken with sobs!

And another glanced over it casually, noted that it was of thee and then resumed his newspaper!

(Ah, sordid souls! Is He to be passed over lightly? Have you no reverence? Do you ever—pray?)

I see thee there beneath the brightening sky,
(The east glows rosy with the break of day)
Thy supplications pouring out—thy knees bending

To thy Father—Lord of All!
O fragrant heart, heavy with sweet per-

I noticed an advertisement not long ago of free literature on the "End of the World," and being interested in the subject on account of the great war just closed, I wrote a card to the gentleman. I received a roll of leaflets, about 25 in number, teaching the doctrines of the Second Advents. They said very little on the announced subject. The Advents are teaching that we are to have another war of greater magnitude than the one just closed. They are scattering their literature everywhere, teaching their peculiar doctrines. I fear we as a people are not using the press as we should.

We seldom see an advertisement of christian literature in anything except a christian paper. All classes of sectarians use the secular press to advertise their work and peculiar doctrines. Why should we not? I have seen where an agency in St. Louis proposes to insert a "20 word add." in 100 monthly papers for the sum of \$1.00. Why can't we grasp such chances to advertise the church of Christ and its teachings? Bro. E. C. Love, of Santa Rosa, Cal., is the most intergetic and aggressive in the work of publishing and scattering of christian literature of any of our preachers that I know of. Brother Love is doing a great and much needed work and I want to insist on the brethren joining in with Brother Love and helping him in every way possible. Brother Love is a poor man and he needs money to buy paper and other material to use in the manufacture of this literature. He and all others engaged in a like work should have our unstinted support.

The Advents are sending out their leaflets in several languages, thus reaching many who don't speak English. Several years ago I inquired through our papers for christian literature printed in Spanish or Mexican. I wanted to do some mission work among the Mexicans, but could not find a single leaflet in Mexican, so could not do what I wanted to do for the Mexican people in our community. Brethren, I fear we will be called upon to give an account of the way we are neglecting the many people around us. I proposed one time to move to Southwest Texas and to do what I could in reaching Mexican people. I never so much as got a letter encouraging such a work.

Can any one estimate the amount of good that could be accomplished if Brother Hull could, by secular advertising, sell 1,000 copies of his new tract on the "Science of Numbers" to as many outsiders or sectarians?

We are at a disadvantage whenever we try to scatter literature personally, from the fact that the world calls us Campbellites and the recipient would think, "Well, that is some more Campbellite-dope," and very likely throw it aside and never read it. We don't encounter this disadvantage in secular advertising. Then again, if a person is interested sufficiently to order a tract or leaflet, they will be interested

erature. For instance, this community would have to have literature dealing with infidelity and unbelief. There are more infidels here than I ever encountered any where else.

I believe our churches should set aside one Lord's day contribution each month to go into a fund to combat error and defend christianity. I have thought I would try and raise a fund to pay some competent preacher like N. L. C. or D. S. L. to travel through this county and give a series of lectures on the inspiration of the Bible, and otherwise expose infidelity. I believe no greater work could be done here at the present. Then follow these lectures with protracted meetings at every school house. I tell you, brethren, eternity alone could reveal the amount of good that would be accomplished by such a work. So, brethren, let us wake up and get busy while it is day; for the night cometh when no man can work.

Lark, Okla.

W. T. TAYLOR.

MORE ON THE KINGDOM QUESTION.

The March Apostolic Way received, in which I find some things that are well worth reading. And I must admit that I feel ashamed to see the space filled with such matter as appeared above my name when it might have been filled with such matter as appeared over the name of G. A. Trott in same issue.

But in regard to what Brethren Lemons and Phillips have said of the kingdom and church, I am not satisfied. I will be glad if one of them will tell us whether the kingdom prophesied of in Daniel has been set up. If so, when and where? If the church is to the kingdom what the apple is to the tree, the kingdom must have been in existence before the church was, as no tree can produce fruit that is as old as the tree is. I would also be glad if they would tell us whether Christ has a kingdom on earth now, and whether he reigns or rules in that kingdom. I would also request that one of them tell us whether the three thousand were added unto them on the day of Pentecost as all others have been added to the church. It seems that Brother Lemons made it appear that the church was not "built" till the three thousand were added.

Now, I would love to express my appreciation of Brother Trott's article. I think that every one who claims to be loyal should speak out as he has. The Sunday school is an institution. It was planted by some one. If it was planted by "The Father," woe be unto the man who speaks out against it. If it was planted by man, it will be rooted up. If it was planted by the Father, every man who tries to destroy it will be destroyed. If it is of men, every one who is found battling for it when the Master comes will stand condemned. It is either from heaven, or it is of men. There is no compromise to make. If it was ordained from heaven, every congregation, which fails to organize and run one will be condemned. If it is not from heaven, every congregation which has one will be condemned. I hope you will have space for this and any remarks that Brethren Lemons and Phillips may make.

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EDITORS:

IL. C. HARPER	Sneads, Fla.
G. A. TROTT, M. D.	Monday, Tex.
N. L. CLARK	Polytechnic, Tex.
SAM. H. CHAMBERLAIN	4408 Mason Court, Los Angeles, Cal.

MANAGING EDITOR:

CLARENCE TEURKMAN, Union City, Ga.

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THE THREE CLASSES OF HUMAN BEINGS.

With reference to its relationship to the kingdom of God, the human family is made up of three classes, viz.: irresponsible persons such as infants, idiots, et al., alien sinners who are gospel subjects, and members of the body of Christ. Every human being belongs to one of these three classes.

The first class is in a *safe* condition before God. Infants, that is, children who have not reached the age of accountability to God, constitute by far the greater part of this class. These need no gospel to save them from sin, for they have never sinned. Hence, they are not subjects of gospel teaching.

The second class is composed of alien sinners, that is, sinners who are aliens from the kingdom of God. These have never obeyed the gospel; hence, have never entered into covenant relationship with God. They are in a *condemned* state. As a class they are farther from God than any others: These persons compose the kingdom of Satan in this world.

The third class is made up of the adopted children of God. These have been born of water and the Spirit. They constitute the kingdom of God among men: They are in a *justified* state. Their alien sins have been forgiven, they have crossed the line that separates the church from the world, they are called the children of God.

Now, God so formed the human soul as to make it susceptible to teaching. In fact, God has never led or directed man save by teaching imparted in human speech. This at least has ever been the rule. God desires the ultimate happiness of the whole human family. The devil understands and opposes this desire. He too uses teaching as a means of accomplishing the ultimate ruin of those who heed him. Sometimes he may even teach or rather pretend to teach the words of God, if by so doing he can better antagonize the Lord's appointments. In this way he easily deceives great many unsuspecting souls. This gives rise to many pernicious doctrines that the devil through men uses as substitutes for the ways and words of God. Such favorite doctrines as, "Anything that does

ing good is of God;" "Those are good people, therefore they must be christians;" "There are good people in all churches;" etc., etc., are very misleading and deceptive teachings. Some of these dogmas properly defined express truth, but most of them are simply sugar coated errors.

God long ago ordained a plan by which to lead mankind to ultimate happiness. In this plan he has fully regarded the three-fold division of human characters with which this article began. This plan of God for the instruction of these several classes is at once the most natural and the most perfect plan that could have been given. But as in other things, man has never been satisfied with the Lord's arrangement for this work.

God ordained that parents should teach their children. The church was from the beginning charged with the teaching of the parents, whether aliens or christians. The gospel in first principles, the gospel as it is God's power to make believers and save them from alien sins, is in the hands of the church. It is God's means for the increase of the membership of the church, and the church is supposed to use properly this divinely given power. Evangelists are characters whose very name indicates that they are actively engaged in dispensing gospel truths among the unconverted. But these are not the only persons who should tell the glad news of the Christ. Every disciple, whether male or female, should on every proper occasion tell others of the Savior's love. By the leavening influence of such teaching given to honest hearts, sinners are called away from the world into the church.

But are there no divine restrictions as to time and place for this preaching to alien sinners? How often do we hear from brethren the expression, "It is right to teach the Bible to any class of persons, anywhere, at any time." This is a very specious statement, easily accepted by most minds, yet very misleading and erroneous. The New Testament teaches by several examples that women should take part in this preaching of the gospel to sinners, but nowhere does one of these examples show that she may preach before a public assembly. Here, then, is a large class of preachers denied the privilege of public preaching unless we disregard the New Testament. Again, no one attempts to preach while others are praying, eating the Lord's supper, or singing, especially if good and becoming decorum is observed. Hence, there are times at which to preach to aliens is out of order. All must admit this: What then becomes of the oft-repeated plea that one should preach the gospel anywhere, at anytime? There is simply nothing in the plea. Thoughtful persons should be ashamed to make it.

Now, the Lord appointed one meeting a week for the *saints*. This meeting is to be held on the *first* day of the week. This day was selected in honor of the resurrection of Christ. Hence, the meeting on this day is for *believers*. What cares the child or the alien sinner about the *first* day?

It is entirely natural that believers in the doctrine of the resurrection should assemble on the resurrection day for public worship to God in Christ's name. As a people, we all believe this. But when some among us undertake to defend a Sunday school for the instruction on the Lord's day of children and aliens by the church, they make the argument that Sunday is no better than any other day, that it is just as proper to have the church teach aliens on the Lord's day as on any other day. Hence, it is contended that there is no difference between the Sunday school and the Monday school for teaching children and aliens the Bible. Here is the great error of these brethren. There is a vast difference between the church assembled on the Lord's day for mutual instruction, exhortation, edification, etc., and any meeting that may be held on Monday. God has appointed this meeting of the church on Sunday; man may appoint as many meetings as he likes on Monday. The Sunday school is the Lord's school for his children and is properly called the church. In this meeting fathers and mothers and others who are christians, are edified by the teaching done. These in turn, strengthened in faith, courage, and zeal, go to their homes to teach their little ones and out into the world to call sinners to Christ. This is the Lord's arrangement clearly defined in the Bible.

But men are not satisfied with God's way. They become over-anxious about children that are in no danger of condemnation and lose sight of the class that God wants taught in the Lord's day meeting. Let me summarize these things in a few simple propositions.

1. Before God there are three classes of human beings, viz.: innocent infants, idiots, et al.; alien, condemned sinners; justified christians.
2. Parents should teach their children at home. Teachers in day schools are in the room of parents.
3. All christians should preach to alien sinners in public or in private, always regarding the restrictions placed upon such preaching as are shown by precept or example given in the New Testament.
4. The church assembled on the *first* day of each week should edify itself in love by teaching, exhortation, and other items of worship and service appointed by the Lord for this meeting.

Who objects to these propositions? I dare say that no well-informed man among us would deny one of them. Yet some of us will contend for things that virtually destroy the Lord's methods of teaching. And I am branded as a heretic, a sower of discord, a church-killer, etc., for contending for these simple gospel principles.

Brethren and sisters, think on these things. N. L. CLARK.

FITS AND MISFITS.

Let us remember, my brothers and sisters, that in the word of the Lord, we have the terms *men* and *this* and *that*.

great-danger signals for those who, from habit, neglect their duties toward God. Let us first consider the more than six hundred thousand adult Jews who were delivered from Egyptian bondage and but two out of that vast number ever inherited the promised land? O, yes, "they were all baptized unto Moses" (I Cor. 10), typical of our baptism unto Christ; but their baptism d'nd't take them to the promised land; neither will ours take us to heaven. The baptism unto Moses freed the Jews from their bondage to Egypt, and in like manner, our baptism unto Christ frees us from our bondage to sin. So having thrown off the old fetters which once held us as captives, we are free to take up our march forward to the goal. But alas! What a failure some of us are making! How many of us, like the Jews, sit down to eat and drink, and rise up to play instead of work? Can we imagine that God is well pleased by such conduct on our part, any more than he was with the Jews whom he overthrew in the wilderness? Certainly not; for Paul plainly tells us that what happened to the Jews are "for ensamples; and they are written for our admonition." So there is no escape from the penalties of a violated law, baptized or unbaptized.

Too many of us are acting upon the principle of serving two masters; a service which Jesus says cannot be done. Too many of us sit down at the Lord's table—sometimes—when we feel like going to the assembly, or something else is not in the way—there "to eat and drink," but when that is over, just like the Jews, we rise up to play with the world, the flesh and the devil. Paul says to us who have started out in the new-life journey in Christ Jesus, a something that we should constantly remember; and that is, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:6). It is just as impossible for a person to be a christian and serve sin, as it is for the same fountain to send forth both sweet water and bitter.

Sometimes we hear people trying to white-wash themselves as christians by saying, "O, I don't do this, I don't do that, and I don't do the other; I try to do just as little harm as possible, and therefore I don't see why I am not a christian!" Ah, yes indeed! but do we not know that christianity does not consist altogether in the things which we don't do? Do we not know that in order to the characteristics of a christian there are many things to do, as well as not to do? If we don't know these things, we should be after learning them. Christians are required to exercise themselves in the salvation of others, well as that of themselves; and if they don't do it, they are like the salt that has lost its strength: "good for nothing but to be cast out, and to be trodden under foot of men." (Matt. 5:13). Now, brothers and sisters, let us move forward against the powers of darkness, let us be on the offensive, as well as the defensive,

MATERIALISM AND CHRISTIANITY CONTRASTED.

(NUMBER THREE.)

"Out of nothing, nothing comes."

Evolutionists dote on this text as a standing refutation of the creation idea. But it is a boom-a-rang. Let me now test this text. Man is the highest point in evolution. Man's intellectual, moral and religious nature is the apex of creation. We will not go back to the star-dust or the protoplasm, but take nature as we find it. Now take the most beautiful and wonderful piece of inorganic matter that can be found and ask reason and common sense if there is in it life, sensation, reason, moral and religious nature? It would be an insult to common sense. There must be in it latent or potential power or the text is untrue; for "Out of nothing, nothing comes."

Physical science cannot settle the question of creation. Physical science can only settle the question of phenomena that it observes, and can investigate. Absolute creation has never come within the observation of physical science. It has only observed derivative creation through production.

All the objections that evolutionists urge against the idea of creation are the results of derivative creation.

Belief in God's creative energy and action does not rest on physical grounds. Reason must prove the nature of the phenomena—settle the question of absolute creation. We believe in science; science and revelation are in perfect accord. We can not allow the words "science," "practical knowledge," and "verification" to be narrowed and perverted until destroyed. We can not allow the natural part of our nature that leads to morality and religion sneered out of existence, as metaphysics.

An eminent naturalist has established four hundred physiological differences between man and the monkey. Let us notice. A few monkeys are provided with means of sustenance, protection from elements, and of defense and offense within themselves. They never progress. They use no implements, and can not invent them. They are full-grown in twelve months. Well, you know how it is with man.

Evolution makes fear, animalism, ferocity and brutality the origin of all progress, and it can only lead to such results. It overlooks all rational, moral and benevolent factors in its theory. It has no place for mercy, pity, forgiveness, benevolence, love, saving the weak, sickly, deformed and comforting the dying. Its theory of "the survival of the fittest" and "might makes right knows nothing of this." According to evolution, the man, who relieves the suffering, or the erring, or unfortunate, or elevates the fallen, or forgives and saves the sinning, commits as great a crime as the one who helps a criminal out of the hands of the officer of the law. It makes of patriotism, philanthropy and religion, lunacy and crime. Do you say I am too severe?

What is the source of all progress,

a triumph of might. What is the controlling force in the universe? Irrational force. What is the controlling principle of conduct? Selfish utility. What is the end of man? Annihilation." The noble virtues found in man are but crimes, if evolution is true. It robs human nature of the most exalted features, and of its noblest ideas and aspirations, and of its strongest incentives to progress and elevation—the spring and fountain of all that is good in humanity.

Mrs. Stowe's Topsy is regarded as one of the extravagantly absurd and comical characters of literature. The most absurd of Topsy's conceits was that "She never had no father or mother. She just growed." Had Topsy just extended her philosophy to everybody and said, "Nobody never had no father nor mother; they just growed," we would place her at the head of the evolution school of philosophy as the Pythagoras of practical science.

"Out of nothing, nothing comes." I am not through with the text.

W. H. BIRD.

Fort Payne, Alabama.

SINGING.

No rigid formula for christian worship that I have ever seen has been able to make the singing take a fixed, invariable place in its program because singing is not given in the supposed perfect schedules upon which such formulas are based. Yet singing is commanded by the Apostle Paul, and mentioned as a part of the worship of the Corinthian church. Jesus and the twelve sang their hymn last of all; the hymn at Corinth is mentioned first; it is not mentioned at all in connection with the Jerusalem church. Hence there can be no fixed and certain place assigned this part of the worship, and yet it is certain this was a part of the ancient worship in some places at least. Some say that if women may not speak they may not sing in the assembly; and some, conversely, that if they may sing they may also speak or teach. But this cannot be a question of option, it must be either right or wrong for women to take part in the singing, and the New Testament apparently has given no certain answer. But Bingham's Antiquities of the Christian Church, a voluminous and exhaustive work that takes into account all the writings of the fathers, and all the various early traditions, states positively that from the very earliest times it was the general custom for women and children to join with the men in the singing of the church, and that they had no special choirs. In discussing the subject of teaching the same authority says that it was never allowable in the legitimate churches for women to take any part in the public teaching, not even so much as to ask a question, and this because of the statement of the apostle in I Cor. 14. The early churches practiced this congregational singing in the times of the apostles, and they also found it quite consistent with forbidding women to take part in the public teaching at all. I see no reason why the opinions of modern interpreters should weigh more than these incon-

THE TOBACCO HABIT. (NUMBER TWO.)

Dr. Kress further says: "Having originated in a practice of the American Indian, it is now popularized in the strongest nation in the world and spread over the entire earth, growing with incredible rapidity and before which representatives of governments admit their helplessness.

"Having sealed the lips of the ministry and secured the indifference of many teachers with the devotion of nearly all political leaders, tobacco has crept upon us so stealthily that we are apparently ignorant of its terrible evil, while it collects in the United States alone a tax of \$170,000 an hour, night and day, which money value is only a hint of the REAL cost by which it must be measured as it mows down an ever increasing multitude of lives, depreciating the vitality of those who survive, and decreasing the efficiency of every helpful institution of our land.

"In the city of Vienna, Austria, among children of women employed in cigarette factories, 93 per cent. die before the age of one year, while mortality among other children of Vienna for the same period is but 35 per cent. Fleig found that by continuous exposure of young guinea pigs to tobacco smoke not one of the number exposed developed into normal, healthy animals, and when the pregnant mother was exposed to the smoke, the young were either born dead or dwarfed.

"In France it was found a few years ago by examining the books of various life insurance companies that the women annuitants survived to a greater age than the men. While the men averaged about 50 years, the women averaged over 70. On the books of one company, several centenarians were found, all of whom were women. In the report of this work the investigators said, 'Men drink and smoke too much.'

"As a rule, it is our American men who die suddenly of heart failure or apoplexy, not the women.

"From July 1, 1914, to May 30, 1915, a period of eleven months, 159,856 applicants for service in the United States army were examined. Among these 117,945 were unable to pass the preliminary tests, and 5,570 more were culled out by the board of medical examiners, leaving 36,241, about 22 per cent., that were acceptable for service. Secretary Daniels, of the United States navy, recently said that only one out of six applicants for naval service is accepted. Admiral Albert Ross, of the United States navy, said, 'Recently in Boston, out of 600 applicants for the navy, only 30 were accepted.' The young men were not regarded infirm by their friends. They were volunteers who considered themselves in health, unconscious of any physical infirmity. They represent the best America has.

"The people of the United States are now spending annually one and one-half billion dollars for tobacco. This is twice as much as we spend for bread, three

and five times as much as we spend for Christianity. Our tobacco money would buy all our dry goods, including boots and shoes, and have a surplus large enough to pay all expenses of our army and navy. Our tobacco bill amounts to about \$50 per second night and day.

"When our civilization realizes that tobacco contains the most poisonous chemicals known to science, except prussic acid, and that recent analyses have found even prussic acid in the products of tobacco factories, and that tobacco companies have made simpletons of us by the use of deceptive literature which has kept us from opposing only the most sensible method of using tobacco, while they laugh at our ignorance and collect an ever-increasing toll from the sacrifices of our boys—then we shall rise in righteous indignation and demand that this health-destroying, mind-wrecking, soul-damning course shall be put away."

There is food for serious thought in the above statements of Dr. Kress. It is time to call a halt when we think of the money wasted and lives wrecked by this evil, besides the discomfort to others who do not use it—those who are innocently compelled to breathe an atmosphere poisoned by amber and tobacco smoke. Brother, will you not join the movement to stop this evil and save the boys and girls? If interested, write L. H. Higley, Butler, Ind., and order all the literature he has on the evil, and educate the people. That is the only course we can pursue. L. G. PARK.

Council Hill, Okla.

(To Be Continued.)

FOR THE APOSTOLIC WAY.

"The Apostolic Way" came in mail today. My heart filled with joy, as I looked on the name—The Apostolic Way! How sacred this way is to all saints of God! If God's saints everywhere would cleave to the apostolic way, forsaking the counsel of men, and contend earnestly for the faith which once was delivered unto the saints, we would witness the salvation of souls, like the apostles did during their ministrations of the word of God. Then it behooves us to declare the whole counsel of God.

Paul says, in Acts 20:20, "I kept back nothing that was profitable unto you," etc., and in the 27th verse, same chapter, Paul says, "For I have not shunned to declare all the counsel of God."

Brethren, do we believe this? If we do, let us show our faith by our works, and quit, once for all time, being apprologists for Sunday Schools, instrumental music and various other things that are brought in and carried on in connection with the church of the living God—robbing God and Christ of the glory that we are due them, for we are purchased with the blood of Christ, which is the price paid by him for our souls.

Be not deceived. There are only two ways. One is the way of God; the other is the way of the devil. Each are drawing in souls of men by its spiritual power. God's way is the way of life, and this is the way

of obedience; the devil's is the spirit of disobedience. And all are serving one or the other of these masters. There is no middle space to occupy. If we are servants of God, we walk in his counsel rendering obedience unto righteousness. If we are servants of the devil, we are walking in the counsel of man, disobeying God to condemnation.

"There are many devices in man's heart; nevertheless the counsel of the Lord shall stand." Prov. 19:21; Isa. 46:10. "A good man out of the treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." (Giveth counsel, if you please.)

As Sunday School, instrumental music, mourner's bench, and the many societies that are brought in, and carried on in connection with the church, are not found in the counsel of God, they must need be the devices of man's heart, speaking forth the counsel of the devil. Read the temptation of Christ by the devil (Matt. 4:3 to the 11th verse, inclusive), and see how blandly the devil quoted the scriptures, and note his effrontery in commanding the Son of God to obey him, believing that Christ would yield to his satanic suavity.

The apprologists for all the ungodly devices mentioned above, and many other such like, with the devil's satanic suavity ask us to show the harm in these things. Know ye not, oh vain man! that you are out of the counsel of God, rendering obedience to the devices, doctrines and traditions of men from which, if you return not, you will justly forfeit your souls, after they have been purchased by the blood of Christ? Oh, how I shudder and quake for you, who are walking in the devices of men!

D. D. HARTSELL.

Garvin, Okla.

REPLY TO BROTHER GEARHART.

The kingdom spoken of in Daniel, came to earth, the first Pentecost after Christ's resurrection. Certainly it existed in heaven before coming to earth; else how could Jesus have instructed his disciples to pray, "Thy kingdom come?" This one thought should eliminate all of Brother Gearhart's trouble on this question.

Christ's kingdom came; that is, his rule, reign or authority extended to, or on the earth, but through the seed of the kingdom (his word), and is now so continued.

The "them" unto which the 3,000 were added, was the material prepared (made ready) by John the Baptist; also by Christ and his disciples. They received John's baptism, which was for the remission of sins. When Christ sat upon his Father's throne; the efficacy of his blood shed on earth became effective to those who had received John's baptism. Their sins were then forgiven. They were the nucleus of the church. All others have been added unto them through obedience to the gospel of Christ. I enclose an able article from *the Review and Expositor*, and this is the way

THE CAUSE OF CONFUSION.

Paul's first letter to the church at Corinth was to put to silence the things that were causing confusion in the church. In I Cor. 1:11, Paul states that Chloe had stated that there were contentions among them, and mentions the things that were the cause, which had been declared to him by the house of Chloe. And in the seventh chapter, Paul begins to write of and how to correct the troubles that were causing strife, envy and division. The things Paul mentions are too numerous to try to note all in one article; a few of the things that are now causing division among God's children are what I wish to try to point out.

1. Paul said, I have laid the foundation. 2. His *great love*, not only for the whole body, but for the *weak* brothers. I Cor. 9:13. Paul said, if meat make my brother to offend, I will not eat any more flesh while the world stands.

Would to God that the able ministers of the grace of God, who feed the sheep, would heed Paul's admonition. I do believe if those that know the truth would give heed to the true spirit of Christ, there would be less strife and envy in the body.

Reader, keep in mind that Paul is answering a letter that was written to him. In the tenth chapter, Paul directs the church to the children of Israel (Exodus 14:20), that with many of them God was not well pleased, and said these things were our examples, that we are not to do as they had done. "Ye cannot drink the cup of the Lord and the cup of devils." I wish to impress this thought upon those guilty of not keeping Paul's instruction in his answer to the letter that he had received. Paul said, I made you sorry, but I do not repent.

Now, on coming together on the first day of the week to break bread, Paul said: "Whosoever eateth this bread and drinketh this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord; but let a man examine himself, and so let him eat."

In II Cor. 13:5, Paul, in explanation of this examination, said, "Examine yourselves, whether ye be in the faith," if not ye are *reprobates*, which is a bad state for teacher, as well as weak members. In II Timothy 3:8, Timothy tells who is a reprobate. To withstand Paul as though he were just writing to fill up space is what Timothy called a reprobate. But, as Paul instructed Timothy, I believe what Paul said in I Cor. 11:30 applies to the church now. "For this cause many are weak and sickly among you, and many sleep." Now, in the church are many things that have caused envy, strife and division. And, as one of the old prophets has said (Jeremiah 23:1, 2): "Woe be unto the *pastors* that destroy and scatter the sheep of my pasture, saith the Lord."

Remember, Oh remember, brethren, that every man's works are to be tried by fire.

Now, in these last days, the modern Sunday school is causing strife, and sane brother will deny. So, Paul

and warned the church against them.

"Let your women keep silent in the churches; for it is a shame for women to speak in the church." I Cor. 14:34, 35.

Paul instructed Timothy and Timothy (I Tim. 2:12) said the same, only he said for the women to "be in silence." What does "silence" mean? If I Cor., 14th chapter, is not applicable to the church now, how about I Tim. 2:12?

The majority are gone after the ways of man on the modern Sunday school. But the majority does not satisfy this humble writer. Yours for the faith.

T. R. BANKHEAD.

Merckel, Texas.

A SERIOUS MALADY.

There is a disease which is getting to be quite common among the Lord's professed disciples. It is strictly a Lord's day disease, for it never attacks the patient any other day. It often keeps the patient from attending the worship. The disease nearly always shows itself about the time of rising in the morning and continues until the hour of worship is past, when it leaves the patient and he is generally able to go visiting in the afternoon and rises refreshed the next morning able to perform his worldly duties as usual.

J. H. MCKINNEY.

Santa Anna, Texas.

THE NEW TESTAMENT METHOD OF CHURCH WORK.

(Number Three.)

As stated in our last article, the functioning of the church, as it exists externally in the world of men, must be in harmony with its internal unity. Heavenly witnesses are intensely interested in the church's career, the apostle tells us, and are expecting this correspondence between soul and body-functioning to be manifest at all times. "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God; according to the eternal purpose which he purposed in Christ Jesus our Lord." Ephes. 3:10, 11. What this eternal purpose is, which the church is duty-bound to carry out, one may discover from John 17:21: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." I have been most bitterly opposed by some brethren for laying emphasis upon the church-universal to the detriment (so they assert) of the visible church; but I have persevered till now in my resolution never to ally myself exclusively to any party or following of man, and to hold myself in readiness to serve all the saints until I am convinced that they are not saints! If, therefore, the lines have been drawn between these brethren and myself, on that account, they are responsible for the non-fellowship and not myself. But let us see. The unity which our Lord expected among

was a spiritual unity in the first place, as the Father was not on earth, but the Son was, being "God manifest in the flesh!" I Tim. 3:16. So his people are to be united, not by such an external disciplinary machine as Rome has invented, but by the complete submission of each individual disciple's will to the Father in heaven—thus obtaining, incidentally, their agreement with each other on earth. Hence, external union does take its "cue" from internal union, as I have contended. Dear reader, kindly contrast this principle with the very best resort which the opposition has to offer: A member of a certain western congregation said publicly that, if the elders of his church were to command him to do a thing which he believed was wrong, he would feel himself obliged to do it! Am I not right in marking such a system of oppression, which even stoops to the defiling of the conscience according to its own *dictum* above expressed, as *unclean*?

"That ye may be able to comprehend with all saints," etc. Ephes. 3:17. Now, what do "all saints" comprehend? The answer to this question supplies the basis for the union of all the people of God, without the danger of *outraging the conscience of a single one of them!* For they are required to be united on the things: they *all comprehend and agree to*, and not on things from which some of them dissent! Sectarianism can be propagated only by the sectarian preacher with his creed. God's Word alone has never established such a thing as a "Methodist church" or a "Baptist church." A Methodist preacher with the Methodist "Discipline" must *always* connect before his "church" can even exist; or a Baptist preacher with his "manual" or peculiar doctrine must connect before such an institution as a "Baptist church" can be! Daniel Sommer or other preachers of his type must always connect before a congregation can be persuaded to delegate to an "evangelistic court" the "disciplining" of its elders. The congregations do not spontaneously arrive at such conclusions as advocated by him. The entrance of a *personal* element is required, in each case, before such things can be!

It is not so with the church of our God! Congregations of primitive christians have arisen and still arise *simultaneously* in different parts of the land, without any human connection whatever or any connection at all save the Word of God as the man of their counsel. Disciples, without knowing that such a man as Alexander Campbell ever lived, arrived simultaneously, in India, Poland, Syria and America, at the same convictions of faith and the same developments of doctrine. Brother Cutts, now deceased, of Burlington County, New Jersey, for example. He was looked upon by the community in which he resided as an oddity, because he refused to take membership with any of the local denominations, insisting that Jesus Christ had established his church, of which he had read in the New Testament land, that he was

with some "Christian Churches," but could not be satisfied. Finally he found the band of saints worshiping in a hall! He said he knew he had reached his destination at last when his eyes first lighted on the happy scene! He was baptized in a few days. I might give many more examples; but space is not sufficient. The Restoration did not begin with Campbell. Barton W. Stone was in Kentucky, working on the same project, while Campbell was in Pennsylvania; and neither of them had heard of the other at that time!

The principle of universality applied. How there may be perfect agreement between disciples in practice. 1. AUTHORITY. II Tim. 3:15-17. All religious people are agreed that the Scriptures contain the will of Almighty God toward man. They differ over the creeds. Unite on the principle of agreement! 2. NAME FOR DISCIPLE, Acts 11:26. All are agreed as to the scripturalness of "Christian." There is disagreement over other names. Give up other names! 3. NAME FOR A CONGREGATION OF DISCIPLES, Rom. 16:16. All are agreed as to its scripturalness—"Church of Christ." But there is disagreement over others. Yield up the "bone of contention" and unite on the universal principle! 4. BAPTISM, Acts 8:38. All are agreed that when one has been immersed he has been scripturally baptized. There is disagreement over sprinkling and pouring, the so-called "modes." Get in line with what is universally held to be baptisms! 5. LORD'S SUPPER, Acts 2:42; 20:7. All are agreed as to scripturalness of practice of "breaking bread" every Lord's day. "They continued steadfastly." Occasional meetings *might* be right; but each Lord's day is an *infallible* practice. One can be sure. Do what is sure! 6. MISSIONARY WORK, Acts 13:1-3; 14:26-28. Through the congregations, not through societies. All are agreed as to the scripturalness of the method. The Holy Spirit has endorsed it. "Separate *me* Barnabas and Saul." Disagreement over "boards" and "societies." Give them up, then! 7. SINGING IN THE CHURCH, Heb. 2:12. All are agreed that acceptable praise to God in song is rendered *without* the use of the instrument. Many object to its use, not only christians but Primitive Baptists, Free Methodists and many others. Why not sing, then, in the manner which all agree is acceptable to God?

About two years ago F. D. Kershner came out in the "Christian Evangelist" of St. Louis, and, in an article, divided the "Disciples" into the classes "progressives, conservatives and ultra-conservatives." He said that, doubtless (*sic!*), if the "progressives" would give up the societies and the organ and the "conservatives" their "Bible colleges," we could all be united under the "ultra-conservative" standard borne by Daniel Sommer! D. Austen Sommer ventured to "reply" (?) to Kershner, through the columns of the "Apostolic Review," by calling attention to the divisions among the "progressives," such

FROM FALLON, NEVADA.

I am sending you fifty cents, for which please send me The Apostolic Way. We used to take it when we lived in Arkansas (Batesville was our postoffice), but we have been moving around some and have not had the paper to read for over a year and are getting hungry to read your paper again.

We are a way out here in the Lahonton Valley and there is no church in the valley that we have heard of, as yet. We have had no church to meet with since we left Batesville. We sure would like to hear the gospel preached and taught in its purity once more. Plenty of Methodists, Baptists and Catholics here.

This valley is watered by the Carson Trukee Irrigating Project and is rich in every way, except the gospel is not preached or taught here. If there should be a gospel preacher passing through Fallon, and he will 'phone C. E. Maxwell at the Nevada Colony, we would meet him there and furnish him an audience at that place.

MRS. C. E. MAXWELL.

position. The pot calls the kettle black! Why did he not, in answering Kirshner, boldly take his stand on the principle of universality, as it might be applied to the "Bible-college" question, and openly avow that deference should be paid to the "ultra-conservative" position? I wonder if such a happy thought ever entered his mind.

Did I hear somebody say "Amen?" I am confident that the whole of the "loyal" brotherhood will endorse the foregoing paragraph in its entirety; but when the same principle, which so effectively puts to rout the sectarian host, is further applied to other points of the detail work and worship of the church, there are murmurings from some quarters of the camp.

Allow me to extend the principle, however, slightly further. 8. PRAYER, Ephes. 3:14, 15. All are agreed that kneeling is a proper and scriptural attitude of prayer. There is disagreement as to standing or another posture. When we change our posture from the sitting position, to pray, shall we stand up or kneel down? Of course, one could offer an acceptable prayer if he were already standing, but shall we kneel down or stand up to pray? Practice the safe method! 9. TEACHING IN THE ASSEMBLY, I Cor. 14:31. All are agreed that the assembly may be taught in a way acceptable to God, without division into classes or separate audiences. But there is disagreement as to advisability of class-division, its advocates arguing in its favor as not so much a scriptural practice as an expediency, claiming for themselves the right to teach as they believe proper. So also, with literature in the teaching of the assembly. Let all be united on what is universally agreed to by disciples of the Lord, as a scriptural method!

Offered in the spirit of love; and hoping that we may be perfectly joined together in the unity of the Spirit and in the bond of peace.

ROBERT R. HULL.

(To be concluded.)

"Pro and Con" is a thirty-two page tract on the Sunday School question, by N. L.

MISCELLANEOUS NOTES.

Brother Robert R. Hull preached over three Lord's days here at Union City. He delivered some very fine lessons, which seemed to be enjoyed by all who attended. Brother Hull earnestly pleads for the word of God in all things, and is willing to make a sacrifice to preach it. He came out boldly against all innovations, including the Sunday school. Brother Hull went from Union City to Cross Roads and Napoleon, Alabama, and preached a few nights at each place with fine attendance and interest, after which he returned to Union City and left for Charleston, West Virginia, to assist Brother Ira C. Moore in a meeting there.

Brother H. C. Harper continues to prosecute the work in Florida. He recently closed a fine meeting at Eagle Lake. He is now in a meeting at Tarpon Springs.

Brother N. R. Winters, Berlin, Oklahoma, sends us ten new subscribers, and writes: "The brethren here sure enjoy the paper. We want to see it in more homes, and are making an effort to that effect."

"The Conscientious Objector," by George Douglas, is an interesting and scriptural treatise. 15c per dozen; \$1.00 per hundred. Order from The Apostolic Way, Union City, Ga.

Brother R. F. Duckworth recently held a fine tent meeting for the Western Heights church (Atlanta). The meeting continued two weeks with good attendance and interest from the beginning.

Brother Duckworth left for Denison, Texas, May 13, where he is to hold a meeting beginning May 15. Brother Duckworth will be busy holding meetings in Texas and Oklahoma until about July 15, when he will return to Georgia to further aid in prosecuting the work in this field. I am hoping for good results to follow Brother Duckworth's work, for he is a good man and an able, fearless preacher of the Word of God. I think I know whereof I speak, for I have seen him thoroughly tested. Brother Duckworth and I have stood together in our work in this field like David and Jonathan for the past seven years. He can be depended upon.

CLARENCE TEURMAN.

Brother Hull's preaching and stay at Napoleon was enjoyed by all the brethren. The church at Napoleon heartily endorsed his preaching, and commend him to the brethren everywhere. J. N. LANGLEY.

Enclosed find \$3.50, for which send The Apostolic Way to the following names.

You may state to the readers of the A. W. that I am with the principles advocated in that paper, and am having the Sunday school to fight in this country. Just closed my last bout at Odem, Texas, with nineteen baptisms and seven restored as the result. My time is all taken for meetings

THE APOSTOLIC WAY

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

VOLUME VI NUMBER X]

UNION CITY, GEORGIA, JUNE 1919

[FIFTY CENTS THE YEAR

THE GIVING QUESTION.

Dear Brethren: I sure enjoy reading the subjects discussed in your paper, by sound, scriptural writers; and I would like to have the subject of giving or contributing on Lord's day, thoroughly discussed in the columns of your paper. I mean the scriptural manner in which it should be done. I do not think it makes any difference myself, but for the sake of those that are untaught, unthoughted, or contentious, about a certain way, I should like to see the subject discussed. I have known parties to quit worshiping with congregations for passing the basket or plate for the contributions. I think the same scripture for passing the emblems would apply to passing the basket. But I would like to hear from able brethren on this subject, if you do not object to its discussion through your paper. I have tried to give you an idea of what I would like to be instructed in, and if you see fit to do this, kindly ask that my name and location be not mentioned, as it might be more effective. If such subjects were taught more, it might save trouble in many congregations.

Your sister in Christ,

MRS. M.

In March issue of The Apostolic Way, Brother Champie gave us what is in my judgment a very scriptural and sensible article on the giving question. However, it is a subject upon which we need much teaching of the right kind, and therefore, we are willing to give space to a further discussion of the question; so let brethren who have given the subject a thorough study come along with some well prepared lessons. If more articles are received than we can give space to, we shall select and publish two or three of the best papers of those received. It is high time that we were learning the *whole* truth, free from human traditions, on the giving question, as well as upon all other questions.—C. T.

WHEAT AND CHAFF.

We read in the 6th chapter of Luke that Jesus called his twelve apostles, and after giving them various precepts, we have the following: "But love your enemies, and do them good, and lend, never despairing, and your reward shall be great, and ye shall be sons of the Most High; for he is kind toward the unthankful and evil. Be ye merciful even as your Father is merciful. And judge not, and ye shall not be judged; and condemn not and ye shall not be condemned; release, and ye shall be released; give, and it shall be given unto you; good measure, pressed down, shaken together, running over shall they give into your

twelve we read that just before choosing his apostles Jesus went out into a mountain to pray, and continued all night in prayer to God. Now, can we not trust him for our support? Let us do our part, and the Lord will do his part.

The most important knowledge we ever gain is from the Bible, and this is not obtained easily, nor all at once. It must be sought in faith, and it must be dug out by great and continuous effort. A man can learn his duty in a very short time, but from this inexhaustible fountain he may learn all his life. If a young man go to college and learn the Bible, or even a liberal part of it, it will be worth more to him than all else he learns in college.

The Lord never deals in back numbers, except to settle with men for their sins. He will forgive men when they come to his terms, but he will not treasure up the precious time they have wantonly squandered and give them credit for it, that is gone forever.

Miracles have ceased, but divine providence remains, and the man is indeed short sighted who would prefer the day of miracles to the day of faith. If we were to behold a miracle, we could not comprehend it, but faith, predicated upon God's word, and fully accepted, and followed up by good works will bring to us every blessing and comfort we deserve or need.

Gunter, Texas.

MATERIALISM AND CHRISTIANITY CONTRASTED. (Number Four.)

"Out of nothing, nothing comes." Materialists tell us that evolution from the star-dust or protoplasm to the phenomena of our day was produced by suitable "conditions, time and adoption to the law of heredity that preserves these new characteristics." These are some of the things that are offered to solve the problem of "the origin of life." The materialist really makes no attempt to account for the "origin of life." He assumes it. He makes no attempt to account for the "primordial germ." He assumes its existence. He makes no attempt to account for the different conditions he supposes surround his germ of life. He does not tell us anything about the power of "adaptation" to different conditions. He assumes the law of heredity that preserves these new characteristics. In all this we have an assumption offered as proof.

Let us now examine these wonderful "germs." All life and possibilities of life must have been in each germ, or different

ing, nothing comes," cannot be true. Then suitable conditions must have surrounded each germ or there was no power in each to adopt itself to conditions. If the same life and adaptability to all conditions existed in each germ, and all possibilities of life, whence came this wonderful adaptability and these wonderful possibilities? Whence came this law of heredity that preserves these new species? The assumption of all these difficulties needs a little explanation. How can conditions produce new characteristics in violation of the law of heredity and then the law of heredity prove too strong for the conditions and preserve these new characteristics?

The materialist's law of heredity is like the Irishman's aim at the calf. He aimed so as to hit it if it was a deer and miss it if it was a calf. So the law of heredity misses the old characteristics, but always hits the new. Survival of the fittest is not a cause. They survived because conditions favored such survival. This is no explanation of what caused the new species. Reason demands what power raised the plant from inorganic matter, the animal from the plant, and man from the animal! Whenever came organization, sensation instinct and reason?

Evolutionists talk much of the "law of nature" and the "nature of things." When the evolutionist talks about the laws of nature giving existence to that nature in which they inhere, and without the existence of which they could not exist, or of the nature of things giving a nature to things, he confounds cause and effect. We might as well talk of a man's conduct giving him existence who made this law, for law is but the expression of the reason and will of mind.

"Well," says the materialist, "give it time enough." Time is not a cause, but merely a period during which a cause acts. I once read an account of an Indian sowing a piece of ground with powder, expecting to raise a crop. He reasoned like the materialist, that conditions would do what intelligence alone could do. When the whites laughed at him, he replied, "Give my powder time enough and it will grow." He was a full-fledged philosopher of the modern evolution type.

But time will make powder grow as easily as it can make intelligence produce intelligence, or what is destitute of life produce life.

Somehow, the evolutionists' text, "Out of nothing, nothing comes," won't work.

W. H. BIRD.

"FORGIVING ONE ANOTHER."

(Col. 3:13.)

"To err is human; to forgive, divine." How true! It is only human to err. The best men make mistakes, do wrong, need

sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. On the other hand, to be able to forgive, requires a measure of the divine nature. Of God's willingness to forgive erring man, the following declarations of his word, speak: "And the Lord passed by before him and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin," etc. Ex. 34:6, 7. "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee." Ps. 86:5. "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103:2, 3. "To the Lord our God belong mercies and forgivenesses." Dan. 9:9. "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Col. 2:13.

Children Are Like Their Parents.

This is true in more senses than one. Children not only resemble their parents in form and feature, but also in mental and spiritual inclinations, habits, and character. This is true in proportion as the parents have control of the child in its growth and education. Jesus said to the Pharisees, "Ye are of your father, the devil, and the lusts of your father ye will do." John 8:44. He evidently meant that these people had served the devil so long they were like him in conduct and character. I do not understand that the devil had created, brought them into existence, God is the Creator of all men, yet many of them, by obeying the devil, have become like him in character; hence, are called his children. The devil's children are like him; God's children are like him. "If ye know that he is righteous, ye know that every one that doeth righteousness is [not has been] born of him." I John 2:29. "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." I John 3:10. These passages show plainly that to be and do like God is to be his children.

Now, God forgives those who sin against him. If we are true children of God, we not only must, but will forgive those who sin against us. Here is one of the surest and simplest tests of our relationship to God. Jesus said, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what

even as your Father which is in heaven is perfect." Matt. 5:43-48.

This is one of the sublimest passages in all literature. The example of our heavenly Father in dealing with the ungrateful, the perverse, and the wicked, is held out for our imitation. Yea, more, our being his children is made to depend upon our willingness to return good for evil, to be compassionate and forgiving. I wish that every member of the church of God would commit to memory this passage of scripture, and think of it every day.

We Must Forgive or Be Unforgiven.

Jesus taught his disciples to pray, "Forgive us our debts [sins], as we forgive our debtors" [those who sin against us], Matt. 6:12. This amounts to our asking God to forgive us, if we forgive others. Alas, how few of us think of how much this means! Again we read, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:14, 15. There is not a harder saying in all the Book of God. Who can bear it? The meaning is unequivocal, simple, and plain. The child of God must forgive others or be lost without remedy. The Bible makes no allowance for a failure in this matter. Brother, sister, answer now: can you stand the test of judgment on this point? The Savior is our great exemplar. In the moment of greatest agony, when his merciless enemies were fastening to the cross, there burst from his lips those sublimest words ever uttered: "Father forgive them, for they know not what they do." Luke 23:34. When Stephen, the first martyr for Christ, surrounded by the enemies of truth, was being stoned to death; he kneeled down and uttered the dying words: "Lord, lay not this sin to their charge." Acts 7:60. *We must forgive or be unforgiven.*

"When Must I Forgive?"

The answer to this question depends upon what is meant by the word, *forgive*. If to forgive be to refrain from seeking revenge, to be willing to do the offender good, and in the heart, to forget the *injury* (not the *deed*), I must forgive at once, when the offense is committed. But if my brother offend me, there is a well-defined law by which, and by which alone, I can forgive him *as a brother* and treat him as *my brother*. This law is laid down in Matt. 18:15-17, and its principles constitute the basis of all disciplinary laws given in the New Testament for the guidance of the churches. This law reads as follows: "Moreover if thy brother shall trespass against thee, go and tell him of his fault betwixt thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. 18:15-17.

wisdom, is apparent from several considerations. Human laws would demand that the offender take the first step toward reconciliation. But inasmuch as he was wicked enough in the first place to trespass against his brother; it is not probable that he will be righteous enough to propose voluntarily to make reparation for his wrong. Again, the offender is under the condemnation of God's law. And since his salvation has now become the primary consideration, it becomes the duty of the offended person to take steps to effect a reconciliation. This is the very same principle upon which God acted in providing salvation for men from the consequences of sin. So we can easily see the propriety of the requirement that the *offended*, the *injured* one, go to the *offender*.

We observe that this first appeal to the offender is to be done *in person, privately*. If the offender be stubborn and impenitent, the injured party must visit him again; this time in company with one or two others. If this appeal fails to soften his stubborn heart, *then*, and till then, is the cause to be brought before the church. If the offender will not hear the church, then the offended is henceforth to regard him as a heathen and a publican. It was the custom of the Jews to have no dealings with the heathen or with publicans. Hence, the injunction, "Let him be to thee as a heathen man and a publican," simply means, regard him no longer as a *brother*. It does not mean, take vengeance upon him and injure him if you can. The Scriptures elsewhere teach that when the offender repents and confesses his wrong, the injured one must freely forgive and restore him to the position of a brother. See Luke 17:4.

A failure on the part of the church members to observe the law just discussed, has led to the spiritual destruction of many child of God.

The parable of the Unforgiving Servant, recorded in Matt. 18:21-35, sets forth in parabolic form the necessity for our forgiving one another. At some future time, we will discuss this parable. Children of the Living God, let us banish from our hearts all personal enmity toward others, and by prayer, study, and meditation, seek the help of God to the end that peace like a river may pervade our souls, and we be made to realize, "How good and how pleasant it is for brethren to dwell together in unity."

N. L. CLARK.

The meeting at Robert Lee, Texas, is now a matter of history. The weather was bad most of the time, yet we had a good meeting. Three were baptized. Among the number, one was a very intelligent Methodist lady. Our home was with G. C. McCraw, and it was pleasant indeed. Brother McCraw is a good man and a loyal preacher. He should be kept busy in the Master's work.—J. A. Bradbury (McCaulley, Texas):

"The Conscientious Objector," by George Douglas, is an interesting and

FROM HAMILTON, TEXAS.

Dear Brethren: Through the kindness of Bro. George Douglas I have received and examined a copy of your most excellent and fearless gospel paper, which advocates the very thing that I have been contending for several years, and I have been hounded down, criticised and persecuted almost beyond endurance by my brethren for the same. And as I am not a preacher and do not travel around any, and also as I stand alone at Hamilton, Texas, on these propositions, I had almost reached the conclusion of the old prophet Elijah, "Lord, they have killed thy prophets and digged down thine altars, and I am left alone, and they seek my life to destroy it." But when I read your paper I remember the answer of God to Elijah, "I have reserved to myself seven thousand men who have not bowed the knee to baal," and I thanked God and took courage.

Now, I am sending you fifty cents, for which you will please send me the paper for one year. You may send back numbers to January and date from then if you wish. I may write some for the paper later on. I am in my 67th year and have been a close student of the blessed old Book for the last twenty-five years, and I believe I have learned some things that might do others good if I had a way of conveying it to them. But enough for this time. Hoping to hear from you soon and wishing you much success, I am yours for the whole truth as revealed in God's blessed Book.

S. W. HIGDON.

Brother Higdon's encouraging letter speaks the sentiment of many brethren who write us from different parts of the country.

FROM RIVERLAND, FLORIDA.

Brother Charles Abbott closed a good meeting a few days ago at Galloway, Florida. I attended and had the great pleasure to meet Brother Harper.

We are having nice meetings here now. We assemble on the first day of the week, waiting one for another, sing songs of praise, break bread, pray the Father in the name of Christ and lay by in store as the Father giveth. I also preach two sermons, one in the afternoon and one at night. Our meetings are more successful than when we adopted the Sunday school system, as the spirit of innovation has passed away. We now enjoy more fully the sweet, loving spirit of Christ, by doing the Father's will and keeping the unity of the spirit in the bond of peace.

Inclosed please find names of new subscribers.

O. S. ROWLETT.

[Thanks for the nice list of new subscribers, Brother Rowlett.—C. T.]

Brother C. B. Glasgow has moved to Hobart, Oklahoma. Brother Glasgow recently held a good meeting at Alma, Okla.

MISCELLANEOUS NOTES.

Brother H. C. Harper began a tent meeting at Phoenix, Arizona, May 30th, to continue a month or longer. Brother Harper is to hold meetings at Deming, Alamogordo and Nogal, New Mexico, after which he will hold some meetings in Texas. Correspondents may reach him at his home address, Sneads, Florida.

Brother R. F. Duckworth continued his meeting at Denison, Texas, over three Lord's days. He writes that they had a good meeting, notwithstanding they had much rain to hinder. The Denison brethren insisted upon Brother Duckworth's returning for another meeting. Brother Duckworth now is in a meeting at Elk City, Oklahoma. He is to hold a meeting at Santa Anna, Texas, the latter part of June, after which he will return home for work in Georgia and Alabama.

The stenographer's notes on the Chism-Trott discussion, held at Shreveport, Louisiana, last March, are too incomplete for the discussion to be published, as we had hoped. I purpose to give our readers some of the most interesting points brought out in the discussion. The matter will appear in July issue provided we have space for it and I can have the spare time to write it up.

We are now in position to fill orders for most all books and tracts published by the Brotherhood, and at regular list prices. We shall appreciate your orders.

I am now in the third night of a very promising tent meeting at Riverside, on the River car line (Atlanta). We were not able to seat half the audience last night.

Subscription returns for the year 1918 far exceeded our expectations, but returns for the past five months of 1919 have outstripped all returns for 1918. We are very much encouraged with the way our friends are standing by us in our efforts to extend the circulation of the paper. Just as soon as I can see some way clear for me to devote more of my time to the work on the paper, we want to begin issuing oftener.

CLARENCE TEURMAN.

FROM WEDOWEE, ALABAMA.

Dear Brother Teurman: I haven't seen you in so long that I have almost forgotten how you look.

Just received the A. W. last night. Was simply delighted with it. Bro. Hull and Bro. Clark's articles alone are worth many times the price of the paper. In fact, I liked this issue better than any previous issue. Don't see how it can improve, except in size and frequency of visits.

I again visited the few brethren who are located just over the Clay county line, about twelve miles from Lineville, the most of whom once lived in this community. Old Bro. W. C. Laney, who is a father among them, was seventy-seven years old Sunday, and his neighbors prepared a nice dinner and brought it with them to service Sunday, and after worship prepared a table in

Theirs is one of the best communities it has ever been my pleasure to visit. The spirit of love seems to predominate. While they are an intelligent people, they seem to be almost wholly ignorant of the gospel teaching, even our own brethren.

They want a meeting some time this summer, and I feel very inadequate for the task. I have "planted" and now I want some one to "water." Can you or Bro. Duckworth hold this meeting? There is a Baptist church there, and the usual prejudice doesn't seem to exist. We have no congregation nearer than five or six miles, and they were dead before they were born. I am to do that some of the elders (?) follow the illicit distilling business, and that one of their pastors, who also used to pastor (pasture) at _____ encouraged them by imbibing their "spirits" with them. So their influence for good in the cause of Christ (?) is first to be overcome before we can hope for results. Though I am sure this is an open door, the iron is hot, and now is the time to strike. What say you? Pray for me. Yours in the faith,

W. L. SHELNUTT.

R. 2, Wedowee, Ala.

P.S.—I have agreed to hold one meeting near Munford, Ala., beginning first Sunday in August. Can hold one or two more following this one, if wanted anywhere.

[Brother Shelnut is a faithful preacher and should be kept busy. Let some church call him and support him in a mission meeting.—C. T.]

A REQUEST.

Dear Brother Teurman:—I am now located in Geneva County, Alabama, eight miles from Jelico congregation. There are no loyal congregations near me, but there are seven of us members of the one body who want a small, cheap house to meet in; and owing to a crop failure last year we are not able to build without help. Now, Brother Teurman, will you ask the loyal brethren through your paper for a small contribution to enable us to build? If we fail to build we will refund every dollar.

J. C. BRANNON.

Route 2, Newton, Ala.

[I am acquainted with Brother Brannon, having held two meetings at Jelico where he and his family used to live. I believe all money given for the purpose Brother Brannon requests will be faithfully used.—C. T.]

USEFUL BOOKS FOR SALE.

- "The Adventists and other religionists beat us "all hollow" when it comes to the circulation of literature. A good book or tract placed at the right time in the hands of an inquirer may lead him in due time to an acknowledgment of the truth. The income of a gospel preacher is, at any time, inadequate; and I try to somewhat supplement our living by the sale of our books. Mrs. Hull can supply you with the following books and tracts by ordering a nice quantity of them you will help us preach the gospel in needy fields and, at the same time, get something of full value:—
- "The Bible in Questions and Answers," by F. L. Rowe and John A. Lingman. \$2.50.
- "Our Saviour's Prayer for Unity," symposium on John 17th chapter, by about 60 strong writers. \$1.00.
- "Otey-Briney Debate," on instrumental music in the worship and the societies. Strongest thing on the subject. \$1.00.
- "Marriage Adrift on Modern Seas," by Robt. R. Hull. 25c.
- "Gematria," by Robt. R. Hull. two for 25c.
- "Dialogue Between a Liberal and a Loyal," by Robt. R. Hull. 5c. each, 3 for 5c; 15c a dozen.

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EDITORS:

H. C. HARPER Sineads, Fla.
G. A. TROTT, M. D. Munday, Tex.
N. L. CLARK Polytechnic, Tex.
SAM H. CHAMPIE, 4105 Mason Court, Los Angeles, Cal.

MANAGING EDITOR:

CLARENCE TEURSIAN Union City, Ga.

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LET'S GO OVER.

Over where? Over the top, of course. It is an expression we are seeing everywhere just now. Let us go over the top this year for the one paper that stands flat-footed, but not with flat feet, for the whole truth, as it is revealed in God's word and is wide open for discussion of every issue that concerns the purity and welfare of the church for which Christ died. I hereby pledge myself to send one new subscriber (many more I hope) for each month of 1919. How many will join me in this grand work? Just think; any one can get one subscriber a month for twelve months, and if all would put their shoulders to the wheel, we would go over the top with the largest subscription list of any paper published by our brethren. We can do it; the only question is, will we?
G. A. TROTT.

THE NEW TESTAMENT METHOD OF CHURCH WORK.

(Number Four.)

How should evangelists be sent out to preach the gospel, and how should they be supported? We shall consider this question in as many of its bearings as possible in this, our concluding article. "And all that ye do in word and in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3:16. There is only one way to glorify God, and that is to obey him." "And Nadab and Abihu, the sons of Aaron, took either of their his censers, and put fire thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is that the Lord spake, saying, *I will be sanctified in them that come nigh me, and before all the people I will be glorified.* And Aaron held his peace." Lev. 10:1-3. "We must seek, therefore, to know the will of the Lord; and do this rather than the will of man. The plan which we should adopt must not be that system which, in the eyes of men, is the most efficient; but rather the plan

Spirit. Is this a correct principle, reader; or are you one of the supple-mentalists who regard the Bible way of life as "old-fashioned" and "uninteresting," "all right in its day, but now, etc"? Turn to Acts 13:1-3 with me: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

Could any statement be more explicit than the one before us? Yet there are some who assert that the Bible has made implicit statements only about the detail work and worship of the church, leaving it to the wisdom of man to define these "loose principles" more explicitly! No matter who dares so to say, in self-evident contradiction of the Word of the Eternal God, whether the pope of Rome or the "chief writer" of one of "our" (?) journals, the same is an opposer of the truth, purposely and maliciously an enemy of peace, and ambitious to exalt himself! (Wonder if this will pry that "lid" off? So boisterous and blatant in their challenging, when they can intimidate somebody; but silent as the grave about a certain little matter! Where is their man Roady, who was going to do their debating?)

"In the church which was at Antioch." In the local congregation of Antioch, not in some "missionary society" convention. These men whose names are enumerated occupied the prophetic office (some of them), and the office of teaching (all of them) in this church. The Holy Spirit said "Separate me Barnabas and Saul for the work." Now Saul had already been called to be an apostle, and Barnabas was of the Levites; hence as far as the individuals themselves were concerned, the inferior laid their hands upon their ecclesiastical superiors. Again, the laying on of hands in this case did not confer the gift of the Holy Ghost, for both Saul and Barnabas already had this gift. It is reasonable to believe that this act of these prophets indicated only that, with the full consent of the church there under God, Saul and Barnabas were to be recognized as the accredited evangelists sent out by this congregation. The same work is now to be committed into the hands of faithful men, equipped to teach others also. II Tim. 2:1, 2. Now, what did these faithful preachers do, after they had finished their circuit? We are informed, from Acts 15:25-28, "And when they had preached the word in Perga, they went down into Attalia: and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church

the door of faith unto the Gentiles. And there they abode long time with the disciples." It ought to be plain to all minds, from the foregoing, that the congregation which sends a man out into the field, having recommended him unto this work (Acts 14:26), should be entitled to direct and to hear the reports concerning this work. If one is sent out from a certain authority, with power vested in him, unto the accomplishment of a certain work, it is proper that this worker, who is recommended, should do all things according to the pleasure of such authority; and, should fraternal relations cease to exist between them, he should no longer expect support therefrom or continue to use its recommendation.

Now a preacher may be supported either by the donations of individuals or by the congregation as a whole. Jesus was ministered unto by certain women who followed him, their names being given in Luke 8:2, 3. In this case the motive of the givers was to express their gratefulness for what the Lord had done for them. For the same reason the people of God have a reason to be very thankful to this glorious One who has washed away their sin. Money is a paltry matter—the very least that we can give to the Lord. Paul speaks of "the grace of God bestowed on the churches of Macedonia." What was this grace? "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, and beyond their power they were willing of themselves; praying us with much intreaty that we should receive the gift, and take upon us the fellowship of ministering to the saints." Yet the liberality of these poor saints toward others in greater need did not cause so much joy in the heart of the apostle, as did the sight of all these precious lives giving themselves to the Lord. II Cor. 8:1-5. What could be more impressive than such words? They "prayed with much intreaty." They simply would not be denied! In those days Gentiles were THANKFUL! Now Paul is desirous of finishing the same grace in the brethren at Corinth; and for this purpose has sent Titus to stir up their minds to remember the pledge they had made a year ago. Verses 6, 7, 10, the same.

Certain brethren had been evidently appointed to carry up this bounty to Judea, and these are called the "messengers of the churches." Read II Cor. 8:18-24. One man was not to be allowed to have full control of this bounty, but "honest things were to be provided in the sight of the Lord and in the sight of men." Please note that John is directed to write to the several angels or messengers of the churches in Asia. Rev. 2:1, etc. These angels were, no doubt, the accredited evangelists and teachers laboring with these churches in sounding out the gospel of Christ.

That beloved church at Philippi, which was Paul's "joy and crown,"

their grace of giving Paul has referred in II Cor. 8. Paul thanked God "for their fellowship in the gospel from the first day until now." Phil. 1:3-5. Epaphroditus was their messenger to the prisoner of Jesus Christ in Rome, bestowing their gift and laboring himself for the relief of the apostle. Note the following: "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants." Phil. 2:25. Then, in the 30th verse of the same chapter it is indicated that Epaphroditus had brought upon himself a very serious sickness, because of his sacrifices and denials for the gospel: "Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me." Would that God would give us such men in his kingdom today, men who would not say that what they possessed was their own. And some beloved sisters are spoken of in the 3rd verse of chapter 4: "those women which labored with me in the gospel, * * * whose names are in the book of life." Their care for him had flourished again, to his great joy (Phil. 4:10), not that he was not willing for Christ's sake to suffer any adversity, but his sad lot was made much easier by this precious ministration; and they had done well to communicate with his affliction. (verse 4). Please read carefully verses 15 to 18, inclusive. It mirrors a very sad situation now so prevalent among the churches. Preachers of the gospel have to enter new fields at their own charges, when, if only the churches would act conscientiously before God, there would be support enough for all who are sounding out the gospel. But, alas! The selfishness of the modern "pastor" and the selfishness of the local churches has confined the message to the local field, and the lost are not hearing the good news. "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity." Verses 15, 16. Now Paul feels himself required to defend himself against the same accusation which is sometimes thrown at preachers, when they preach on giving: "Not because I desire a gift; but I desire fruit that may abound to your account." Verse 17. Yes, giving to the support of the gospel is only an investment. This grace will receive its full reward of our blessed Master. For whom do we serve? "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Col. 3:24.

Isn't it about time that we were waking up, and putting the Word of God into practice? This is a part of the church's duty, as much so as to preach first principles.

WANTED: A CHURCH WHICH WILL DARE TO DO WORK FOR THE LORD IN EXACTLY THE SAME WAY AS THE CHURCH AT PHILIPPI! When all the churches consecrate themselves in this way a new day will dawn for us;

FLESH AND SPIRIT IN CONFLICT.

Some one has prepared the following in explaining what a barrel of whiskey contains:

- "A barrel of headaches, of heartaches of woes;
- A barrel of curses, a barrel of blows;
- A barrel of sorrow for a loving weary wife;
- A barrel of care, a barrel of strife;
- A barrel of all unavailing regrets;
- A barrel of care, a barrel of debts;
- A barrel of hunger, of poison of pain;
- A barrel of hopes all blasted and vain;
- A barrel of poverty, ruin and blight;
- A barrel of tears that run day and night;
- A barrel of crime, a barrel of groans;
- A barrel of orphans' most pitiful moans;
- A barrel of serpents that hiss as they pass,
- That glow from the liquor in the head of the glass;
- A barrel of falsehoods, a barrel of cries
- That fall from the maniac's lips as he dies!"

The above does not over-state or express too strongly the troubles of the drunkard. Why men in the face of undisputable facts will become a slave to any fleshly appetite is, has always been, a puzzling question.

The submission to fleshly desires has ever interfered with man's happiness. God put him in the "garden" with the tree of LIFE, of which he could "eat and live forever." He walked and talked with God, but fell because of fleshly desires, which have ever been in man's way. For sixteen hundred years, God by a severe law tested man and found that we can not rely on the flesh or fleshly desires, but must look higher and have a better reason for what we do than the desire of our appetites. The natural appetites of man are God-given, but when we abuse or misuse them we harden ourselves to the obedience of the flesh; and when the flesh gets the upper-hand of our spirit we are slaves, indeed. "Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Rom. 13:13-14.

We make entirely too many provisions for the lusts of the flesh. There is a war raging between the flesh and spirit (Gal. 5:17) and the one that rules is the one for which we labor. "Walk not after the flesh, but after the spirit." Rom. 8:1.

R. F. DUCKWORTH.

QUOTATIONS AND REFLECTIONS.

"God is love." The snowflakes whisper, "God is love." So says the poet.

* * * * *

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God requires that man love him in return.

* * *

Jesus said unto the lawyer, "Thou shalt

mind." Brethren, do you love God? Do you realize what love is? Do you love your enemies? Do you love them that spitefully use you? Do you love them that cast your name out as evil? If not, you do not love God. Think, brother, and pray, "Lord, increase our faith."

* * * * *

Love is a burden bearer. There is nothing too heavy for its willing feet, ready hands, broad shoulders, and panting heart. Jesus was an example of love. He came to his own with a message of love and salvation, but they would not receive him. They refused the message and cast his name out as evil. His work of love was attributed to that of the prince of devils. They lied on him. They swore falsely against him. They mocked him. They spit in his face. They smote him over the head with a reed. They crowned him with thorns. They gave him vinegar to drink mingled with gall. They crucified him. Yet with all this he loved them and prayed for them. By faith, I can see him as he lifted those loving eyes up to the glory world and said, "Father, forgive them, for they know not what they do." Oh! "the love of Christ, which passeth knowledge."

* * * * *

Love is no critic; it finds nothing genial in the cold shades of hatred and skepticism. In God, it is the producer of our faith; in us, it is the product of faith. God loves; we believe, and believing, love. Our faith is, that by love it credits all that God has spoken. It cannot doubt its Father's word. The day of promise may be long of dawning; the night of waiting may be long, dark and starless. Faith, love and hope, are always confident. Did we love more, we should have stronger and greater faith. It is no loving heart that is always finding occasion to doubt in God. For want of love in man, we cannot always believe in him. Nothing is more painful to a loving friend than to be compelled to doubt a once trusted friend. Confidence once betrayed can never be restored.

* * * * *

"There are many who are strangers to the Saviour's love, Still wandering from the tender Shepherd's fold; And to lead them out of darkness to the glorious light, The blessed gospel story must be told."

* * * * *

Preach it, pray it, sing it, talk it, live it. If you can't go, help circulate "The Apostolic Way." It will carry the good news. Help put it in every household possible. Show it to your neighbor; ask him to read certain articles and subscribe for it. In this way you can do a great work in spreading the blessed gospel. The "Way" is growing every day, not only in subscription, but in favor. Brother Teurman is making a great sacrifice in giving so much of his time to this work. Let us help him bear the burden.

H. C. PEARSON.

Gainesville, Texas.

THE LOYD-TROTT DISCUSSION:

Proposition.

The practice of the churches of Christ—baptizing penitent believers into the name of the Father and of the Son and of the Holy Spirit—is scriptural and in conformity with the command of the Savior in Matt. 28:19.

Fourth Affirmative.

First of all, let us dispose of the questions Number 4; you say Mr. Loyd uses the name of the Father, therefore he does not make christians. Number 5; No. Number 6; No. My opponent does not baptize into the name of the Holy Spirit, therefore, does not make christians. Number 7; No: that is why I baptize into the name of the Father and of the Son and of the Holy Spirit, just as Jesus commanded, in order to make christians. Number 8; No: I have not read ALL of the translations of the Bible, as my opponent seems to have done, nor all of the lexicons or commentaries, but I have read a great many of them and have never yet found a scholar who rendered the preposition "in" (epi) in Acts 2:38 as meaning but one of two things; either upon the name (referring to the confession, or resting upon faith in that name) or else, "by the authority of that name;" if Mr. Loyd knows any Greek authority who says it means into the name, let him produce him. I gave Mr. Robinson, the author of a standard Greek lexicon, as my authority; why has Mr. Loyd given no other authority than himself? This is why I asked him if he is wiser than all the Greek scholars. Mr. Loyd admits that the prepositions used in Matt. 28:19 and Acts 2:38 are not the same and do not mean the same thing, in the name of the Father and of the Son and of the Holy Spirit. He says he obeys Matt. 28:19 "TO THE LETTER" when he uses Acts 2:38 as his formula, yet tells us the two prepositions do not mean the same; this only shows how the obsession of a false theory can blind a man to his own inconsistencies. I am on the absolutely safe side in this controversy, as I always say "I baptize into the name of the Father and of the Son and of the Holy Spirit," so that I both follow the language of Christ and of Paul, with all the meaning that both expressions can convey. Mr. Loyd makes no bones of contradicting himself, a little thing like that doesn't seem to bother him at all; just by way of example, note this: he says the Father's name is not Jesus Christ; the Holy Spirit's name is not Jesus Christ, yet when he baptizes people into the name of Jesus Christ he baptizes them into the name of the Father and of the Holy Spirit. He says, "I believe the Father, Son and Holy Spirit are one, not in person or in office but in purpose and IN NAME," and yet he says the name of Jesus Christ, into which he baptizes, is not the name of the Father or of the Holy Spirit. Mr. Loyd speaks of the point upon which we differ, but every one who has been reading this discussion knows that I do not interpret it at all when I baptize, but use it in the exact language in which the Savior gave it. "Thou art the man," my friend, who does the interpreting, in violation of all the laws of language and the dictum of the best scholarship of the world. Mr. Loyd does not even consist in the name which he gives to those he baptizes. He does not baptize them into the name Christ, but Jesus Christ and after he baptizes them he leaves off one-half of the name. Mr. Loyd, you ought to call yourself a Jesus Christian, if your contention is correct that you baptize into the family name. Now, I contend that we do not baptize into the church, but into the name of the Father and of the Son and of the Holy Spirit, and that the Father, the Son and the Holy Spirit are all the same. If they are all the same, according to a well known rule, we may put one in the place of the other and the meaning will be the same. This alone proves my proposition, but aside from that let us show the ridiculousness of this contention and how it utterly overthrows Mr. Loyd's position and contradicts the Bible. The name of the Father and of the Holy Spirit (John 5:43); but since the name of the Father and of the church is one, he came in the name of the church, though there was no church at that time. Paul said (Acts 18:28), "I command thee in the name of Jesus Christ to come out of her." Did he mean in the name of the church? This is my last affirmative and I leave

argued that Matt. 28:19 and Acts 2:38 are identical the same. If that be true, then the one is just as good as the other, but if they are not the same, as I contend, then I have proven beyond even shadow of a doubt, that Mr. Loyd does not obey the Savior's command when he baptizes, and does not make christians. All will note that, though I have several times urged Mr. Loyd to tell us where my apostle ever said I baptize thee into the name of Jesus Christ, he has never even referred to it, just as he has never attempted to answer what I said when I showed that if baptizing into the name of the Father, Son and Holy Spirit is simply to repeat the command, then to baptize into the name of Jesus Christ is merely to repeat Paul's command. G. A. T.

Fourth Reply.

Mr. Trott said, what are our readers going to think? I am of the opinion they are going to think Mr. Trott made a wonderful concession to Mr. Loyd, when he answered his last two questions as he did, admitting that one cannot be a christian without being in the Father's name and in the Son's name and in the Holy Spirit's name, and that one cannot be a christian without even being baptized into it, and after that he admits that one can not be a christian without being baptized in the name of Jesus Christ for the remission of sins. The first three questions show that if they are christians they are in the name. The fourth one shows that they were baptized into it. These four questions are treating on the place where christians are and thus the act is put then there in the name of the Father, Son and of the Holy Spirit, and what to be baptized for. Egyptian status between the sinner and his salvation. The ceremony is called upon the sinner before he is baptized, I baptize you in the name of Jesus Christ for the remission of sins; and under he goes and come up a christian. He went right to the name of the Father and of the Son and of the Holy Spirit. Acts 2:38 contains the formula. Ann Matt. 28:19 shows where they will be after the action takes place. Our readers are wondering why Mr. Trott keeps talking about Mr. Loyd baptizing into the name of Jesus Christ, seeing he always says in the name of Jesus Christ and not into the name. Our readers are going to say when did Mr. Loyd say that Matt. 28:19 and Acts 2:38 are identical in meaning. They are wondering what name Mr. Loyd gives to those he baptizes, and what the other half is that he leaves off. They are wondering why Mr. Trott told Mr. Loyd he ought to call himself a Jesus christian, for he has never said he was baptized into Jesus. They are wondering if Mr. Trott is a Father, Son and Holy Spirit christian, seeing he uses that as his formula, they are wondering if Mr. Trott knows what the Father's name is. They hardly think he does, for he says the Father's name is Father. They are wondering why one who is a christian wouldn't be in the church, and in the kingdom, and in the family and in the house of God, and in the one body, and in the Father's name; why one can't bring them into all of them at the same time, and how one could be in one of them out of the other. Our readers are wondering why Paul didn't say, I command thee upon the name of Jesus Christ to come out of her. They are wondering why Mr. Trott doesn't deny the apostles baptizing in the name of Jesus Christ for the remission of sins. They are wondering why Mr. Trott discards the rendering of our translators and goes out after some of their own rights to be based on the account of some sectarian notion. They are wondering why the translators didn't render (epi) upon, in Acts 2:38, if it means upon. They are wondering why Mr. Trott doesn't say, I baptize you upon the name of Jesus Christ, into the name of the Father, and of the Son, and of the Holy Spirit. They are wondering why Mr. Trott uses a part of Peter's formula and leaves a part of it. They are wondering how Mr. Trott can claim to baptize for the remission of sins, seeing he doesn't say it in his ceremony. He says we must say, I baptize you into the name of the Father, and of the Son, and of the Holy Spirit, so it couldn't be done otherwise than to say it. He says he always says, I baptize you in the name of Jesus Christ, into the name of the Father, and of the Son, and of the Holy Spirit. Truly there is no way to do it but to say it before you do the baptizing. Whatever is said before you baptize a person is the way, how and what for. So Mr. Trott doesn't baptize for the remission of sins, because he doesn't say so. Our readers are wondering why Mr. Trott says, I baptize you in the name of Jesus Christ, if it means you must make the confession, or if Peter meant you be baptized after you have made the confession. He should have them make the confession and then baptize them, and leave the name of Jesus Christ out of his ceremony. Our readers are wondering when Mr. Loyd said (epi) in Acts 2:38 meant into the name. They are wondering

put a construction on it. Either or both may be wrong, but both can not be right. They are wondering how Mr. Trott knows Mr. Loyd doesn't make christians, seeing the penitents were baptized in the name of Jesus Christ for the remission of sins, and it made them christians; why not now? Yes, I baptize them into the name, into the family, into the church, into the kingdom, into the house, into the one body, in the name of Jesus Christ for the remission of sins. P. J. LOYD.

THE TOBACCO HABIT.

(Number Three.)

I am just now from the postoffice this morning, where I have been working. I have the headache as a result of breathing air poisoned by tobacco and cigar smoke. I have remarked before, that I have as much right to poison the water my neighbor drinks as he has to poison the air I breathe. If not, why not? It is a violation of good morals, as well as a violation of the regulations of the postoffice department, for anyone to even spit upon the floor, much less smoke, in any federal building of the government. Tobacco smoke is highly offensive to many persons, especially ladies. I suppose this is the reason the department has made regulations governing the same, but what do some people care for violating regulations. What do they care for the rules, or anything else. I was forced to open the door this morning in the postoffice to get relief from the sickening smell of the smoke. Notwithstanding the fact that it is very cold, the door is the only ventilation we have, and I was getting sick from the effects of the smoke. Recently, I was on a train, and while sitting in the chair car, where it is unlawful to smoke, I supposed I was free to breathe the fresh air, but soon a man seated himself behind me and began to puff a cigar. I called the attention of the train man, and was thereby relieved. It is amazing how tobacco users disregard the rights of others. They seem to think because they like the effects of tobacco, everyone else should.

I wish now to further quote from Dr. J. H. Kress in regard to cigarettes: "This tobacco galling gun has been in use in America about forty years. During the last thirty years death from heart disease has increased 67 per cent; death from apoplexy has increased 83 per cent, and death from bright disease has increased 131 per cent. * * * Cigarette smoking is common in England, having been introduced there somewhat earlier than in America, and its results are very apparent. General Lyttleton, in referring to the present recruits of the British army and navy, said, "They are physically immature and of an exceedingly low order of intelligence."

Again Dr. Kress says: "We are rapidly becoming a nation of smoke inhalers, and the number which we now produce, including imported and hand rolled cigarettes, amounts to about one hundred millions a day. * * * In one high school I visited in the west, only two boys in the entire school were free from this habit."

Surgeon General Sir W. D. Cubbins, in an annual report, said: "In the interest of the army, as well as that of the individual soldier, the cigarette habit must be checked."

L. G. PARK.

(To Be Continued.)

Dear Brother Editor: I received a sample copy of your paper. I am so well pleased with it I am sending you \$1.00 for

REPLY TO BROTHER ELKINS.

It has been some time since I read Bro. Elkins' reply to my article in F. F. I should have replied to it sooner, but I was burned out on the 21st day of November. My dwelling and store was burned to the ground, which means a loss to me of about \$3,000 to \$4,000 after I get my insurance, so I have not felt like writing. But I am going to answer some of Bro. Elkins' questions by asking him some. The first question is, How do I know that the apostles were not to teach little children? How does Bro. Elkins know it is wrong to baptize a little child? Does the Bible say it is wrong? Bro. Elkins asks how do I know that the apostles did not teach little children. Answer: Because Christ said, "Of such is the kingdom of heaven." The apostles were to teach sinners and baptize penitent believers for the remission of sins, and little children have no sins, neither can they repent. The Bible says it is the parents' place to bring their children up in the admonition of the Lord, but Bro. Elkin says for the church to do the work. The readers can take Paul's advice or they can take Bro. Elkins', but I, for one, will take Paul's.

I am going to ask Bro. Elkins to prove to us, by giving chapter and verse, where is the church's duty on Lord's day, to divide off in classes for the purpose of teaching little children? Bro. Elkins says he has worshiped for years where the classes were without confusion. We don't deny that, but that doesn't prove classes are right. I can find Bro. Elkins congregations that for years have been worshipping with the organ, and no confusion, but will he say it is right to worship with the organ? As long as there is no one in the congregation who wants God's way they can worship any way they please, and without confusion, but when there is one or more in the congregation who wants God's way, and others who don't, but would rather have man's way, there will be confusion. Bro. Elkins says, Can't two members be one in heart and faith, with one of them on one side of the house, studying under one teacher, and the other one on the other side of the house, studying under another teacher? I will answer, Yes; but does that make it right to have two teachers in the same room at once? If it does, please give chapter and verse. I notice how he tries to make the classes and laying by in store parallel cases. The Bible says nothing about classes, but it does say something about laying by in store. As the Bible says nothing about one and does the other, it looks like anyone could see they are not parallel cases. When we lay by in store, we do what Paul said for us to do. I challenge Bro. Elkins or anyone else to find in his Bible where Paul said divide off in classes. Bro. Elkins says, Do the classes cause confusion to anyone except those who are looking for something to object to? I answer, No.

gan because he is looking for something to object to; so we object to the classes for the same reason he objects to the organ—no word of God for either. Bro. Elkins brings up the school of today and tries to make it a parallel case with the teachings of the Bible. It seems to me that a man has about run out of argument who will try to compare the school of today with the Bible. Bro. Elkins asks if I had three children, one 7 years, one 15 years, and one 20 years old, would I want them all in the same class? I answer, No. It seems as though he is going to compare the schools of today with the Bible, whether or no. Such a question has nothing to do with classes in the Lord's day worship; that is what we are discussing now. I will ask Bro. Elkins if he ever saw two or more teachers teaching in our school in the same room at the same time? Where in the Bible will you find more than one speaker speaking at once? Chapter and verse, please. Where in the Bible will you find where the apostles met on Lord's day for the purpose of studying the Bible and asking questions? Where will you find in the Bible a command or an example where the church came together on Lord's day to study and ask questions? It says, Teach one another in psalms, hymns, and spiritual songs. Bro. Elkins asks, Do I suppose the apostles taught the church at Jerusalem all together? Yes; for I find nothing in the Bible to lead me to believe anything else. I will ask Bro. Elkins to tell us when the church at Jerusalem had a larger number of people in it than Peter had on pentecost to talk to? They had only one teacher on that day, and there were eleven more competent teachers there. It looks like that would have been a good time to leave on record an example for classes, if the Lord wanted them. Bro. Elkins asks where I get my example for one class. I don't have any class. You had better know if I had a class before you ask such a question. The Bible says for us not to forsake the assembling of ourselves together, so the church comes together, and I don't have any class or classes. The Bible teaches us to come together, but Bro. Elkins says divide. Which is right, Bro. Elkins or the Bible? I, for one, will risk the Bible. Let the reader get his Bible and see what it says and be governed by what it says.

I asked in my other article, Where did they learn to divide off in classes? No answer. I asked, Where did Paul command to divide off in classes? Still as the graveyard; no answer. I asked, When Christ said go teach all nations, did he have reference to men and women, or did he have reference to little children? Christ said he came to seek and to save that which was lost. Were little children lost? I asked, Was the Sabbath for the Gentiles? No answer.

Bro. Elkins still holds to the custom, or, at least, he calls it a custom, of asking questions and answering them. I, for one, don't follow such customs. Customs

so would he condemn such customs today.

Another custom Bro. Elkins has fallen into; that is, selling himself to a congregation; for he said in the F. F. of October 8, 1918, that the church at Nocona had loaned him to the church at Wichita. I judge the church at Nocona owns him, or else the church at Nocona loaned something they had no right to; for it is not right to loan some one else's property.

I am out for the one way. If I am wrong, I want to be shown my wrongs so I can get right. WM. H. PURLEE.

Pekin, Ind.

The above was written February 25, 1919, for publication in the Firm Foundation, but they would not publish it. I wrote it in love and for the truths it teaches, and not for worldly fame.—Wm. H. P.

Dear Brother Teurman: I have forgotten when our time for the "Way" expires, and some of the brethren have been inquiring about it, so I thought I would write you and be certain about it, as we don't want to miss an issue. I shall do my best to get all the brethren here to subscribe for the "Way," for I can see that it is having a good effect on those who read it. When we renew for the "Way," I am going to propose to the brethren that each of us send the paper to at least one friend. This would double the list here.—Homer L. King (Missouri).

We appreciate Brother King's interest in the circulation of the Way. We need some one like Brother King in every congregation, who will interest brethren in subscribing for the paper and having it sent to others.

CULLINGS AND COMMENTS.

We all should strive for peace. But let us not have a "piece" of the truth. Let the whole truth be preached, no matter whom it hits.—*The Pacific Christian*.

Hit this place again, brother. Every body knows that "peace" would have kept God's truth buried beneath the foul rubbish of Popedom to this good day. It was Jesus who said: "I came not to send peace, but a sword." (Matt. 10:34). Something that will make "peace," "that they which are approved may be made manifest among you." (I Cor. 11:19).

* * *

Adventists, by continual hammering away at the great Bible doctrine of conditionalism, have, during the past half century, warped the creeds of the world.—*Present Truth Messenger*.

Yes, and they tried their hand on the Bible, but they—Isbell, Bixler and Mattox—were not able to "warp" it sufficiently to sustain their theory.

H. C. HARPER.

"Pro and Con" is a thirty-two page tract on the Sunday School question, by N. L. Clark and G. A. Trott. No better tract to be had on the subject. 10 cents per copy.

FORSAKING THE ASSEMBLY.

I write this piece because I see so many brethren forsaking the assembling of themselves together on the first day of the week.

Most of these brethren are full of zeal for the cause, but their faith is too little to come to the house of worship every Lord's day. Some come once a year, or during the big meeting; others come two or three times a month. Brethren, this ought not to be. I acknowledge that I have not gone sometimes when I could have; but I did wrong. Brethren, I want to ask you this: Do you believe that the Bible teaches, by precept and example, that we should meet upon every first day of the week for the purpose of commemorating the death and suffering of Jesus Christ? You will have to answer "yes." But do you do that? Some may answer "yes," but some will have to say, "no." If you answer no, you are not doing what the Bible teaches you to do. We are not consistent with ourselves if we believe and teach that the Bible teaches a thing and go contrary to that. Do you think you could look God in the face and say, "I have fought a good fight; I have kept the faith, when you are sauntering about on Lord's day and do not come about the Lord's table? Can't we afford to sacrifice the Lord's day in coming together to sing praises to the Lord, offering up prayers and commemorating his death? Did you ever stop to think what he did for us? He came from his Father's home to a sin-cursed world, and spent three years or more here suffering all the temptations and trials. He came to his own people, but they would not receive him. Tried and condemned by false witnesses, he was crucified. Who was this all for? For you and me. Then, why are we so negligent? Why shouldn't we "give the more earnest heed?" "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the words spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation?" Heb. 2:1-3. Paul is here speaking to christians. Is not the forsaking of ourselves together on the first day of the week, disobedience?

"Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching." Heb. 10:25. Now, listen to the 26th verse: "For if we sin willfully after we have received a knowledge of the truth, there remaineth no more sacrifice for sin. Read, also, the 29th verse.

Brethren, you who neglect the assemblage, let us get in the fight together and help bear one-another's burdens. When a brother or sister misses the communion one day, it hurts the whole body. We are one body, but many members. If you are part of the body, brother, sister, do your part.

Brethren, you who

ments of the world, come out and help us "fight the good fight of faith"; "take unto you the whole armor of God"; "put on the breast-plate of righteousness"; "take the helmet of salvation" and "the sword of the spirit and march on and meet the adversary, the devil, the roaring lion that walketh about. Peter speaks of this "adversary" in I Pet. 2:8.

Brethren, we will have to stand together for the whole truth and victory will be ours. Let us put on the whole armor of God and use the sword of the Spirit and "go over the top" against our adversary.

S. R. AUSTIN.

Dickens, Texas.

A LETTER FROM MUNDAY, TEXAS.

Dear Bro. Teurman:

Occasionally through the courtesy of some of the subscribers to The Apostolic Way, I am handed a copy of the same. It is a "live wire." It seems to carry a "knife up its sleeve" for the Sunday school. I suppose the churches of Christ in this part are fortunate indeed, never having, so far as I know, been menaced by the Sunday school. So we can't sympathize with your paper like others who have been handicapped by that unscriptural institution. The disciples of Christ here at Munday always avail themselves of every opportunity to carry out the commission, "Go teach all nations" (Matt. 28:19, 20), and "Preach the gospel to every creature" (Mark 16:15); hence no room here for a Sunday school. Of course, we realize that the command to "teach" carries with it the authority to use any legitimate means necessary to the best results.

Whatsoever we do, we "do all in the name of Christ" (Cor. 3:17), "and his body, the church (Ephes. 1:22, 23).

We try to give the babes "milk" and the strong "meat." There are a few here who object to this, but we do not allow their objections to discourage us in the least, remembering that the work of Christ has always had objectors since the days when he and his apostles were on earth.

Bro. Teurman, I feel greatly interested in the cause of Christ in the "Goober State," as it is my old home, having been reared near Red Oak, about five miles from Union City. I think perhaps some of my kinfolks belong to the Union City church.

Wishing you much success in your fight for an untrammelled church of Christ, I am,

Yours in the Christ,
E. P. DODSON.

Remarks.

The kind and cordial spirit of Brother Dodson's letter is very much appreciated, even though it so plainly evidences the fact that he is blind to the position that he himself occupies, for he certainly does believe in and contend for the Sunday school. The fact that he leaves out some items that others practice, does not relieve him from that charge, but simply shows that his kind of a Sunday school differs from some other kinds. Indeed, there are various kinds and degrees of Sunday schools, owing to their being nothing in God's word to guide those who practice the class form of teaching. It is useless to deny the name,

too much for the one who denies that a system of classes with certain designated teachers constitutes a school, though it may lack some of the appurtenances of other schools. Furthermore, I am little surprised at one, as well versed in the scriptures as Brother Dodson, applying what Paul says about meat and milk to little children out of Christ. I challenge any one to show where either the meat or milk, spoken of by the apostles was intended to be fed to babes out of Christ, and also extend the same challenge to those who claim that the teaching of little children is any part of the work of the church as such. The teaching of the New Testament is as clear as the sunlight, that when the church meets together on the first day of the week, it is for worship and the edification of its own members, and the work of teaching the little children who are out of Christ is to be done elsewhere. If I am mistaken, I will be glad to have Brother Dodson cite us to the scriptures that command the church to do this work, or authorize the elders to oversee it.

I sincerely desire the truth upon this matter.

G. A. TROTT.

In as much as Brother Trott, lives at Munday, I sent Brother Dodson's letter to him for review. Yes, Brother Dodson, Brother Herbert Dodson and wife and Sister Geneva Dodson, relatives of yours, are faithful members of the church here. — C. T.

FITS AND MISFITS.

Jesus says, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;" but the sectarian says, "I know that I have received a free pardon of all my sins, and have entered into the kingdom of God without a drop of water." Now, who is lying about this thing?

"I believe in heartfelt religion," is a wornout saying; and yet, those who use it most, seem to be in everlasting ignorance as to what the scriptural "heart" is, and they are no less ignorant as to the meaning of the word "religion." The heart is either the mind itself, or some property of mind, as is plainly shown in Heb. 8:10; Heb. 10:16; and II Sam. 15:6. In the first two references, the words *heart* and *mind* change places, showing them to be words equal to each other, and hence equal to the same thing. In II Sam. 15:6, it is said, "Absalom stole the hearts of the men of Israel." He stole their affections, a property of their minds.

As to religion, it is simply "a system of faith and practice;" and there are just as many different religions as there are different systems of faith and practice. So every one who feels that his system of faith and practice is the proper thing, has "heartfelt religion" although he be but a heathen. "Pure religion, and undefiled before God and the Father is this: To visit the fatherless and the widows in their afflictions, and to keep himself unspotted

THE APOSTOLIC WAY

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

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UNION CITY, GEORGIA, SEPTEMBER, 1919.

[ONE DOLLAR THE YEAR

GRAND AND SIMPLE.

There is grandeur, and also simplicity, in things divine, as is shown in the Lord's plan of salvation. "Preached Jesus;" "Preached Christ;" preached "that Jesus is the Christ;" "Preached Christ in the synagogues, that he is the son of God." Altogether: "That Jesus is the Christ the son of God." Hence, those who believed under such preaching, confessed, I believe that Jesus is the Christ the son of God. The grand, central, fundamental, foundation truth. On it the church rests; it is the assurance of things for which we hope; it is the faith that in the end makes one a victor.

This preaching and believing were both done after Jesus was crucified and buried. Preached and believed that he is a living, risen Jesus. Hence we have. "If thou shalt believe in thine heart and confess with thy mouth that God hath raised him from the dead, thou shalt be saved." His resurrection is not only understood, but included in that central, fundamental truth.

While it is true that the above is central, fundamental and inclusive, yet, when the gospel of Christ is preached, more is preached.

Listen at this: "But when they believed Philip preaching the things pertaining to kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Here it is said, "they were baptized." We know they were baptized "in the name of Jesus." It pertained to his name. Repentance comes before baptism. May be it pertains to his name. Yes, listen: "Repent and be baptized every one of you in the name of Jesus Christ." Both these pertain to the name of Jesus. Do they pertain to the kingdom of God? Certainly. They are items in the law of induction into the kingdom. If the law of induction into the kingdom pertains to it, then items in that law pertain to it.

People may yet learn that the death, burial and resurrection of Jesus are not all of the gospel, and that the belief of these alone does not fit him for membership in the church. J. R. JONES.

BETTER THINGS AHEAD.

This issue of The Apostolic Way marks the beginning of our seventh volume. We are glad to be able to announce to our many friends who are interested, that we have decided to issue twice a month, beginning November the first, instead of adding four extra pages, as suggested last month. To do this we must have a bigger and better press, with other necessary equipments, such as engine, paper-cutter, mauler, etc. This means that we must have

OUR SPECIAL OFFER.

We will send The Apostolic Way to both new and old subscribers from now until January 1921 (fifteen months, and twice a month beginning with November issue) for only one dollar. Those who send us three or more new subscribers at one dollar each will receive the paper from now until January 1921 free. This should cause every true friend of the paper to do his or her best to roll up a good list of subscribers and send in at once.

I have found a splendid Babcock cylinder press for sale at a real bargain and can swap in our press (a large jobber) on it. With this press and other necessary equipments I am willing to be responsible for the issuing of a semi-monthly.

Brother W. H. Bird, of Fort Payne, Alabama, has already sent me word that he will give one hundred dollars toward a semi-monthly and will stand good for another hundred, which he hopes to raise among his friends. This is very encouraging, indeed. We believe there are many others who will only be glad of the opportunity to help.

We ask all who can and feel it their duty to send us a donation, and as many new subscribers as possible. Every dollar sent us will be used to make the paper what it should be, as no one connected with the paper gets any money from subscriptions and donations for his services.

Subscription Price Raised.

In order to raise the money to properly equip our plant for a semi-monthly, we have decided to raise the subscription price of The Apostolic Way to one dollar a year at once. We feel quite sure that no real friend of the paper will object to this, considering the high cost of all printing materials and the fact that we receive no money from paid advertising.

We confidently hope to hear from many of our friends at an early date, with donations and good lists of subscribers to help along in this good work.

CLARENCE TEURMAN.

ITEMS OF INTEREST.

I have had the pleasure of doing the preaching in a number of splendid meetings since I returned East. The last was with a "Progressive" congregation, where instrumental music and other innovations were used.

When asked to hold this meeting I stated my positions on all innovations, and upon their insistence and expressed desire to

WHEAT AND CHAFF.

Woman being taken from man shows that she is to be subordinate to man. Taken from under his arm shows that while she is inferior, he must protect her. Being taken from near his heart indicates that she is to be the idol of his earthly affection—hence until this divine combination is fully developed, and no man can have the affection of a companion until he has a companion, neither can he have parental affection without offspring. And through the family only is man allowed to reproduce himself, hence marriage is honorable. The family was God's first church, which for four thousand years foreshadowed the divine family, the church of Christ, and as woman is to be subject to her husband, so must the church be subject to Christ.

* * * *

The christian while in the flesh may have grey hairs, and aching limbs, but in the glorified body he will have neither pains nor aches, no stormy winters nor scorching summers, he will never grow tired nor sick, nor hungry. The poet asks: But what must it be to be there? We shall never know while in this clay tabernacle.

A. ELLMORE.

days.

My first three sermons were preached on rightly dividing the word of truth. When talking to the world, I told them the plan of salvation could not be added to or taken from, and when addressing the church I insisted that we must be governed by what is written. Before I had mentioned instrumental music they began to ask me about its use, and my explanations seemed to be convincing. I did not ask them to sing any songs nor help in the singing until they agreed to sing the concluding song without the instrument—I helped with this song. Before the meeting closed, they quit the use of the instrument altogether and a majority of the congregation were thoroughly convinced of the unscripturalness of every innovation, and desired to be governed by the Word of God in their work and worship.

There were nine baptized and a number revived.

There are some of as fine people here as I ever met and I expect great things of them, and look forward to a very pleasant visit with them in October.

R. F. DUCKWORTH.

Union City, Georgia.

Brother Teurman, would you please help me to locate a loyal congregation of disciples in northwest Arkansas or southwest Missouri, a congregation that does not allow any innovations, not even the class work? I would like a personal letter from some member of a congregation like that. May be this will fall into the hands of some

FITS AND MISFITS.

Paul gives us to understand that the church of the Living God is the pillar and ground of the Truth. But, the wisdom of men,—alas—in this matter, has been substituted for the wisdom of God! Some people have gone into the "society" business to do the work assigned to the church, and thus they are trying to make societies the pillar and ground of the truth, instead of the church. This movement, has, in a way, thinned the ranks within God's family; nevertheless, this scripture is fulfilled, which says: "They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (1 John 2:19).

Paul, in speaking of "the house of God, which is the church", says, "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work" (II Tim. 2:20,21). Now, when those "society folks," "musical instrument folks," "box supper folks," "sock social folks", etc., "went out from us", we were then, to a great extent, purged from vessels of dishonor, and were more nearly "meet for the master's use" than we were while they were among us. Still, as a whole, we are not yet clean; for we are cursed with another craze, equal, if not superior to that of the "society" craze; and that craze is the "college craze". I have nothing to say against colleges, nor college men as such in their proper places, but when colleges are being made the pillar and ground of the truth, instead of the church, it is time to call a halt. This college craze among certain preachers is drawing men into a professional system like unto that of lawyers and doctors for filthy lucre sake, and the old-time evangelism in preaching the gospel to the poor has almost ceased.

Most of this talk about "christian education" that is going on through our religious papers today is having a tendency to hoodwink people and make them think that some so-called "christian college" is just about "all in all" in making christians. The God-ordained place for a "christian education" is at home and in the church; and the "home-made" preacher with a common school certificate, as a rule, can, and does, preach more solid gospel, and to better effect in one hour's time, than the "factory made" preacher will in four.

This college craze is fast building up a clergy that is making itself felt as "head over all things to the church"—a religious hierarchy—so much preach, so much pay. This class, instead of going out among the poor and lost, building up new congregations and setting them in order as did the old time evangelists, it is seeking employment with well-to-do congregations already established, there to help save the

If this condition of things goes on at the rate it is now traveling, it will not be long till preaching outside of established congregations will have come to an end; then, the only chance for the world's salvation will be for the world to come to the preacher, instead of the preacher going to the world as Jesus commands him to do. This "college craze" is just simply building up another "society", and the attempt is being made to draw the church into it. The insinuation has already been made that, if brethren don't patronize and lend aid to the "college society", they are running a risk of being sentenced to hell. If there is not a quietus put upon this "college propaganda," the indications are, that the setting up of another "apostate church" is inevitable, and that a person will have to pass under examination by a "college board" before he will be allowed to preach! C. C. HAGGARD.

NOTE: I am sending copies of this article to more than one of "our" papers, but am not expecting a copy to see the "light of day" in some of them from the fact, that SOME of them are lending aid to the college society propaganda.—C. C. H.

KEEPING THE RECORD STRAIGHT.

The following excerpt is taken from a long letter from Brother D. F. Draper, Fort Worth, Texas, to Judge J. H. ("Cyclone") Davis. Brother Draper's letter, with a reply from Judge Davis appeared in "The Sulphur Springs, (Texas) Gazette," date of May 30, 1919, under the following large headline, "Judge Cyclone Davis Urged for Governor."

Fort Worth, Tex., April 30, 1919.

Hon. J. H. Davis,

Sulphur Springs, Texas.

My Esteemed Sir and Brother:

Yesterday I went over to Dallas and conferred with Strong and others about plans to make you governor. I told Strong I would give \$100 campaign expense and Strong said: "I will give \$100 or \$500 if necessary." We are just as sure to make you governor as fate. The women will go three-fourths for you, for your position is so well known, supporting the League of Nations, Prohibition, Woman Suffrage, Good Roads, and an honest, fair, square deal to all.

Now Judge, I have many friends in Texas. I am one of the owners and editors of the Firm Foundation, and will go into the columns with war paint on.

I give the excerpt, leaving the casual reader to make his own comment, except to say that, since Judge Davis, in his reply to Brother Draper, for reasons given seems to decline the idea of entering the race for Governor, we may be spared Brother Draper's "war paint" articles in "the columns" of the "Firm Foundation."
CLARENCE TEURMAN.

DO WE UNDERSTAND?

The Bible is a wonderful book. It is a book that the simplest person may understand, although they may not be able to read. Also it is a book that one may read and not understand. How could this be? Well, it could be several ways. The eunuch evidently was a man that could read, but he did not understand. I do not say he could not understand; but I say he did not understand, although he was reading the

Perhaps we are all guilty, more or less, of reading the Bible without understanding; but why? Several reasons, and I shall give a few. 1. People in this age are looking through denominational glasses. They have been taught that baptism is not for remission of sins; but when they read the Bible it says that baptism is for the remission of sins. So most all come to the conclusion that the Bible can't be understood. Perhaps they have been taught that women have a right to teach in the church assembly, but when they see that the scripture says they have no right to teach in the assembly, of course it is a mystery to that soul. 2. There are those who don't care what the Bible says, but depend on the preacher, or "pastor" for what they get. 3. There are those who read just to have something to argue about.

The word of God is the seed of the kingdom, and when it is planted it will bring forth fruit.

"My word shall not return unto me void." Isa. 55. So when we preach the word, let us rest assured that it will do its work; it will either make men better, or it will make them meaner; it will be a light or a delusion. It will bring forth happiness, or it will bring forth sorrow; it will bring life everlasting, or everlasting woe.

J. A. DENNIS,
Union City, Georgia.

CULLINGS AND COMMENTS.

"It seems that now an element has sprung up among us that not only opposes the societies, but opposes the church in doing the work."—Showalter, in F. F.

This I most emphatically deny, and I challenge the F. F. to give us a single one of this "element."

I say with E. G. Sewell: "Whatsoever is not of faith is sin." (Rom. 14:23) Hence anything done as service to God that is not found in the word of God, the will of God to man, is sin, because it is not, and cannot be, an act of faith; for faith comes by hearing the word of God, and not the word of man. Hence the only possible chance to walk by faith is to do just what the word of God says." (G. A., June 8, 1916.)

And here we take our stand and refuse to be moved by the will of man.

"And the Sunday School does not conflict with the word of God. Why be so inconsistent about things indifferent, things in which the Bible gives us liberty, and specially an institution like the Sunday School?"—Grady Alexander, in Firm Foundation.

But, permit me to ask, does the Bible give us liberty in the use of "an institution like the Sunday School?"

Prove to us that it does, and we will be ready not only to use this human "institution", but we will include with it the Christian Endeavor, the Missionary Society, etc., etc.—to be consistent.

"Inconsistent," did you say? Who is inconsistent—the man who takes the "institution" (the Sunday School) he wants, and

GOD'S LOVE AND GOD'S WRATH.

In I Jno. 4:8, we read: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."

Then in Rom. 1:16-18, we learn that the righteousness and wrath of God are revealed in the gospel of Christ.

Next, in John 3:36, John says the wrath of God abides on the unbeliever.

In Rev. 14:10, John says that all false religionists shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and they shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Then the gospel of Christ reveals the love of God, and also his wrath. There is a great deal of what I call sentimental gush abroad in the religious world about God's love.

The people, as a rule, seem to be surcharged with the idea that God is just a great fountain of love, and incapable of hatred, or wrath. They seem to think that they can go through life disobeying and dishonoring him, but his boundless love will overlook and excuse it all. They really become maudlin and obsessed with their characters, and never scent the fact that their hallucination makes nonsense of the Bible.

They seem to be looking at the love side of the question, and closing their eyes to the wrath; and though they make so much of the love of God, they seem to be ignorant of what that love is.

They fancy that they can sail to heaven on God's love without doing any thing, forgetting that the love of God is keeping his commandments-- doing all the way through --and these sentimentalists who prate about the love of God and unconditional salvation, display only their pitiful ignorance of the many scriptures that show, plainly, that God can be a fountain of wrath and vengeance, as well as a fountain of love. Such ignorance and stupidity can be accounted for only by considering it in the light of II Thes. 2:8-13: "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his wrath, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause [because they did not like the truth] God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Doubtless these people who imagine that God's love will blind him to their presumptuous sins will be shocked at the idea that their amiable, loving God can, or will do such horrible things and so on.

repeating what Paul, speaking by the Spirit of God said.

The world is full of people who do not like those truths that conflict with their notions and desires, and they are always trying to "explain them away."

They are the ones who will get the strong delusions, believe the lie, and be damned.

These unbelievers will do well to remember that God spake these things through Paul; and when God speaks he speaks knowingly, and means what he says, and they can't "explain it away."

The world has been trying to hammer his Word to pieces since Adam's day, but it still stands.

Jeremiah said: "Is not my word like a fire with the Lord, and like a hammer that breaketh the rock in pieces?" It will stand until it breaks all these little breakers to pieces, and then on with the fire and brimstone.

I suggest that if these people ever have fogless seasons that they pause and take reckoning, for they are sailing on dangerous seas.

A. M. GEORGE.

Albany, Texas.

BOLSHEVISM.

(Number One)

"When it is evening, ye say, It will be fair weather; for the sky is red. And in the morning, it will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"—Matt. 16:2, 3.

Only a few years ago the vast millions of Russia groaned under the rod of a cruel autocracy. For hundreds of years their lives had been the mere pawns and playthings of the czars and their hereditary vassals. The clergy of the Greek-Orthodox Church had cooperated with the secular power to keep these people enslaved to the "little-father." The monarch of "all the Russias" lived in a majestic palace, which had been erected in the blood and ruined lives of his serfs. Throughout all his vast dominion scarcely one ray of gospel light shone into these benighted hearts. The storm which had been gathering for centuries, but which had been sternly suppressed and driven underground, at last broke forth in all its ferocity. The real cause of the revolution was the accumulative oppression of ages; but the direct provocation was the fact that, while the soldiers of the czar were bravely withstanding the German invasion upon the eastern front, the government winked at the process of profiteering by which the armies were supplied with rotten shoes and stale provisions and ammunition that would not explode. These millions rose in revolt and dethroned their monarch. They set up a government under Kerensky, which proved itself incapable of safely conducting this people through the unsettled period. The Russian people had been used to a hard master

In common with other revolutions, this movement had for its main object the restoration of the land to the possession of those who cultivated it. The agrarian question is almost as old as history; and the possession of the land by a few precipitated the revolt of the peons in the nation to the south of us. The Bolsheviki promised the Russian people that these vast landed domains would be confiscated and given over to the producers. Under the leadership of the Bolsheviki the impotent regime of Kerensky was overthrown. From Russia this movement has spread into all countries upon the surface of the globe; and it is especially strong in those countries, whose citizens were cruelly betrayed and butchered upon the altars of autocratic ambition and who must now pay huge indemnities even to the third and fourth generation that the victors may be satisfied. Poland, Austria, Hungary and even Germany have felt the fetid breath of the monster; and in Hungary there is now a Soviet government.

From Petrograd and Moscow Leon Trotsky and Nikolai Lenine, high-priest and grand-hierarch of Bolshevism, direct a propaganda which astonishes the world. The tentacles of Bolshevism stretch into every corner of the globe. The Bolshevists are not an ignorant and degraded rabble, as our subsidized press would have us believe. They are made up of men and women who, though they may be in the wrong, are in deadly earnest. Many rich men and women, believing that their own class has been the ruin of the world, gladly finance this propaganda; and college-professors are leaders in the movement. Instead, it may be safely said that the Bolshevist leaders are of the very intellectual elite, profound students of economics and the philosophy of history, men and women not ashamed of their convictions. This however does not make Bolshevism true, for "the wisdom of this world is foolishness with God." The sight of our "profound" (?) statesmen and leaders in religion arrogating unto themselves all the brains in the world would really be ludicrous if it were not so saddening; for acuteness of perception is to be found least of all among those who are drunk on power. I will say right here, by way of expressing my respect (?) for these blinded imbeciles, that, if I were not a christian, I could have no other choice but Bolshevism!

Attempts were recently made in Argentina to conduct a general strike throughout that land; and for weeks the police of Buenos Aires were paralyzed and absolutely unable to cope with the situation. It was only when the military forces had called upon the scene that the syndicalists were gotten in hand. Bolshevism in western Canada is spreading like wild fire. On May-day, in the United States, much rioting took place with the object of securing the release of certain radical leaders who had been sentenced to prison for

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EDITORS:

H. C. HARPER Sneads, Fla.
G. A. TROTT, M. D. Munday, Tex.
N. L. CLARK Polytechnic, Tex.
SAM H. CHAMPIE, 4406 Mason Court, Los Angeles, Cal.

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BOLSHEVISM.

(Continued from Page Three.)

are almost sure to clash with the police. There will be more bloodshed, and class-war may break out here at any time. Bombs set off under the residences of prominent men in the east, who have been active in the suppression of the Bolshvists, reveal the existence of a nation-wide plot to terrorize the ruling classes. Bolshevism is an acknowledged menace; and only the other day a resolution was present in Congress calling for the appropriation of a large sum of money to fight Bolshevism. Senator Borah of Idaho, who is famed for his aggressive prosecution of radical leaders, calls upon the nation as a whole to return to constitutional Americans as the only solution of the problem. He states with truth that the world has been prepared for almost anything new because of the general spirit of innovation and change which seems to now possess the people of the world. He urges a return to the old-paths politically; but this is only a futile hope when a whole world has once started downward. Speed is gathered with every yard covered and there is no stopping place short of the goal. Bolshevism cannot be prevented. Bolshevism is inevitable! There is a reason! Let us find that reason!

What Is Bolshevism?

The subsidized press say it is nothing but anarchy and riot, with no orderly system whatever. But we cannot expect the press of this country to suddenly become teachers of economic truth. Their traditions are too strongly against it. The press cannot be expected to defy the ruling class. So they simply misinform the people. But will a lie do as well as the truth? Is anything gained in the end by a lie? Is it not better to face the situation squarely? *Bolshevism is the dictatorship of a class; and its cause is the dictatorship of a class!* Bolshevism is entirely consistent theoretically, and predicates as orderly a system of society as our present system of society, if its system can once be fully put into practice!

(The foregoing is the first of a series of three articles. You can get this in-

get busy and send Bro. Teurman a large list, so that a lot of people can get the other two articles. Let us push the Way.)

ROBERT R. HULL.

THE PRACTICE OF THE JERUSALEM CHURCH FURTHER DISCUSSED.

It is quite difficult to comprehend Bro. Champie. In his first article his reasoning was devoted, contrasting the Jerusalem community church with the Pauline churches, which he claims were non-community. He stated the "community affair did not work well at home" and "ceased by the sanction of the apostles." When called upon to show that such was the case, he never attempted it.

He now undertakes to show that the Jerusalem church never did practice communism, "but only a very high degree of generosity." This changes the issue. Evidently Bro. C. does not see that his reply involves himself in a dilemma; for whatever the Jerusalem church practiced concerning liberality, whether "all things common" or a "very high degree of individual generosity," according to Bro. C. "it did not work well at home" and "ceased by the sanction of the apostles." He says, "If the Jerusalem church did practice communism the other churches did not; I know this because: In a community of goods all a man's products belong not to himself, but to the community; he does not put his goods in the common fund as a matter of liberality or gift, but as a duty, an obligation, a debt." Is it possible that christian liberality when practiced by individuals is not a duty, an obligation, a debt; but when practiced by a community it becomes "a duty, an obligation, a debt?" In no instance in disbursing, do I call to mind where individual gifts are referred to. In gathering, the liberality is enjoined upon the individual. But even then it was recognized by Paul as a community affair. "Now ye Philipians know also that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving but ye only."

Let us notice his statements concerning the Jerusalem church: "If the Jerusalem church did practice communism the other churches did not." "It had no imitators." Paul declared the Thessalonian church became followers of the Jerusalem church.

Did they follow the Judean church in everything except the "all things common?" The church at Jerusalem was the mother church. It was the acknowledged pattern or model by which other churches were formed. "The law was to go forth out of Zion, and the word of the Lord from Jerusalem." This church was the arbitrator in all spiritual affairs during apostolic days, aided as it was by all the wisdom of inspired teachers. Their knowledge of divine things was regulated by an unerring guide. Whatever they practiced by the sanction of the apostles must have been by divine authority.

My three questions (1) Was there no divine warrant for community interest as practiced by the Jerusalem church? (2) If not, was it a plan of their own? (3) Did the apostles act upon their own initiation in appointing the seven men to look after the community business? are answered in this way: "I do not believe the Holy Spirit commanded the community of goods and the appointment of the seven any more than he commanded the same christians to continue to circumcise their

common" on a parallel with the "grave errors" practiced by some in the church. Let's see, of the "all things common" it was said, "And the multitude of them that believed were of one heart and one soul. Neither said any of them that ought of the things he possessed was his own, but they had all things common * * * and great grace was upon them all." When the work of disbursing the community interest became so great for the apostles, it was said, "Then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business." Concerning the practice of circumcision, it was said, "For as much as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying ye must be circumcised and keep the law; to whom we gave no such commandment."

The community practice was honored, commended and approved by the apostles; the other condemned. Yet Bro. C. places them upon the same par. If there is no system of liberality set forth in the New Testament; if, as Bro. C. claims upon this question, "God has left us free" and that this is one of the things we can "learn by reason and experience," why not adopt the missionary society plan? or the Methodist plan, founded upon "a long experience of years?" If giving is not a duty, then liberality is not an integrant of christianity.

W. H. BIRD.

Reply.

My only object in discussing this or any other question is to ascertain and set forth what appears to be the truth, in order that myself and others may know as far as we may just what our duties are. Logically, I am in the negative, and have offered my evidence to show that some apostolic churches did not practice community of goods. I do not feel obliged to repeat this evidence and argument time after time so long as the brother shall ask for more proof. A good way to decide the question is for the affirmative to set forth some clear, unequivocal evidence that even one other church practised that form of community of goods practiced by the Jerusalem church, or any other form of community of goods. These things were not done in a corner. There are many accounts of early church affairs written by contemporaries of the apostles, and by later scholars, let the affirmative brother assume his proper obligation and cite us to some real, specific evidence in the N. T. or out, or let him cite the opinion of some scholar in his favor whose works we may examine. I shall not prolong the discussion unless there be something set forth by the affirmative more tangible than vague inferences and a priori theories. Surely out of dozens of historians and scholars one can be found who knows of this thing if it be true.

I think I took no position as to the Jerusalem form of community; I merely cited scholars and their views. Some of

used them, are not my expressions at all. But to the affirmative evidence given us to consider.

First, then, the model church. In a distant sense the church at Jerusalem was the mother church inasmuch as it was the first church established; and we have all been well indoctrinated with the apriori hypothesis that it was and is the one eternal model church of all earthly churches; but let us see a little here: When, where and how did the Jerusalem church as a church ever do any missionary work? We find Antioch of Syria sending forth Paul and Barnabas; we learn that Philippi and "other churches" had fellowship in the missionary work of Paul, and paid him wages; but who ever received a cent of the community money of Jerusalem to assist him in evangelizing the world? What man of her hundreds full of the Spirit went forth to preach except upon his own notion or necessity; and who not at his own expense and risk? Is this model mission work? Not to Jerusalem, but to the Gentile churches must we go for our mission models.

What benevolent work of any kind did the Jerusalem church as such ever do outside its own threshold? For a model of charitable work done abroad we must go to the Gentile churches.

The members of the church at Jerusalem never ceased to circumcise their children, and zealously observe all the law of Moses. Acts 21:17-26 (please read) can mean nothing else. Is the law of Moses therefore binding upon us? Is it binding upon converted Jews? If we would find a church "free from the law of sin and death" we must turn our back toward Jerusalem, and go where there were Gentiles. In which of these examples did the Thessalonica church pattern after the mother church? In none, I trow; but in steadfastly enduring persecution.

Second. As to the Holy Spirit. If it were the ever-present omniscient, infallible guide, as Bro. Bird and myself have been so often taught, why were the above mentioned facts true? Why was the controversy about circumcising the Gentiles decided only after much questioning, debating, reasoning and offering of evidence? Why were Peter and Barnabas later at Antioch persuaded by certain Jacobite christians to recede from his position? Why was it necessary for Paul to reason or argue with them to restore them to the right? The twelve said it was not "reason," "fit," "pleasing" that they should serve tables, etc. These and other considerations force me to conclude that with the exception of occasional miraculous manifestations and revelations the Holy Spirit did not infallibly guide the apostles; rather, did not immediately guide them at all. They did most things just as you or I would. The term "holy spirit" must often mean merely a spirit of holiness, goodness, purity, charity, etc., such as every christian ought to possess. We must find our models where good work was successfully

A LESSON ON SINGING.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" Col. 3,16.

Singing will be the subject of this article. Singing is part of the worship of God. It is the duty of all christians to learn to sing. But few things are more interesting and more soul-stirring than good congregational singing. But singing is like everything else in the house of God, it must be done with the spirit and with the understanding. If we do not enter into the spirit and devotion of what we sing we had just as well not sing at all. We would not merely sing that our voices should be heard, but that we should make melody in our hearts to the Lord.

Some discretion must be used as to the character of the songs we sing. Some hymns are composed with reference to the praise of the church, while others have reference to christian duties toward one another; others having reference to the praise of God, or the exultation of the character of our Savior. Take for instance the hymn commencing,

"I love thy kingdom, Lord,
The house of thine abode.
The church our blest Redeemer saved
With his own precious blood.
I love thy church, O God,
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand."

If we as christians, could sing this hymn with the spirit and with the understanding, appreciating the sentiments expressed, realizing the cost of the church, and its benefits to the human family, there would be no lack of worshippers at our Lord's day meetings. Oh, what wonderful love we should have in our hearts for the church of our blessed redeemer!

"O matchless love, how could it be?
He took my place and died for me."

Who can sing this with the spirit and the understanding, and not have an exalted view of the character of the Son of God?

"He saw me plunged in deep distress,
And flew to my relief;
For me he bore the shameful cross,
And carried all my sins."

Ah! what a thrill of love and devotion must fill the heart of the christian as he thus sings the wonderful humiliation of our glorious Redeemer! And the sacrifice of himself that poor sinners might live. This Lord's day evening, I feel as though I could preach a discourse on the following hymn, as my emotional nature seems to be aroused from my meditations on the sufferings of Christ and eternal glory:

"I love to read and think of Jesus,
The precious Lamb of God,
Who came to die for my salvation,
Down from his bright abode.
He saw me in my cruel bondage,
And came to set me free,
He came to die for chief of sinners;
Yes, Jesus died for me."

In all we do and say we should endeavor to exalt the character of our dear Redeemer. We should sing of his wonderful goodness, of his suffering for sin, and of his

hearts are refined and elevated, and our love and affections are more firmly fixed upon the Savior and unseen things above.

"I love to tell the story of unseen things above,
Of Jesus and his glory, Of Jesus and his love.
I love to tell the story, Because I know its true;
It satisfies my longings, As nothing else can do."

We should endeavor to learn to have more devotion in our hearts, more life, and soul, and energy, and zeal in our Lord's day meetings; in this way christians can mutually edify and strengthen and encourage one another, and at the same time make their meetings so much more interesting while together. We can not give a verse of song to express every phase of our meditations of worship in song, but will give one more; this will be sufficient for this time:

"'Tis so sweet to trust in Jesus,
Just to take him at his word,
Just to rest upon his promise,
Just to know thus saith the Lord."

We should be careful to have the word of the Lord for every thing we do as worship; his word is the only divine standard of right and wrong. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

One other suggestion we want to make. Never sing merely to delight the ear of man with new and fancy music, and especially on Lord's day, when we have met together for the purpose of serving and honoring the Lord. The desire for fine music is always the cause of the introduction of choirs and organs into the churches.

A pure desire to praise and magnify the Lord, and to admonish one another, never yet employed a choir nor put an organ into the house of God. Men have been inclined in all ages to run the worship of God into a vain and empty show. It was so among the ancient Jews. It is so today among us as a people. I am inclined to think that many of the songs we sing ought to be read and explained to the congregation. Many people do not understand what is meant by singing with the spirit and with the understanding. If singing is part of the worship, it should be understood as much so as any other part of the worship. Is it too much to ask every one who may read this to get your Bible and turn to the 22nd chapter of 2nd Samuel and read David's psalm of praise and thanksgiving to God for his deliverance from his enemies? And notice especially the 22nd to the 26th verses, as to the cause of his deliverance. David praised, honored and exalted God in song, for giving him victory over his carnal enemies, and attributed it to his strict adherence to his uprightness in keeping his word. This was written for our admonition. Jesus says: "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

He that will force an organ, or the Sunday school, or the imported pastor into the church of God, does it without divine precept, example or command, and is guilty of the crime of sowing discord among the people of God. They are from ROM.

THE LOYD-TROTT DISCUSSION.

The scriptures teach that the formula in Acts 2:38 is the exclusive formula to be used in baptizing penitent believers.

F. J. Loyd affirms.
G. A. Trott denies.

(Second Affirmative.)

I have affirmed that Peter commanded the penitent believers on the day of pentecost to repent and be baptized in the name of Jesus Christ for the remission of sins, and that they gladly received his word and were baptized, and added to the church. Mr. Loyd has not denied it, neither did he deny it being the birthday of the church; he has not denied Peter having the power to bind on earth, and it should be bound in heaven. He made no attempt to prove that they were not baptized just as they were commanded to be. I affirm that the law went forth on that day to all nations, and that that law was repentance and baptism into the name of Jesus Christ for the remission of sins. He makes no attempt to disprove it. He just passes over all that by saying that I am badly confused, and that I want to get him in the affirmative. I supposed that he would try to disprove my arguments by trying to prove that they were not true. He says: "Where do the scriptures teach that Acts 2:38 is a formula?" Acts 2:38 teaches it, or rather teaches the formula in Acts 2:38; Acts 3:16 supports it because they were baptized (eis) in the name of the Lord Jesus. In Acts 10:48 Peter commanded them to be baptized (en) in the name of the Lord. In Acts 19:5, they were baptized (eis) in the name of the Lord Jesus. I wonder if Mr. Trott will say that these prepositions mean upon the name, too.

"En" is found over eighteen hundred times in the Greek and is rendered in English nearly every time, and Peter commanded the Gentile converts to be baptized (en) in the name of the Lord. Now to his questions. No. 1: He asks if the word "in" in Matt. 28:19 and Acts 2:38 means the same in both passages. I just want you to see how he is confused. His proposition says "into" the name; he also says, "We must say into the name." He says he always says "into the name." He says "in" in Acts means upon, and then asks if "in" in both passages means the same. I have answered that question a number of times in this discussion by affirming that Jesus said baptize them into the name, and that Peter said be baptized in the name. Mr. Trott has tried to make the impression on the minds of our readers that I baptize into the name of Jesus Christ. I have shown the difference between in and into. I asked him to show one single instance in the English language where into introduced an adverb phrase of manner of how a thing was to be done. It always denotes place, state or condition, while in denotes manner or how it was to be done. But our readers are not as blind to my arguments as he claims to be. Question No. 3: Nowhere. No. 4: No. No. 5: No one that I know of. The apostles carried it out to the letter. I can't teach all nations, neither can I go to all nations, and I doubt if Mr. Trott could either. But I could baptize a man or a woman of any nation into the name of the Father and of the Son and of the Holy Spirit, and would do it like Peter did on the day of pentecost (the Jews), at Cornelius' house (the Gentiles), like Philip did at Ephesus (the twelve). I would do it by baptizing (en) in the name of Jesus Christ for the remission of sins. Mr. Trott won't baptize like the apostles did. He would rather baptize like the Catholics do. No. 6: The how and the purpose constitutes the formula that was to accompany the action to make the action valid, and Peter commanded the action when he said be baptized; he told the name and purpose when he said "in the name of Jesus Christ for the remission of sins." No. 7: It was essential that the nations be baptized into the place, state or name, for Jesus commanded it to be done; to-wit, the name of the Father. The how it was to be done was just as essential, because all things were to be done in the name of Jesus Christ.

F. J. LOYD.

Reply.

I saw no reason why I should follow Mr. Loyd, in his effort to fill out space with things that have nothing to do with the issue, but he knows and we all know that there is not a word of proof in the Bible that Peter was given any authority to bind any doctrine or command of his own, or to change a single word of the Savior's command. If there is any such scripture, I demand that he cite it.

bring to his remembrance, the words of Jesus (Jno. 14:26). These words were the Father's. He gave them to the Son and the Son gave them to the apostles, and no one had authority to make any change in them whatever. The whole issue between us is whether people are to be baptized into the name of the Father, and of the Son, and of the Holy Spirit, as Jesus commanded, or not. The command in Matt. 28:19 was to the apostles and instructed them as to how they were to do the baptizing; in Acts 2:38, Peter was not telling himself how to baptize, but telling the people something they were to do. As they could not baptize themselves, the command had nothing to do with the administrator was to say, but instructed the candidate as to the act he must perform and the faith upon which that act must be predicated. The baptizing of the eunuch is a fitting commentary on the command of Peter. Peter said "be baptized (epi—upon) the name of Jesus Christ, which Greek scholars tell us referred to the confession, and when the eunuch demanded baptism, Philip required of him the confession of that name, before baptizing him into the name of Father, Son and Holy Spirit. What Mr. Loyd says about the preposition "in" telling how the baptizing is done, is supremely silly, and in view of the fact that most of our readers know that it is not the function of prepositions to tell how anything is done, and the further fact that the land is full of teachers who can correct so gross an error, it argues strongly for the ignorance of the man who makes such an argument. In all the passages Mr. Loyd quoted, the English, common version, renders the Greek prepositions eis, epi and en, each having a different meaning, by the one English word "in," which has a variety of meanings covering all of these. Mr. Loyd recognizes this and himself renders Matt. 23:19 "into" because it comes from "eis," but says the lexicographers are wrong when they say Acts 2:38 has the meaning of upon, because it comes from "epi" and refers to the confession. What proof does he give us that they are wrong? Not a thing but his own unsupported assertion. Does this look like egotism, or does it not? I am not saying that Mr. Loyd is egotistical; I am only speaking of how his arguments look. Who is Mr. Loyd that his mere word can overthrow the combined testimony of the best scholars the world has produced? Mr. Loyd now says the commands in Matt. 28:19 and Acts are not the same; then why does he argue that obedience to the one is obedience to the other? Does that look logical? When I was in the affirmative, he asserted that the apostles obeyed Matt. 28:19 to the letter and that he obeys it to the letter; now he says no one obeys it—which time was he right? Don't forget that Mr. Loyd now says the scriptures "nowhere" teach that the apostles had authority to change a single word of the Savior's commands. All right, then, if any one obeys the command of Jesus, he must

say "into the name of the Father," ignoring the Son and Holy Spirit, when speaking of what people are baptized into. All that Mr. Loyd has to say about prepositions, and especially the preposition "in," as to the effect the preposition has upon the how an act is performed when introducing an adverbial phrase, is the silliest kind of nonsense. Prepositions, introductory or otherwise, are merely to show the connection of words preceding and following, and the adverbial force of a phrase is in no wise affected by the particular preposition which introduces it. Jesus commanded the apostles to baptize into the name of the Father and of the Son and of the Holy Spirit, and no amount of sophistry can convince any one, with the reasoning powers that a ten-year-old child should have, that that command can be obeyed by simply baptizing in the name of Jesus Christ for the remission of sins. I am still insisting that Mr. Loyd produce the scripture that teaches that Acts 2:38 is a formula for the administrator and that it excludes Matt. 28:19. G. A. TROTT.

In order that our readers may understand that we mean to show no partiality, I wish to state that the typist got Brother Trott's reply to Mr. Loyd mixed with other copy and set it up in ten point type instead of eight point, as was intended.—C. T.

THE SWORD OF GOD.

When sorrows and troubles hover o'er you,
When you have trials that make you blue,
When misfortunes stick to you like glue,
When you have heavy burdens and don't know what to do.

Take the spiritual sword of God,
Wield it in the sunshine, flash it in the dark;
Talk of Jesus, Moses and the ark;
Tell the heathen what will happen when the world comes to an end;
At the crisis for his faith to more earnestly contend.

When you have troubles too heavy to bear,
When you have sorrows and plenty to spare,
When you have burdens as thick as the birds of the air,

When all these things come, learn to dare,
Take the spiritual sword of God,
Take it in thy part of the field;
Fash it in the sunshine till Satan's host shall yield;
And in humbleness before God kneel,
And take the name of Christ for their sea!

"And they shall beat their swords into plowshares," but not the sword of God; for it remaineth forever and ever. PAUL B. KEELE, Eldorado, Texas.

I have been reading The Way for a long time and think it is the best paper out. I like to write poetry and have written some off and on ever since I was a little boy, and now, I have quite a collection. I was fourteen years old May 24. I am sending you a piece of my poetry thinking you might like to publish it. I am making a preacher of myself. I preached my first sermon August 1917.

PAUL B. KEELE,

"Pro and Con" is a thirty-two page tract on the Sunday School question, by N. E. Clark and G. A. Trott. No better tract

BROTHER DODSON AGAIN.

According to Bro. Trott's last "reply", all I have to do now is to show that we do not teach children and alien sinners while the church is worshipping. It seems from his last that he does not object to said teaching, provided that it is done at a time other than the time of worship. Hear him: "I believe that sinners may come into the assembly and be convinced there of the truth." Again: "Brother Dodson is mistaken in thinking I have any interest in denying that Paul taught Timothy when he was a child." He would not be surprised, he says, if Paul taught many children. For, says he, "I am sure I have".

All Bro. Trott wants now, he says, is evidence that this was done "when the church came together for worship". Brother Trott, I would like to have some evidence that any of our brethren ever taught children and alien sinners while the church is engaged in worship. The trouble with the Doctor is, he doesn't seem to know the difference between worship and service. We are engaged in God's service, Brother Trott, while we are teaching disciples, sinners and children on Lord's day. The worship always either precedes or follows the teaching. So having met the Doctor's objection here, there remains no more for me to do. I wish to state, however, with reference to Brother Trott's challenge, backed up by \$10, that we got Brother C. W. Ing to meet him in a two nights' discussion here in Munday. The last I saw of the Doctor's \$10 it was reposing serenely in Ing's possession. It was almost "a shame to take the money"—"just like taking candy from little Willie". Bro. Ing remarked that it was the easiest \$10 he ever made in his life. This closes my part of this discussion with Brother Trott.

I sincerely hope that Brother Trott and all others, who stand with him on this question, will see their inconsistency and repent before it is too late.

Again thanking the A. W. for its courtesy and fair treatment, I am,

Yours in the faith,

E. P. DODSON

Reply.

The above shows how hard it is to get one who is defending an unscriptural position to give a strictly truthful statement of his opponent's position. His very first sentence is an example of this, for any one who has read my articles knows that I have never even hinted that the classes are taught "while the church is worshipping," but on the day especially set apart for the worship and edification of the church. The trouble with Bro. Dodson is that he doesn't seem to know that the Lord's day was devoted to those two things and not to the teaching of the little children of horse thieves, drunkards and gad-a-bouts. Besides, he has failed to produce a single word of evidence that any classes were ever taught in the churches in apostolic

could. Yes, Ing got "little Willie's" \$10, and I consider it money well invested, for the chance it gave me to expose the falsity of their claims. It was indeed easy money, for the definition of easy money is money that one gets for nothing, and that exactly expresses what Ing put up by way of argument or scripture. However, a brother who loves the truth gave me \$10 immediately after the debate, so little Willie is not out any candy money, but I think Ing is out his reputation as a debater and Greek scholar. He did not know a nonsensical mixture of Greek words and fake words from a real Greek sentence and introduced a concordance as lexical authority for the statement that a prophetess is a "female preacher." Absurdity could go no farther. Fare ye well Bro. Dodson.

G. A. TROTT.

FROM HERMITAGE, ARKANSAS.

Dear Brother Teurman:

I will ask you to announce that I will be in position to hold a meeting for some loyal disciples in October. I preach the book with power, condemning everything that is not in harmony with the teachings of Jesus Christ and the apostles on this side of the cross. Sister Donie Trott sent me a copy of your paper some time ago. This was the first time I had the opportunity of reading it; it was so good I subscribed at once.

I am glad to know you are making that grand old move against the beloved Sunday School, and will be glad to help you out in all of your scriptural moves. Wishing you much success, I beg to remain,

Your brother in Christ,

OTIS J. HAYNES.

FROM COXEY, ALABAMA.

The meeting near Coxe, Ala., closed with six baptisms and several reclaimed. This was a mission meeting supported largely by Brother Oscar Legg, who is full of faith, hope and love. The brethren around came out and also helped some in the way of supporting me for my labor. I learned to love them and promised to return some time. I never have in my ministry seen more interest shown in any meeting. Even on Wednesday night (the last night) there must have been some five hundred people present; and while the meeting was out in the open, everything was the best in the way of order. I am now on my way to DeQueen, Ark., and am to go out some ten miles and preach some ten days in a very destitute field. I will be home soon and will be ready for other work. Write me if you want a meeting.

D. S. LIGON.

Denton, Texas.

MEETING AT PETERSBURG, TEXAS.

Just closed at Petersburg, Texas, with a great meeting indeed. We had 39 conversions and baptisms, and 6 reclaimed. 1 took membership, and 1 from the digres-

to kill our meeting by beginning in full class one week ahead of us, but closed out the first week of our meeting. We had some Baptists at every service day and night, and succeeded in baptizing some Baptist and some Holiness. Our hearing increased steadily from beginning unto the close. We took two confessions after preaching Sunday night, and two were reclaimed, and took two confessions at the water, and announced meeting for 1920. I am to begin near Muray City, Tenn., August 29, thence to Oakman, Ala.

J. W. BALLARD.

Helena, Okla.

CHISM-COWAN DISCUSSION.

Please state to your readers that the debate between J. W. Chism and myself at Odem, Texas, has been postponed until the 15th of October. Would be glad to have as many of the preaching brethren present as can possibly come, for we are expecting a lively time.

J. N. COWAN.

Robstown, Texas.

MISCELLANEOUS NOTES.

We are now in position to fill orders for most all books and tracts published by the brotherhood, and at regular list prices. We shall appreciate your orders.

* * * *

I have just closed my protracted meeting work for the summer. Next week I enter the schoolroom again for nine months. Since I wrote you last I have held two meetings, the first at Bedford, near Fort Worth, which resulted in two baptisms; the second at Wingate, Texas, resulting in nine baptisms and three restorations.

N. L. CLARK.

* * *

Brother J. N. Cowan's meeting closed with four baptisms and the church strengthened. Brother L. N. Graham led the singing. Brother Cowan is not afraid to tell the whole truth. Those in need of a loyal preacher will do well to get him.

L. H. FLETCHER.

Eldorado, Texas.

* * *

Brother T. F. Thomason, Barston, sends us four new subscriptions, and writes: "I have just closed on August 17th a good meeting with the Steel congregation, six miles south of Spur, Texas, one baptized and one restored. I also visited Brother H. C. Harper's meeting at Midway, twenty-five miles north of Spur, and heard him preach one excellent discourse. If the Lord wills I will begin a meeting with the Pleasant Hill congregation, six miles south of Abilene, Texas, the 24th. These are all loyal churches, satisfied with what is written."

Brother R. R. Hull writes from Route 2, Delta, Alabama, date of August 28:

"The meeting closed last night, with 7 baptized and 2 reclaimed. They will meet each Lord's day. The whole community has been stirred. One of the best meet-

the yard who could not get indoors. I also baptized 2 at Mt. Zion last Friday.

"I leave today for Danville, Ill., to begin."

* * *

Brother J. A. Bradbury, of McCaulley, Texas, baptized five persons, at Silver, Texas, all fathers and mothers. Brother Bradbury began a meeting at Robert Lee, Texas, August 30. He goes from there to Clio, Texas.

Brother G. C. McCraw, of Robert Lee, Texas, writes he has held meetings this summer at Elmdale, Pleasant Hill, Holliday, England and Niwat, Texas. His next point is McCaulley, Texas.

* * *

Brother W. T. Taylor, of Lark, Oklahoma, reports a fine meeting in progress there. Brother J. S. Hall is doing the preaching.

*

Read our announcement of a semi-monthly elsewhere in this issue. Remember, all can get the paper from now until January 1921 for one dollar. Let every friend get busy.

FROM WEDOWEE, ALABAMA.

I will report my work during the past summer. I have done nothing of which to boast, and seek no notoriety. I began on the 3rd Sunday night in June a discussion at the school house at Napoleon with Jeremiah Messer, who purported to be a Holiness preacher. This discussion lasted four nights. Two nights I affirmed that "Baptism in the name of Jesus Christ is required of penitent believers in order to remission of sins." I am sure that I proved this proposition to all people who sincerely were looking for the unadulterated truth. Two nights Messer affirmed that: "We are saved by Grace through faith *without* obedience in water baptism." He relied on Eph. 2:8 to prove this contention, and when I showed that this proved only part of his proposition and gave ten passages that just as plainly said we are saved by other things and asked him to harmonize these ten statements with his position, I simply knocked all the life out of him, and he never made an attempt so to do.

During the first week in August I was with the brethren about seven miles north west of Piedmont, Ala. Baptized one into Christ.

I began this meeting with a very small audience, but by the second or third day our brush arbor was full, and we closed Friday night with a very large audience, and a greater interest I have never seen.

There is but a small congregation there, which began meeting last spring. They are a good faithful band and seem to be satisfied with the Book. I promised to hold them another meeting as soon as I can. The second week of August I labored with the Kingston, Ga., congregation, with no visible results. From there I went to Clay Co., Ala., and was with Bro. Hull in a meeting at Mt. Mariah. Here we were ordered out of the Baptist house and then nailed out of the school house, but through the courtesy of the trustees, the school house was opened and the meeting continued with much interest, and resulted in seven baptisms and two reclaimed. I have been preaching at this place once a month since March of this year, and am greatly elated over the prospects, and hope to see

owing to the large family I have to support, I am forced to return to my secular work. But, oh, how my heart yearns to be warning and pleading with those who are out of Christ.

The Harvest! The Harvest!! Where are the laborers? I'll do what I can! Pray for me, and God bless the faithful.

W. L. SHELNUTT.

IN MEMORIAM.

We desire to notify, through our columns, our many relatives and friends who are readers of the Gazette of the death of our mother, Mrs. T. P. (Mattie) Gilpin. She died at 9:30 p. m., August 13, 1919, after being confined to her bed for fourteen weeks and three days with bronchitis.

She was born in Hopkins county, Texas, January 23, 1858. She was the daughter of Mr. and Mrs. J. Atchley. She was married to T. P. Gilpin December 31, 1876. She is survived by one brother, I. L. Atchley, and one sister, Mrs. Oma Gilpin, both of Sabinal, Texas. Her husband, T. P. Gilpin; one daughter, Mrs. Iva Lee Duckworth, and one son, William E. Gilpin, all of Union City, Georgia. She moved from Hopkins county, Texas, to Georgia in 1905. She became a member of the Church of Christ at the age of sixteen and continued a faithful member of that body to the end. Her late thoughts and conversation were of the church and its work.

The exceptionally beautiful floral offerings showed the esteem and love of her many friends in Georgia.

MRS. IVA LEE DUCKWORTH.
WILLIAM E. GILPIN.

—Sulphur Springs (Texas) Gazette.

Sister Gilpin was one of our most faithful members at Union City, and was loved by all for her devotion to Christ. She was always present at the Lord's day assembly as long as she was able to attend, and was ready to give her encouragement to every good work. Let us sorrow not as those who have no hope.—C. T.

The Gospel Herald, edited by Brethren J. N. Armstrong, N. O. Ray, et al, has been moved from Cordell, Oklahoma, to Harper, Kansas. Brother Armstrong has been elected president of Harper College. He reports bright prospects for the school. The Harper church is one of the best. It is one of the few city churches that have not yet installed the hired pastor and the Sunday School.

AMONG THE BRETHREN.

I was with the Oak Grove church, four miles from Springfield, Georgia, in a meeting embracing the third and fourth Lord's days in August. While the attendance consisted largely of members of the church and their families, it was good throughout the meeting, except when we were hindered a few times by rain. We had dinner on the ground each Lord's day. The day meetings through the week were held at five o'clock in the afternoon, and most all brought supper and remained for the night services. The church numbers perhaps forty members, made up of the best families of that splendid community. They have a small, neat church house, which they keep spotlessly clean. I am quite sure it is the best kept country church I have ever visited. This church is perhaps doing more to have the gospel preached in the regions beyond than any other church of its size in all this country. They have been sending Brother R. F. Duckworth ten dollars a month for the past year to help him in the work in this field, and, of their own accord, have decided to continue to send Brother Duckworth regular help. A

work. I have held three meetings at the church for them during the past five years, and have held two mission meetings for them in the town of Rincon, six miles away. I have been well supported for all my work with them. In addition to supporting me for meetings held, they have sent me help from time to time. This church also supported Brother Duckworth in a mission meeting last fall. This should be a sufficient answer to the false reports that are being put out by those who would hinder our efforts.

A well known preacher in this field has reported that no church in Georgia cooperates with us in our work. The facts are, a number of other churches and individuals in this and other states are nobly standing by our work.

The Oak Grove church is one of the oldest in the state. They have only been meeting at the present place about twenty-five years, but the truth was first proclaimed in that part about a hundred years ago by a preacher by the name of Dasher. This man evidently knew nothing of Alexander Campbell and other reformers. He preached a great deal in the southern part of the state and built up a number of churches.

Brother G. E. Dasher, a young preacher and school teacher of ability, lines there and was with us in every service. Brother Dasher will teach school at Stillwell this fall and winter, but will meet with the Oak Grove church on Lord's days.

I was at a school house out five miles from Scott, Georgia, Saturday night before the fifth Lord's day in August and preached to fair audiences over Wednesday night following.

Cotton picking and Holiness foolishness hindered much. The Holiness faith is taking the sectarian churches in that part. The Baptist church near where I preached recently withdrew from thirty-six of their members for professing the Holiness faith. I left the Holiness people an open challenge for a discussion of their teaching and practice, but have little hopes of their accepting. I hope to return for a meeting later.

The second Lord's day in this month wife and myself and our baby, Don Carlos, were with the brethren at Napoleon, Alabama. This was the first time wife had been out to amount to anything since she recovered from her long spell of sickness. The Napoleon church is one of the best country churches to be found anywhere. We certainly enjoyed being with them again, after an absence of several months. The royal reception given us by all the brethren there was very encouraging and reassured us in the fact that we may number many there among our best earthly friends. Many of them are my children in the gospel; for in my labors among them during the past five years I have held eight or nine protracted meetings and baptized more than fifty people.

The Lord willing, I shall begin a meeting at Jellico, ten miles west of Dothan, Alabama, the third Lord's day in September. I hope to meet many brethren from neigh-

THE APOSTOLIC WAY

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

VOLUME VII NUMBER II]

UNION CITY, GEORGIA, NOVEMBER 1, 1919.

[ONE DOLLAR THE YEAR

THE APOSTOLIC CHURCH

"Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap." (Gal. 6:7.)

"The seed is the word of God". (Luke 8:11.)

The Apostles were commissioned to sow the word of God in all the world, unto every creature, and I conclude that they were faithful to their high calling, for if unfaithful our hope is cut off at the beginning, as I do not understand that salvation is promised on a part of the gospel.

The sowing of the word of God by the apostles produced the church, the body of Christ, into which men were baptized, thereby putting on Christ.

This body of Christ was a divine institution, produced by the seed sown, the word of God. This institution was separate and apart from all human institutions for a period of about one hundred and fifty years, as a direct result of apostolic sowing.

Exactly that was produced which was designed to be produced by the divine seed sown. Herein was given an infallible object-lesson to be copied through all ages, and would have been copied had the same seed been sown continually.

Briefly, this object lesson was local congregations, self-edifying, wholly separate from all institutions of men, presided over by members of their own assembly, aged men, whose duty, by divine appointment, was to "feed the church of God, which he hath purchased with his own blood"; "taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind."

Insofar as we fail to walk by this standard, we fail to be the church of God.

"In the fourth century the political state, an institution of men, absorbed the church practically. The members thereof abandoned their exclusiveness and began participating in political affairs. Christianity was made the religion of the Roman Empire by the edict of Constantine.

In the sixth century all religious authority was centered in the hands of the Roman Pontif, and a complete image of imperial political Rome was established over the religious world. The Beast and his Image were complete. (Rev. 13th chapter.)

Since that date I have not read of a complete church of Christ; there may have been such, I will not deny; but they are outside the scope of my reading.

We make the proud boast that we are loyal and apostolic. Do we measure up to the pattern? Let us compare. First, we have a classified assembly on Lord's day called school, encroaching on the

OUR SPECIAL OFFER.

We will send The Apostolic Way to both new and old subscribers from now until January 1921 for only one dollar. Those who send us three or more new subscribers at one dollar each will receive the paper from now until January 1921 free. This should cause every true friend of the paper to do his or her best to roll up a good list of subscribers and send in at once.

Lord's day assembly and worship, presided over and taught by both sexes. There is no counterpart to this in the divine model: other seed has been sown to produce this growth.

Next, we pay a preacher from one to two thousand dollars a year to settle with us and do the work in the assembly, which the overseers were appointed to do. This has no parallel in the apostolic church, but is the fruit of other seed than the word of God.

Third, as individuals, we affiliate with every political party in the nation in which we live; hold every office that we may aspire to and can get, all in the hope, so expressed, of bettering the condition of the people, thus walking in the footsteps of those of the third century, by this effacing the line of separation established by the seed sown by the apostles, again demonstrating the truth that "Whatsoever a man soweth, that shall he also reap."

Other seed has been sown than the word of God, which has produced these results. The results are these: An image of Imperial Rome, a denominational image of every state inferior to Rome; a perverted order of Lord's day assemblies; one man for money doing what the elders are divinely appointed to do without money; the members as sheep without a shepherd scattered among the political parties of the nation, working against each other for the same common end—the good of the people; the line of demarkation between church and world almost literally destroyed, and salvation promised by the clergy on a part of the gospel, and that particular part selected by the various religious parties to please their followers and the world, to popularize religion.

Awake, thou that sleepest! Come out of this babel of tongues! Sow the word of the Lord just as the apostles sowed it and the result will be the same now as then.

Is there faith on the earth that will rally to this call? Or must we still fall down and worship the Beast and his Image?

Red Oak, Texas.

GEO. DOUGLAS.

THAT CYLINDER PRESS.

In the September issue I wrote of the possibility of trading for a cylinder press. Since then I have traded for the press, moved it out from Atlanta and put it up.

The press is a Babcock pony standard. It is in splendid condition in every way, and I feel sure it will do the work of a new one, which would have cost us no less than \$1,800. I gave our large job press and \$180 for the cylinder press, a hand mailer (valued at \$25) and several other small articles. The man who owned the press had no need for it and wanted a job press, hence a good trade both ways.

After looking about several days, I bought what proves to be a splendid second-hand, six-horsepower gasoline engine for \$75. I figure we have saved fully a hundred dollars here.

While waiting for a train at Oglethorpe, Georgia, on my way to Dothan, Alabama, to hold a meeting, I came across a good twenty-three-inch paper cutter, which I have purchased for \$30. A new one that size would perhaps cost us no less than a hundred dollars.

Counting expense of moving the press out from Atlanta (which was \$35) and other incidental expenses, we have been out to date about \$350.

It will take about \$500 to fit us up with such things as we really need, and must have soon. In other words, \$200 above what we have received will pay for everything bought so far and pay for other such things as are needed in the office. I am anxious to be able to announce every dollar of this amount on hand by our next issue, which will be about the 15th of November, when I hope to give a complete report of donations and expenses.

An Explanation of Our Delay.

In spite of my every effort to prevent it, I am compelled to miss the October issue. I have done much hard work, putting up the machinery almost alone, hired a man to help me part of two days. I knew nothing about a cylinder press gasoline engine, so, necessarily, the work has been slow and difficult for me. I had more trouble than I really anticipated. However, I hope soon to fully master machinery and to be able to mail our paper about the 1st and 15th of next month. In the meantime, I kindly ask to be patient. I feel that I am doing about all I can under the circumstances, and if our friends will continue to give their every possible aid I feel confident all will go well with us.

CLARENCE TEURME

This paper twice a month now until January, 1921, for only one dollar. Won't you send us at least three subscribers and get your paper free?

SENTIMENT."

The world is moved by public sentiment, right or wrong. There are but few with faith strong enough to override public sentiment. It requires the courage of a lion, and the faith of a Daniel to live loyal to God's Word when the whole community is against one's belief.

Sprinkling and pouring never became a tenet of the Catholic church until the thirteenth century. Why? Not because it had not been practical here and there before that time, but because the mind of the church had to be educated to the point where they would receive it as right.

Congress wants to see whether public sentiment is in favor of a certain measure before they enact it into law. They do not declare war until they are satisfied that the public mind is in favor of it. The daily press is the strongest force in the manufacture of this necessary political commodity. When this is done the masses fall in line.

War means murder, whether applied to our enemy or friend. There is no human power strong enough to legalize murder under any conditions. War never has been legal except when God commanded it for the punishment of the enemies of righteousness. Every time the Jews went to war without the sanction of God they were whipped. "Thou shalt not kill," has never been modified, except by a direct command of God, neither in war nor out of war. Jesus Christ sanctioned it in the New Covenant, and there is not a sentence in the New Testament modifying this command.

The fact that God has ordained the powers that be, (Rom. 13) does not prove that the law will be responsible for Christians shouldering arms and going out to slay the modern "Philistines," as David did when God legalized war. We are not under the law, but under grace, and therefore we must "love our enemies, do good to them that hate us, and pray for those who despitefully use us." War is to take vengeance. Paul says: "Dearly beloved, do not avenge yourselves, but rather give space to wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:19).

Can a Christian do this and go to jail?

Uniform and Armor Are Different.

Put on the whole armor of God." What? 1. Having your loins girt about truth. 2. Having on the breastplate of righteousness. 3. Having your feet with the preparation of the gospel of peace. 4. Take the shield of faith. 5. Take the helmet of salvation. 6. Take the sword of the Spirit, which is the Word of God. Can we wear the Lord's uniform like a machine gun, or be loaded down with leaden balls, to kill the wicked, and rush to hell without even a chance at heaven? Is not our work to save their

souls instead of to kill their body? (See Eph. 6:11-19.)

Again Paul says in verse 12: "For we wrestle not against flesh and blood, but against principalities, and against powers, against the rulers of the darkness of this world, against spiritual wickedness in high (heavenly) places." This proves that we are to "resist the powers" when their demands run counter with the word of God. Christians allow the rulers of the darkness of this world to force them to violate the plain teaching of inspiration. Why so? Because the preachers are too cowardly to contend for the truth. They are afraid of the jails and penitentiary, and therefore teach young Christians that it is right to kill. Is it any more a disgrace for me to go to jail than it was for Paul to spend the most of his Christian life in chains and in imprisonment? We ought to count such an honor, knowing that we are "partakers of the sufferings of Christ." Jesus says that "if we lose our life for his sake we shall find it." James says: "For where envying and strife is, there is confusion and every evil work" (Jas. 3:16). That is characteristic of the battlefield.

King Saul an Example.

King Saul followed public sentiment, and lost his kingdom and his seed was destroyed. God told him to smite Amalek, and "utterly destroy all they have;" to slay men, women, infants and sucklings, oxen and sheep, camels and ass. I Sam. 15:3.)

King Saul spared the best of the sheep and cattle, and the king alive. Not because he did not understand God's command, but because the people demanded that he save the best of the sheep and cattle. King Saul obeyed the voice of the people. He was swayed by public sentiment. Possibly he was afraid of the people. The preachers, when war is declared, listen to the cry of the multitude. They are afraid of being called a "slacker," or put in jail for teaching the truth. They killed all the people except the king. I don't suppose that the people had anything to do in saving the king, but as King Saul had granted them their request, he could compromise with them and save the king, but the truth is not susceptible of compromise, and King Saul was made responsible for the whole thing, because the command was to him. He should have obeyed God instead of the people. (See I Sam. 15.)

What Shall We Do?

Every preacher ought to begin to teach the church their duty on the question of war. If the church, as a whole, had stood firm for the truth on this question, Christians would have been exempt in the present war, and the hands of the church would not have been drenched in blood. No Christian should balk at a jail sentence when our duty is in front of us. I would shudder if I had taught my young brethren to go to war and kill, and after he had killed a lot of people, he falls upon the battlefield, a murderer before God. Every Christian that has stained his hands in

blood ought to repent and ask God to forgive him, and then go to jail rather than repeat this sin. This is plain facts, but it is time to talk plain. It matters not what public sentiment says or demands, we know what God says and nothing else is safe, and we know it is perfectly safe not to kill. The civil law says, "Thou shalt kill," but God's law says, "Thou shalt not kill." Which should we obey?—W. F. Lemmons, in *Christian Leader*, Aug. 26, 1919.

IS IT THAT WAY?

"Believe on the Lord Jesus Christ and thou shalt be saved." Salvation for the believers. "He that believeth and is baptized shall be saved." Salvation for believers. "That through his name whosoever believeth in him shall receive remission of sins." Remission of sins for believers.

"He that believeth and is baptized shall be saved." Believers may be baptized, baptism is for them. "If thou believest thou mayest" be baptized; baptism is for believers.

Believers are entitled to two things; namely, salvation or remission of sins, and baptism.

"There is no other name given under heaven among men whereby we must be saved." Salvation comes through his name. "Through his name whosoever believeth shall receive remission of sins." Remission of sins comes through his name.

The Pentecostians, Samaritans, and Gentiles at the house of Cornelius, were baptized in the name of Jesus. We see, then, remission of sins, to which believers are entitled, comes through the name of Jesus, and baptism, to which believers are entitled, is in the name of Jesus.

Baptism is for something, as everybody knows. As baptism is in the name of Jesus and remission of sins comes through his name, it may be that believers are baptized for that.

Peter said to believers at the house of Cornelius: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins," and then commanded them to be baptized in his name. When they were baptized they certainly understood that they were baptized in the name of Jesus for that which Peter had just said would come through his name—remission of sins. They were not idiots. Was it that way? We are plainly told that God put no difference between Jews and Gentiles. To the Jews Peter said be baptized in the name of Jesus Christ for the remission of sins. It was that way. See?

J. R. JONES.

Brethren are ordering "The Supreme Argument of the Apostasy," by Robert R. Hull, in twenty-five and one hundred lots. It deserves a wide circulation. 25 cents per dozen; \$1.50 per hundred. Order from Apostolic Way, Union City, Ga.

MISCELLANEOUS PARAGRAPHS.

What are you doing, brother, to save somebody from eternal ruin? The gospel contains God's remedy for sin. Somebody to whom you could give this remedy is perishing from the effects of sin. Are you content to sit with folded hands while your companion, friend, or neighbor goes down to eternal death?

Read the parable of the Ten Virgins in Matthew 25, and see if you can discover why the foolish ones were lost. It was not because they had done anything wicked. It was simply and only because they had failed to do something. These foolish virgins represented christians, too. What have you done, brother, since you were baptized? I do not mean what bad or wicked acts. What have you done in the service of God?

Read also the parable of the Talents in the same chapter. Here you read of one servant who was cast into outer darkness. He was a servant as well as the other two. They were rewarded, he was punished. Why? Does the Savior charge this one-talent servant with overt acts of wickedness? No. Still Jesus represents him as *wicked and slothful*. On what grounds? He had neglected to increase his Lord's money. He had simply failed to do certain things.

I am persuaded that thousands of church members all over this country are going down to eternal ruin just because they will not work at the Lord's business. Too many are depending upon negative goodness to keep them out of perdition. Their idea is that murder, theft, adultery, drunkenness, and such crimes are the only things that condemn men's souls. Thousands of harmless, goody-goody folks who never committed a crime in their lives sufficient to attract the attention of their neighbors are on the broad road to eternal death. And what is sadder, many of these people have been baptized. The Lord wants *soldiers*, not camp-followers.—Unless you are doing something to advance the interests of Christ's church you should be alarmed for the future.

Many churches as well as individuals are on the way which is traveled by all responsible souls not laboring for God. Many churches among us are making no determined effort to preach the gospel beyond their own roofs. Oh the money, time, and talent that are being wasted among us in preaching sermon after sermon, trying to save a few hardened old sinners in a community while millions of honest-hearted people starve and perish for the bread of life. Many churches act as though the commission said, "Go, preach the gospel in one city, town or community until every man and woman therein has been converted, then go to another, and so on."

in all missionary efforts in foreign lands. The Lord does not expect everybody in a community to be saved. Brother, what is your church doing to *sound out* the word?

N. L. CLARK.

MATERIALISM AND CHRISTIANITY CONTRASTED.

(Article Number Six.)

The scriptural account of man's primitive condition is rational, simple, natural, and is common sense. It agrees with geology, which teaches that each species was created perfect in its kind at first. He was a direct creation, as geology teaches all species to be, and as the great chasm between him and the lower animals declares. He was created a full grown man and woman, as he must have been to have existed at all, but was in a state of childlike ignorance, innocence and simplicity. He was taken care of in his primitive ignorance and simplicity. He had a simple, child-like government, or control over him, in simple commands, designed to cultivate an obedient and loyal spirit in him, and discipline in character. He transgressed law, sinned, and fell. He lived a long time, in consequence of pristine vigor of body, for some generations, but gradually lost this longevity. He had one language, one religion, a simple system of monotheism, based on a simple, brief revelation, through inspired men, and one set of historic traditions. There was a rapid civilization, in consequence of man's great longevity and pristine vigor. There was an urban civilization, with early use of metals and mechanics, arts, music and refinement in the family and descendants of Cain. Pastoral simplicity and comparative purity in the descendants of Seth. Man had simple government and family society and arts in the very infancy of the race.

Such is the brief antediluvian history of our race.

Noah's descendants had all these advantages. The descendants of Noah separated into families and tribes and nations. These families migrated from this common cradle of the race, in all directions into all portions of the earth. They took with them dialects of this common language and elements of this common religion, tradition and civilization. They built up empires, civilizations, religions, science and arts, such as the Chinese, Indian, Chaldean, Hebrew, Egyptian, Phoenician, and of the successions of them, the Greece and Roman.

There arose among these peoples leading minds, that constructed national religions out of this common monotheism or one God idea, or what remained of it, and its historic traditions. All these old religions were based on the primitive monotheism, and contained more or less of truth and the common historic traditions of the race. Physical conditions and inherent family characteristics influenced and modified these developments. As these master minds

were these systems when constructed. There was growth and progress until the measure of the religion was filled. The this religion either petrified or fossilized the national life, as in China and India; the national mind cast it off and launched out into skepticism, as in Greece and Rome. Each nation had to solve the problem of life, of arts, science, philosophy, government and religion. Each nation gave a peculiar solution to each problem. The Chinese were political economists. The Greeks were ideal philosophers, speculators and dreamers. Chaldeans were war and empire builders. Phoenicians were navigators, merchants and mechanics. Egyptians were agriculturalists, architects, and builders. The Greeks were most cosmopolitan in character on account of the character of the country, combines nearly all the features of the world. The Romans developed in government and law. To the world was committed, by divine providence, the solution of the religious problem of the race, and among them was developed by divine providence the religion for the future.

A many sided development of the religion was thus secured. The race was advanced and preparing great truths to be revealed to the whole race, and by the universal religion designed for the race.

Man had tried, by unaided human reason, to solve for himself the national religious problems of the race, but had failed. Great truths had been but partially apprehended. They were corrupted and perverted. Man had failed to reach universal truths and principles of religion, and especially to reach the central truth of all religion. The human heart was driven back in despair. The great ideas reached in science, arts, philosophy, and the various developments of these, and the failure in religious morals, were a part of the great preparation for the universal religion.

W. H. BIRD
(To be Continued.)

IN THE OZARKS.

Bro. Teurman: I have just returned home this week from a ten days' mission of seed sowing near Huggins, Mo. There was much opposition, and as is very frequently the case, a sectarian meeting was sprung; this, of course, generally reacts to the hurt of the parties in the opposition, and after a few nights, their meeting was discontinued. One young lady became obedient to the "one faith" and was baptized into the "one body." The Lord willing, I shall make the people at that place another visit; some of them seem willing to hear the truth. We need more preachers in this part of the Ozarks; preachers who, when they move in among us, will do mission work at home, instead of evangelizing churches in other states.

Dawson, Mo.

C. C. HAGGARD.

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EDITORS:

H. C. HARPER Secyds. Fla.
G. A. TROTT, M. D. Munday, Tex.
N. L. CLARK Polytechnic, Tex.
SAM' H. CHAMPIE, 4408 Mason Court, Los Angeles, Cal.

MANAGING EDITOR:

CLARENCE TEUKMAN Union City, Ga.

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CULLINGS AND COMMENTS.

"Ten Gospel sermons and 7 were moved to obedience—4 being baptized into Christ, two who had been immersed in the name of Jesus Christ by the Baptists came out from them and took fellowship with christians only, and a good sister renewed fellowship with the saints in light."—H. W. Jones, in the Review.

Brother Jones tells us these two Baptists were immersed in the name of Jesus Christ. Suppose, for argument's sake, that they were. Did not the same apostle that commanded sinners to be baptized in the name of Jesus Christ command sinners to be baptized for the remission of sins? You know he did. Then why do you prevaricate?

Daniel Sommer says: "What then may we say of the sectarians that become angry whenever 'baptism for the remission of sins' is urged upon them?"

We may say, at least, that they do not believe the gospel as it was preached by inspired men. Then these two Baptists instead of being "moved to obedience" were simply moved on in disobedience to the gospel of Christ.

As Alexander Campbell truly says: "We are commanded to be baptized for the remission of sins." And he says: "Evident, then, it is, that there is no specific design on account of which any one can constitutionally be baptized, except it be for the remission of sins." "True," he says, "when immersed into Christ we have put on Christ; and, of course, are in him and under him, interested in all the provisions of that covenant of life and salvation of which he is the Alpha and Omega, the Author and Mediator. Still, through faith and repentance, we are commanded to be baptized for one specific purpose." And he tells us: "As we have, then, but one Lord, one faith, and one baptism, and that baptism is 'for the remission of sins'—to give us, through faith and repentance, a solemn pledge and assurance of pardon, any other baptism is a human invention and of no value, wanting; as it does, the sanction of the Lord Jesus, who ordained it." (Campbell on Baptism, p. 253 and p. 256.)

Yes, the same apostle that commanded baptism in the name of Jesus Christ commanded baptism for the remission of sins. Has Brother Jones the hardihood to say that one—in the name of Jesus Christ—is essential to "obedience," and that the other—for the remission of sins—is non-essential? If so, let him tell us by what rule he arrives at such a conclusion. I believe

he is as great a perverter here as any sectarian that becomes "angry whenever 'baptism for the remission of sins' is urged upon him." H. C. HARPER.

THE ING-TROTT DEBATE.

I see in the Apostolic Way for Sept. 1919, Dr. Trott's reference to our discussion which was held at Munday, Tex. in August. I was sorry to see the Dr.'s gross misrepresentation of facts. My confidence in the sincerity of the Dr. and his coadjutors have been weakening for some time, but his write up of this discussion has driven the little confidence I did have in their sincerity entirely away.

He says, "I think Ing is out his reputation as a debater and Greek scholar." I have never claimed to be a Greek scholar and the Dr. knows I stated so publicly. How can one loose that which he never had? I can use the lexicons a little, and that is all. And I think all the Dr. can do either. Next he says, "He did not know a nonsensical mixture of Greek words and fake words from a real Greek sentence." On this the Dr. wilfully misstates the facts. He knows he placed four words and one string of promiscuous letters on the board and ask me to give him my exegesis of it. I answered, let him make his argument on it and the answer will be forth coming. In his last speech he said there was only one word on the board and charged that I did not know but what it was a Greek sentence. As this was the closing speech and new matter, I claimed the right to answer, and carried the Dr. to the board and made him acknowledge there were four words on the board instead of one as he had said. I then gave him the translations of these words from the lexicons and made him acknowledge that also. The phrase he had on the board was, "Nor the cutting off a bag," when translated. And this is what cut off all the confidence I had in their sincerity.

Next he said I introduced a concordance as lexical authority. I did no such thing. I did read from Young's Analytical Concordance, but told the people what it was. I also used Webster, but not as a lexicon; and he knows it. I did take the Dr.'s lexicon, Robertson's, and turned it against him, and everything else he tried to use.

He refers to the easy \$10.00, and says I done nothing for it. I am willing for the people to decide as to that, but I think the job so easy that I solicit the job of meeting the Dr. where ever he is to be met.

Pritchett, Tex.

C. W. ING.

REPLY.

Bro. Ing and every other brother can always get a fair hearing in the Apostolic Way, hence his article is given verbatim. The bad spelling and grammar of that article are really his best excuse, for I feel sure his misrepresentations are more the result of ignorance and misunderstanding than a desire to "wilfully misstate the facts" (LLE), as he accuses me of doing. I told nothing but the plain truth, as those who heard the debate well know. Putting blank spaces in the place of the fake words on the blackboard, it would have read: "The — nor without—." I never even thought of making any such acknowledgment as he claims, for there was no Greek word there meaning cutting off, nor bag, and instead of making any such acknowledgment, I told the audience he was mistaken, that it was nothing but nonsense and could not be translated. To

use any book to prove the definition of a word is to use it as "lexicographical authority," just what Ing admits he did while in the very act of denying my statement. This again I attribute to ignorance on his part and not an intention to "wilfully misstate the facts," or in other words, lie about it. I am so anxious to be absolutely fair that I am willing to submit the fake sentence I wrote on the blackboard to Bro. Ledlow, or any other brother on Ing's side of this issue, asking him to say whether it may be translated "Nor the cutting off of a bag" and publish his reply and at the same time request him to state whether the introduction of a book to prove the definition of a word is to use it as lexicographical authority. What say, Bro. Ing? G. A. TROTT.

OLIVER-YANDELL DEBATE.

I wish to report the Oliver-Yandell debate, which closed September 21 at Hawkins school house, three miles north of Alex, Okla. This was a six days' discussion on general church propositions. Dr. I. W. Yandell is the only scholar and the best debater the Freewill Baptists have. To say this was a great victory for the truth is not enough. I have attended many debates in my time, but never before have I heard the truth presented so boldly and fearlessly. H. F. Oliver has no equal in meeting Baptist foolishness. The truth will never suffer in his hands. I was his moderator, and I wish to say he conducted himself throughout as a christian gentleman, but when Yandell saw his defeat he became angry and wanted to fight. But Oliver reminded him that the weapons of our warfare are not carnal. Brother Oliver will be back in Alex Saturday night before the first Lord's day in November to meet Elder W. A. Hearron (Yandell's moderator) in a four days' discussion. He seems to think he can do a better job than Yandell did.

R. THOMPSON.

Alex, Oklahoma.

Subscription Price Raised.

The subscription price of the Apostolic Way is now one dollar the year. The paper will be issued twice a month beginning November 1st. Remember, we are sending the paper to both old and new subscribers from now until January 1921, (fourteen months) for only one dollar. Many of our friends are sending us fine lists of subscribers on this proposition.

It seems that now an element has sprung up among us that not only opposes the societies, but opposes the church in doing the work.—Showalter in F. F.

That the element referred to opposes the church in doing the work is merely some more of Showalter's brainstorms. Furthermore, while Showalter would disclaim favoring the societies, his language clearly forces that conclusion. He does favor the societies. The Sunday school and hired pastor are nothing else. Why not unite with the original degressives?

GEO. W. PHILLIPS.

Ardmore, Oklahoma.

ITEMS OF INTEREST.

We were glad to have Sister W. O. Goodson, of Smithville, Tennessee, visit our town a few days recently. Sister Goodson formerly lived at Union City and was our very efficient postmistress for a number of years. She was also one of our most faithful church members. It was good to have her in our church assembly and in our homes again. In a letter to my wife since returning home, Sister Goodson has the following to say of her visit here: "My little stay with you people only spoiled me; am as hungry to see you as I was before I went down there. Have thought of so many things I wanted to say to you; and to say that I enjoyed worshiping with the little band of disciples in Union City does not half express it. I shall always remember the pleasant day I spent with you and Bro. Teurman. In fact, my whole visit was one of pleasure and long to be remembered. I think it was so good in Bro. Teurman to stay over and talk for us the last Sunday I was there. Seemed like good old times. Am enclosing \$1.00 for Bro. Teurman to send me the paper for a year."

I assisted the church at Jellico, near Dothan, Alabama, in a meeting embracing the third and fourth Lord's days in September. We had fine attendance and interest throughout the meeting, and one young lady was baptized. Others were "almost persuaded." This was my third meeting at Jellico. It is considered a very hard place, but we think much prejudice has been removed and a better feeling aroused in behalf of New Testament christianity. We have eight or ten faithful members there who meet every Lord's day. I enjoyed my stay with these good people. I was also glad to meet a number of brethren from a distance, some coming twenty-five miles. Dothan is a beautiful little city of twelve or fifteen thousand people, and is surrounded by a fine farming country.

On my return home from my meeting near Dothan, Alabama, I came by Sneads, Florida, and spent a part of a day and night with our Florida editor, Brother H. C. Harper. I enjoyed meeting Brother Harper and his good wife and talking with them concerning things divine.

Brother Otis J. Haynes, of Hermitage, Arkansas, sends us five new subscribers and reports the cause of Christ advancing very favorably in that field.

Under date of October 2, 1919, Brother W. H. Bird writes from his home at Fort Payne, Alabama, as follows: "I am suffering with nervous prostration. I will not be able to prepare a reply to Bro. Champie's article now, but intend to later. Please make a statement to that effect in the Way." Some years ago Brother Bird was struck by lightning. While in a meeting at Haywood, Alabama, last August, he received a second shock, from which he has never fully recovered. We regret to learn of his condition and hope for his early recovery.

Let all remember that beginning with November the Apostolic Way will be issued twice a month and will be mailed out on or about the first and fifteenth of every month. In order to get the next issue of the paper, subscriptions and renewals should reach our office by the 15th of November. CLARENCE TEURMAN.

FROM TARPON SPRINGS, FLORIDA.

In view of the fact that the earth and the fulness thereof is the Lord's, and that he gives us richly all things to enjoy, then the Lord to his creatures the fulness of his blessings gives. He says, ye are bought with a price, and ye are not your own. Then we are all stewards of the Lord. And how will it be with us when the good Lord comes to reckon with his stewards? We have seen his cause suffer and used his money for a selfish motive, and boast about what we have. In a general way the preachers and editors preach loud and long of the strict adherence to the doctrine of Christ and the apostles. Where is the congregation that gives as they are prospered? Why are so many of our preaching brethren waiting to receive a call from city churches or well established country churches to hold meetings for them in the hope that they will receive enough for a mere maintenance. There is no more scriptural authority for calling a preacher to preach one week or one month than there is to call one to preach to that church for twelve months. Brethren, if we are not holy sanctified to the Lord we are not sanctified to the Lord. Usually, if we have a few nickels left in our pockets on Lord's day we cast one or two in the treasury. Brethren, why not quit trying to fool the Lord out of his money? He has a strict account of all he entrusts in your care.

I was born in Florida and raised an orphan boy. All the schooling I got that was of any benefit to me, I worked six months to go to school five months. I split over one hundred thousand rails, settled three places in the woods. I began preaching the gospel at twenty-seven years old, after studying my Bible for three years by a pine knot fire. Many times I have stayed up all night after splitting rails all day, and many times I have driven my horse forty miles on Sunday and preached three sermons and got home from twelve to three o'clock Monday morning and went to work about sun up. For the love of the truth I have continued unto this day trying in my feeble way to tell the story of Jesus's love. I contracted rheumatism about twelve years ago, from which I have never recovered. As I only know conditions in Florida I am writing this for them.

We know what the Bible teaches on this subject, but minds need to be stirred by way of remembrance.

I have just returned home from a trip of seven weeks. I preached at Galilee for nine days; received \$3.90; preached at Elzey, where there were only two sisters from Thursday night till Wednesday night following and baptized two noble young ladies to Christ. At this place I received \$8.65. I began to preach at Corinth Wednesday night and preached until Sunday night. I received \$5.00 at this place and it cost me \$6.00 to get to and from this place. I went from Corinth to Springdale, in Taylor county, in a Methodist stronghold. I got permission to preach in the company house built by the mill company. It had an organ in it, but I told them to let it be silent, which they did. I began Wednesday night and preached till Sunday. There I received \$2.50, and to that place it cost me \$8.40. From there I went to Eugene, in Lafayette county, and preached three nights, and had to close the meeting on account of sickness. There is only one sister at this place. I received \$11.55, and my expenses to and from this place to Tarpon Springs were \$13.90. At Tarpon I preached from

Wednesday till Sunday night. I received \$6.60. It cost me about \$5.00 to get home, so wife and I had quite an experience. People all well pleased and want me to come back and preach again. The preacher at home is in debt and cannot meet his obligations and they wonder why it is he doesn't come back again! No preacher can do his duty as he should hindered in mind and body. They read, "Thou shalt not muzzle the ox that treadeth out the corn," and the laborers are worthy of their meat, but can't comprehend. No marvel that many of our preachers can not endure the shame and burden and go to preaching for a salary. Any church of twenty members can be perfectly independent in two years if they will sanctify only part of God's means to his use. The Lord says purpose in your heart (or mind), so let the farmer set apart one or two acres for the Lord, the stock man the increase of so many stock; let the merchant set a part of his stock to the Lord and put it in the treasury of the Lord. In two years this bounty would supply any lack. They could keep some good man preaching all of his time in the dark corners of the earth, saving souls that are dying. They could take care of widows, indeed, and the sick, and the faith of such a church would not have to be spoken of but would be known throughout the country.

I hope this may stir someone to a higher plane of duty. CHAS. T. ABBOTT.
Tarpon Springs, Florida.

MISCELLANEOUS NOTES.

By the time this reaches our readers Brother Harper will be in a meeting at Corpus Christi, Texas. Brother Harper plans to be in the West two or three months. He should be addressed at Sneads, Florida.

Brother W. G. Tucker, of Green Forest, Arkansas, sends us two new subscribers from Fort Smith, Arkansas, and writes that he is in a good meeting near there, with one baptism. Brother Tucker recently held a meeting at Vian, Oklahoma, with four baptisms. He goes next to Kilbourne, Louisiana, for a meeting.

The following donations for press and other equipments have been received to date:

W. H. Bird, Fort Payne, Alabama.....	\$100.00
C. H. Stephens, Adairsville, Georgia.....	25.00
F. M. Callin, San Jon, New Mexico.....	10.00
G. A. Trott, Munday, Texas.....	50.00
H. H. Montgomery, Shreveport, La.....	5.00
A. J. Thompson, Sabinol, Texas.....	1.00
H. T. Evans, Elk City, Oklahoma.....	10.00
S. W. Higdon, Hamilton, Texas.....	2.00
B. F. Wetzel, Mangum, Oklahoma.....	10.00
Church at Shreveport, Louisiana.....	30.00

I am busy in the work of the Lord. I preach at the following places: Pear Valley the first Lord's day in each month; Fisk, the second, Plain View school house, near Santa Anna, the third, and at Lone Hill school house the fourth Lord's day. I began a meeting at Plain View school house Saturday night before the third Lord's day in August and preached over the fourth Lord's day, without visible results, but the crowds and interest increased all the time. We were hindered by rain some. I am farming forty acres of land this year. The Lord has blessed us with good crops here.

SIDNEY W. SMITH.
Gouldbusk, Texas.

BOLSHEVISM. (Number two.)

A Lesson In Economic History.

During the Middle-Ages a system of society which has been designated Feudalism was in the ascendancy. The lord or baron in the manor owned the land and the serf who cultivated the land, even his plow and his spade. This landed aristocracy was called "the first estate." The kings of Europe, during this period, were upon the whole, the mere instruments of this aristocracy; but occasionally some kings would gather enough power to make these nobles more or less vassal to them. The government of England was stronger during the Middle-Ages on this account, than the government of France. The first-estate was assisted in keeping the submerged class in bondage by the clergy or leaders in religion. The clergy had charge of the education of the masses, and taught submission both to the church and the secular power. The clergy composed "the second-estate"; and at first only these two estates had any representation in the parliaments. Sometimes the barons with their kings and the church fell out and ravaged each other. But most of the time they worked in harmony through the system of church and state, the church turning its heretics over to the secular arm and the secular interests obtaining a religious sanction for their predatory aims from the church. The Roman Catholic church became a holder of vast landed-estates. The reformation of Martin Luther triumphed because the nobles became jealous of the economic power of the church, and Luther advocated the confiscation of ecclesiastical properties. In England Henry VIII seized the monasteries and their acreages for himself.

But there arose a commercial class in the cities of the Hanseatic League in Northern Germany and in the free cities of Italy. Upon these merchants Europe came to depend for the luxuries of the East; and, as this commercial class grew more powerful, they demanded a voice in the government. The nobles would not yield without a struggle, hence the English, American and French Revolutions. In France, by reason of this revolution, the commercial interests obtained a voice for the first time in the "States General." The commercial, business and industrial interests may be designated as "the third-estate."

There is still another class in society, of which the majority of the people are at all times composed. They have no surplus capital to invest in business; and their only assets are their own hands and brains. This class with no capital are dependent on the good pleasure of the employing-classes, who are possessors of capital, in the main, for their livelihood. This laboring class has come to be called in economic parlance, "the fourth-estate"; and this class has always been submerged and denied, upon the whole, any direct voice in government.

Our present social-order, which arose on the ruins of Feudalism, is operated and controlled by money-lenders, industrial-magnates and owners of the land. This class is known as "the third-estate". Statistics gathered in 1896 showed that, at that time, one-per cent of the population of the United States owned more property than all the rest of the people. Everybody knows that the foregoing statement is true. A lender of money in any community has ten times as much influence over the people as the most saintly man who ever lived, though such an one should be resident of that community. Such a system of society ought to go down; and as long as human life is looked upon as no more than a commodity, the same as flour and sugar and tobacco, there will always be Bolshevists! Bolshevism is the REVOLT of the individual against the machine! You cannot crush the spirit of mankind forever with A SYSTEM!

The program of Bolshevism means the ascendancy of the proletariat, or "fourth-estate", to power. It is class-rule, of course; but it could be little worse than our present system of sordid dollars and cents dominating and enslaving the spirit of man. All class rule is wrong, yet how could the rule of the proletarians be worse than the rule of the money-lenders? In Russia the franchise is given to the proletariat only. If you profit off the labor of any man or do not farm all of your ground yourself and rent some of it out you are denied the ballot.

Hence, government, under the Bolshevik order, is not a State, in any ordinary sense of the word, since the Bolshevik regime is a radical departure for the accepted idea of the State as a coalition plan of government in which all classes have representation. Neither is there geographical districting, as a basis for the election of representatives to a central Congress. Geographical lines are, to Bolshevism, entirely artificial. Industrial lines, instead, describe the true alignments of society. "Quite different are the Soviets. They rely immediately upon organic groupings, such as shop, mill, factory, volost, regiment, etc. To be sure, there are guarantees, just as legal, of the strictness of elections, as are used in creating democratic dumas and zemstvos. But there are in the Soviet incomparably more serious, more profound guarantees of the direct and immediate relation between the deputy and the electors. A townduma or zemstvo member is supported by the amorphous class of electors, which entrusts its full powers to him for a year and then breaks up. The Soviet electors remain always united by the conditions of their work and their existence; the deputy is ever before their eyes at any moment they can prepare a mandate to him, censure him, recall or replace him with another person." ("From October to Brest-Litovsk", Leon Trotzky, 28, 29.) The government of "All-Russian Soviets" is not a national government, but a feder-

ation being formed by trade and occupational groupings.

Again the whole spirit of Bolshevism is opposed to nationalism of any sort. There is neither Jew nor Greek, bond nor free, male nor female, Barbarian nor Scythian; but these artificial alignments among men, to the Bolshevik, have not been abolished by the death of Christ. With the Bolshevik there is no intention of entering upon the enjoyment of citizenship in the kingdom of God, which transcends not only national, but also class, distinctions. The abolition of nationalisms is effected by the class-consciousness of an international proletariat! Again, we quote from Leon Trotzky: "The experience of the old is confirmed again. If the Social Democracy sets national duties above its class duties, it commits the greatest crime not only against Socialism, but against the interests of the nation as rightly and broadly understood." ("The Bolshevik and World Peace", 171.) Also, we append the following lucid description of the Bolshevik regime, in the words of the Bolshevik premier, Lenin: "With the creation of a new type of state, the Soviet offering to the oppressed toiling masses the opportunity to participate actively in the free construction of a new society, we have solved only a small part of the difficult task." ("The Soviets at Work", 5, 6.) And again, page 39, the same work: "Such are the principal distinctive features of the democracy which is being tried in Russia, and which is a higher type of democracy, which breaks away from bourgeois distortion, and which is a transition to Socialist democracy and to conditions which mean the beginning of the end of the state."

The word "Bolshevist" (or "Bolshevik") means "majority" in the Russian language; and the same party is called "Maximalists" in contrast with "Minimalists", in that they demand a realization of the full program of proletarian dictatorship, without any compromise with other class groups. The "Minimalists", on the other hand, assent to a limited participation of capitalists in the government.

There is a lesson in all this to disciples of Christ, who are pleading for the restoration of the ancient gospel and the primitive order. Firstly, true disciples must possess a consciousness of fellowship with each other, which transcends all petty nationalisms. This will prevent them from taking up weapons of carnal warfare. Secondly, there must be no compromise with other religious groups. We are religious Maximalists, demanding the full realization of our program. We cannot adjust ourselves to present conditions at any point, but we must contend for the faith in spite of the conditions. Thirdly, we must not allow the few petty bourgeoisie in our ranks to subsidize the church to the interests of the present capitalist oligarchy, which reigns in this country through church and state. These folks (money lenders and exploiters) need watching, for they are usually entangled in business alliances with sectarian bourgeoisie, and cannot be loyal to our Captain at a critical juncture.

(In our next article we will consider what the Word of God has to say about the present war of the classes and its causes. Also, we will point out the deficiencies of Bolshevism and the real solu-

THE KINGDOM OF HEAVEN.

Dear Brethren: I desire to express a few thoughts on what I consider one of the most important, but the least appreciated subject that confronts us today—the Kingdom of Heaven. It seems so strange to me that a subject so fully taught both in the Old and New Testament is so little understood by a people that claim to be a Bible people, and more especially those that claim to be preachers of the gospel of Christ.

There is being and has been a great deal written on the subject, but to my mind the most important phase of the subject is seldom ever hinted at, and there is only one reason that I can give for it and that is that the people, preachers and all, have overstated to the extent that they seem to think that being born again, born of water and of the Spirit, born out of darkness into light, born out of the kingdom of Satan into the kingdom of God's dear Son, does not change their relation to the kingdoms of this world. The proof of that is that you can meet and converse with them for hours at a time and their whole soul and mind seem to be on the affairs of the kingdom of this world. I speak from actual experience. I helped build a church house this spring and in the four or five weeks that I worked on it I never heard the subject of christianity mentioned one time, except when I mentioned it. In fact, I was forbidden to talk on the subject by the superintendent, one of the elders. The boys could and did talk freely on the war and governmental affairs, but could not talk on the subject of the kingdom of heaven. And that house has inscribed over the door in large letters, "Church of Christ."

But now to my subject. I believe, and I think we are all pretty well agreed, that the kingdom of Dan. 2:44 is the kingdom of my subject, and that it was set up or established on the first pentecost after Christ ascended to the Father. Read also Dan. 7:13 to 27. Isa. 2:2-4; 16:5; 32:1 to 4; Matt. 16:19; Mark 9:1; Luke 1:33, 12:32; 22:29; Jno. 18:36, all referring to the same institution and all speaking of it as being in the future. Now I Cor. 15:25; Col. 1:13; Heb. 12:28; Jas. 2:5, all show that the kingdom of which I am writing was in existence at the time these statements were made. Now II Cor. 6:14 to 18 teach us how to conduct ourselves in regard to earthly kingdoms. I believe that that kingdom is in existence on earth today and that I am a subject of that kingdom, and I also believe that it is a real kingdom as much so as any earthly kingdom, separate and distinct from all other kingdoms, and that the subjects of that kingdom have no right to take part or have anything to do with the governmental affairs of this world except to break in pieces and consume them, and that we never can do so long as we enter into and affiliate with the earthly kingdoms and help to build them up; and if wrong to take part in the governmental affairs it surely is wrong to

take part in the military affairs, and God will hold us to account for all such wrongs. "Suppose everybody in the United States was like you; we would just let Germany come over here and kill out, take our country and make slaves of what was left." Looking at it altogether from a carnal view point. I tell them that I have at least some confidence in God's special providence; that if all in the United States were just like me, the Germans could no more come into the United States than they could fly to the moon. But if God did not see fit to preserve us in this life it would be better to die in obedience to him than to try to avenge ourselves—something he has positively forbidden us to do. (Rom. 12:19.)

But let's examine Daniel's prophesy a little: "In the days of these kings the God of heaven shall set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it [yes it, the kingdom] shall break in pieces and consume all these kingdoms. Now we understand that the "all other kingdoms" has reference to the kingdoms of this world.

Now I want to ask a question: How long will it take it to break in pieces and consume all these kingdoms, seeing the subjects of this kingdom all take part in, affiliate with, become a part of these kingdoms? Echo answers, How long? Now, dear brethren, if we want to hasten the coming of our King, let's turn loose all these kingdoms and obey strictly all the commands of our King, the Lord Jesus Christ.

Yours in love of the truth as revealed in God's good Book, S. W. HIGDON,
Hamilton, Texas.

FROM STOCKDALE, TEXAS.

I have read the last Way with great interest, and I also notice that you are going to make the paper to come twice a month. I am glad of that. You will find enclosed \$1.00 to have the paper come to me for fifteen months. I shall also try to get some of the brethren to donate some for the help of this work.

I have just closed a meeting at Caddo, in Wilson county, Texas, which was a success. Seven made the good confession and were baptized. Two were Baptists and one a Methodist. D. J. WHITTEN,
Stockdale, Texas.

Brother J. L. Allen of Wingate, Texas, sends us eight subscribers and writes:

"These names were handed me by Jas. W. Allen to mail to you. I am glad to be able to do this much. I feel greatly interested in the Apostolic Way.

"The church is moving along in peace and harmony here. The brethren are fairly well taught in christian duty, and, with a few exceptions, are regular at each service.

"We sune enjoyed a series of fine lessons of instructions from Bro. N. L. Clark in August. Bro. Clark is very able and capable as a teacher of the word."

IN MEMORIAM.

Sister J. S. Blair passed from untold suffering to blessed and eternal rest at Grafado, Texas, on the 27th of July, 1919. She was born in Alabama June 10th, 1873.

and born again into the kingdom of God's dear Son in 1904, Bro. A. M. Lemmons doing the baptizing, and married to Bro. J. S. Blair in 1900. It was my privilege to minister to Sister Blair in her last illness, in the effort to stay the tide of death that was slowly overwhelming her, but all in vain, though a devoted husband and loving friends united their efforts to save her life. Though she suffered untold agonies, she was nearly always cheerful and I do not remember ever to have seen such christian fortitude and patience displayed in all my experience before. Her memory and the influence of her devoted christian life will surely be a guiding star to the lives of her husband and two boys who are left to mourn, but also to be chastened and purified by the glorious hope of a glad reunion in that home of the blest where pain and sad partings are unknown. May God sanctify to them the present sorrow; that it may work out a far more eternal weight of glory is my prayer.

G. A. TROTT.

NOTES FROM LOUISIANA.

The work in this field goes along nicely. The little congregation here in Shreveport is still holding out faithfully and now has brighter prospects. This church is composed of fine people. They have stood by me nobly in my efforts to spread the gospel in these parts. Acting as their evangelist, I have gone into the field and accomplished much good.

Brother Robert Hull treated the congregation here to a few good sermons during the first part of July. The brethren expressed themselves to the effect that Brother Hull was a very able preacher. The writer very much regrets that he was not able to be at home at the time to hear him. He was detained in Texas, and did not arrive home till the next day after Bro. Hull had gone.

Since my last report to the Way I have been very busy. My efforts have been confined to the Louisiana field this year. I have had more work than I could get to without appealing through the papers or leaving the State. And I have been well supported, too.

I have held two meetings at Hosston this year. Brother J. A. Montgomery of Rising Star, Texas, did half the preaching in the last one. Bro. Montgomery is a grand old man. One was baptized during the first meeting; none in the last one. The brethren at Hosston have a mind to work. They have just finished one of the prettiest little houses of worship that I have ever seen among our people anywhere. And they built it in a short while without asking for help. And they are poor people, too. What these brethren did others can do. If brethren were as anxious to have churches as they often are to have fine homes, cars, pianos, etc., they could build easily.

I was with the Pleasant Hill congregation, near Plain Dealing, in a ten day's meeting during the latter part of July.

and the first of August. Two were baptized and the church taught its duty. Bro. J. C. Andrews lives near this place. Bro. Andrews is a fine man. He is one of our preachers, and a sound and good one, too. He is doing some good mission work. He assisted me much.

I spent two weeks in a meeting at Mira in August, which resulted in fifteen baptisms and the church greatly edified. These brethren hope to build a house of worship this Fall. We have some good material there.

During the last half of August and the first portion of September, I was in a splendid meeting near Baskin. A great interest was aroused. The house did not near hold all the people who attended. Six were baptized, and one who made the confession was to be baptized later. Among those baptized was a Holiness preacher, a pious, godly man who lived in the community. I believe that he will be worth much to the cause of Christ. This was a mission point, but I succeeded in getting several scattered brethren and sisters together for worship. And so we now have a live, working church there. We have some fine people in that part of the country who are going to do their best to build up the Cause of the Master. The Dallas Avenue congregation, Dallas, Texas, sent me thirty dollars to undertake this work on. This ought to be an example for other churches.

I purpose to be busy in meetings till cold weather. Have several points to make yet.

Yours in the work of the Lord,
WM. GUY ASHLEY.
1941 Dove St., Shreveport, La.

FROM WINNSBORO, LOUISIANA.

Bro. Wm. Guy Ashley, of Shreveport, has just closed a fine meeting near here, which continued for nearly three weeks. The attendance and interest were great. The crowds were so large that the house would not near hold the people. Six were baptized, and several scattered members were gotten together and a church put to work which will meet every Lord's day for worship.

Among those who were baptized was the Holiness preacher of the community, who is a very fine man and calculated to be worth much to the cause of Christ.

We plan to have Bro. Ashley with us in this field as often as possible. We consider Bro. Ashley to be a strong and worthy gospel preacher. You will make no mistake in using him. He preaches the truth in a kind and fearless manner.

J. F. BOUTWELL.

Winnsboro, Louisiana.

Brother Homer A. Gay, of Fort McKavett, Texas, was with the brethren at New Hope, near Richland Springs, Texas, the fourth Lord's day in September and baptized three persons into Christ.

NOTES FROM UNION CITY, GEORGIA.

A little struggling band of brethren, sometimes up, sometimes down, mostly down, at Cross Roads, near Roanoke, Ala., had been asking for some of our time for several months. We finally reached them on Saturday before the second Lord's day in September. It seemed to be the consensus of opinion that not "much meeting could be held." The people were busy, there was much prejudice in the community, and the brethren were too busy to put forth any effort. But we had met with such conditions before, and began the meeting as though everything were favorable, and by Monday night had up quite an interest. The interest grew from day to day until the close of the meeting the third Sunday night. Two were baptized, and a number of the sleeping ones revived.

The Methodists were much stirred up, and made some signs of wanting a debate. I challenged the preacher (Roy) to put up or back down. The brethren think he will back.

The little band was so much enthused that they decided to hold a camp meeting next year, and if they carry out their plans thousands of people will hear the gospel. We were invited to three near-by places to do mission work, and we will go as soon as arrangements can be made. If I could spend six or seven months in that field, beginning next spring, I believe the cause could be well established at several places in that section.

It seems to me that a greater, a more lasting, work could be done if two preachers would arrange for a tent and camping outfit, take their families and stay in a field (a county or some such section) for several months at a time. The expense of maintaining a family would be less. The disagreeableness of family separation would be eliminated, and the preacher's mind would not be divided between his work and home. Will someone tell us what would be wrong with such a plan?

Our work has been prosperous this year. I preached myself down, but a few days' rest has restored my strength. The brethren have not neglected the needs of my family, for which we are thankful. Prospects for the work here are bright; many loyal brethren are getting into the harness, and we are much encouraged.

We appreciate the invitations to return to the West, and will be glad to preach in that field again, but feel it necessary to ask those brethren to let us visit them during the winter, as the work here will demand our time in the spring, summer and fall.

R. F. DUCKWORTH.

Union City, Georgia.

ENCOURAGEMENT.

You will find enclosed \$20.00—ten dollars for subscriptions and ten dollars to help out on your office equipment.—B. F. Wetsel (Okla.)

I have just received the Apostolic Way and see that you are changing the paper. Knowing you will need help I am sending you ten dollars to help pay expenses. I am proud of the Apostolic Way and want to see it grow. Would like to send more, but I am trying to hold up the truth here.—H. T. Evans (Okla.)

Dear Bro. Clarence:

Your card was the cause of great rejoicing with us, and I am handing you

member I promised in case of your making such a deal as you have advised us of. In fact, I told you to draw on me for the amount, but as no draft has appeared, I suppose your modesty intervened, hence the check.—G. A. Trott.

Dear Bro. Teurman:

Enclosed find check for \$30.00 "to push the Way." We would send more, but you know we are few in number and this from our little bunch is all we are able to give.

Bro. Ashley is off holding meetings and has done a great work this summer.

Everything is getting along nicely here. Hope you and yours every possible success.

A. D. KING.

Shreveport, Louisiana.

Homer L. King, Lebanon, Missouri, sends us sixteen subscribers. W. G. Ashley, Shreveport, Louisiana, sends ten subscribers. Brother Ashley sent in upward of thirty subscribers last month. Many others are sending in fine lists. For all of this encouragement we are thankful, and hope our friends will continue to send in many good lists of subscribers. Now that we are to issue twice a month, our expenses will be greatly increased.

The Lark meeting came to a close after continuing for two weeks. There were fifteen baptisms and four restorations. We are growing in numbers. We have about fifty-five members now—pretty good for two years' work. Bro. J. S. Hall, of Texas, held this meeting for us. He is an able preacher of the gospel. W. T. TAYLOR, Lark, Oklahoma.

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THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY.

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

\$1.00 THE YEAR.

VOLUME VII.

UNION CITY, GEORGIA, NOVEMBER 15, 1919.

NUMBER 4.

CULLINGS AND COMMENTS.

"It may be that Dr. Burnham refers to the digressives by his use of the word 'disciples.' If so, there may be no good reason why a large element of them should not readily unite with Baptists on most any kind of terms. But if by the term he includes also the loyal members of the church of Christ, the case is different. They insist that not only baptism, but all vital matters, shall be in strict accord with the Scriptures, no difference what kind of division is produced. They believe with Paul that 'there must be heresies (margin says sects) among you that they which are approved may be made manifest among you.' (I Cor. 11:19). . . . If we can have the 'unity of the Spirit,' all will be well; if some other kind, division is far more desirable—in fact, it is necessary. . . . It may be well to remark here that this scriptural and necessary end can not be reached unless all human names and doctrines be abandoned, and all agree in religious matters to be governed by a 'thus saith the Lord.'—John T. Hines, in Firm Foundation, Nov. 4, 1919.

True, as Bro. Hines says, "There may be no good reason why a large element of them [Digressives] should not readily unite with Baptists on most any kind of terms."

And if I know what "digression" means, there may be no good reason why a large element of the church of Christ should not readily unite with "the Digressives" on almost any kind of terms. And if straws show the way the wind is blowing, there is every indication that such a union is being sought—the pastor, the Sunday school, and the organ, there is no Bible for any one of them. And the element in the church of Christ that stands on the silence of the Bible is getting as sweet-spirited, as tender-footed on "discussions," as full of "let us alone," as the "Disciples" did when they stepped upon the silence of the Bible to sustain their practice.

True, there are some in the church of Christ today who "insist that not only baptism, but all vital matters, shall be in strict accord with the Scriptures, no difference what kind of division is produced."

Yes, they believe with Paul that "there must be heresies (margin says sects) among you that they which are approved may be made manifest among you." (I Cor. 11:19).

And such divisions are now taking place all over this fair land of ours, because of these ungodly practices of this element in the church of Christ who would rather have things which the Scriptures do not teach and which they are too cowardly—yes, cowardly is the word—too cowardly to defend in discussion—just as the "di-

gressives" were. And the Firm Foundation is upholding this element.

They prefer things which the Bible does not teach to the unity for which Christ prayed, it seems; if not, let them show where these things are "vital matters."

If the Firm Foundation will "agree in religious matters to be governed by a "thus saith the Lord," we are ready to strike hand with it and to test the matter out as to a "thus saith the Lord" for these things that are dividing the churches from one end of the country to the other—the proof of the pudding is in the eating.

Should this be refused, I say, with Bro. Hines, "If we can have the 'unity of the Spirit' all will be well; if some other kind, division is far more desirable—in fact, it is necessary." H. C. HARPER.

MATERIALISM AND CHRISTIANITY CONTRASTED.

(Article Number Seven.)

God chose the Hebrew people because they were better suited to his purpose than any other were. They were a simple pastoral people, less corrupted than other tribes, and had retained purest the primitive monotheism which God had given to the whole race, and which the race had more or less rejected and corrupted; and wandered away from God into idolatry. He developed his religion into a perfected system, ready to encounter error, and to meet the wants of the race, and by means of this development, and while developing it, he prepared the Hebrew people to be teachers of the race. The Hebrew religion alone became purer as it was developed. It alone was a progressive religion; it alone was always in advance of the national life, leading it onward, and calling it up to a higher life. It alone began in rude and elementary ideas and developed into a system of eternal, general principles and universal applicable truths.

In christianity all the great universal ideas of all religions are stripped of error and perfected. It is a fulness of all religious truth. God did not abandon all mankind except the Hebrew people. He did not curse all mankind and inflict evil on them, and evil only. He was in human history in his providence, ruling in and reigning over it, bringing beneficial results and preparing them for the perfect religion, and to be brought back to himself in the fullness of time. He was the father in heaven of the nations, although they knew it not, and had forgotten him and knew him not.

The biblical account of man's primitive
(Concluded on Page Seven.)

MISCELLANEOUS NOTES.

The fifth Lord's day in November I went to Scott, Georgia, and preached twice at a school house six miles from town, where they had never before heard one of our preachers. I had a fine hearing, and quite a number insisted that I return later, which I hope to do.

We are continuing our offer of sending the paper to both old and new subscribers from now until January, 1921, for only \$1.00. We hope many others will take advantage of this offer.

* * *

My Personal Support.

For the past ten weeks I have been confined right at home putting in our new press and doing other extra work incident to publishing the semi-monthly. I have had to call in one meeting and all appointments except one, which I have just filled at Scott, Georgia. Had it been so I could have been out among the brethren preaching, perhaps a hundred dollars or so more would have fallen into my hands for the work done; but I have no room for complaint, for good brethren have been thoughtful of my situation, and, unsolicited, have sent me help as follows, for which we are very grateful: A. W. Nawlin, Richland Springs, Texas, \$4; Sam H. Champie, Los Angeles, Cal., \$1; J. W. Kelly, Ballinger, Texas, \$1; church, Heartwick, Iowa, \$15; church, Napoleon, Ala., \$10; T. A. Bailey, Napoleon, Ala., \$10; home church, \$37.50; J. A. Dennis, Union City, Ga., \$20; John Yates, Atlanta, Ga., \$5; John W. Lampp, Scott, Ga., \$26.50; Robt. R. Hull, Severy, Kans., \$6; Homer A. Gay, Fort McKavett, Texas, \$1. In addition to this amount, Brother Geo. W. Phillips, Ardmore, Okla., has of his own accord sent me his check for \$20 a month since last May.

* * *

We are grateful to all who have in any way made it possible for us to send out the paper, and with the continued co-operation of our friends it now would seem that we have the paper well on the road to success.

* * *

Brother Noah Holt, a young preacher of Piedmont, Alabama, worshiped with us here the fourth Lord's day in November. I was very favorably impressed with Brother Holt, not only as being a christian, but a faithful preacher of ability.

* * *

Sister W. J. Rice recently spent a night with us on her way from Texas to West Virginia to visit her daughter. Also Bro. J. N. Langley and family of seven of Napoleon, Alabama, spent two days with us. They brought along a supply of corn, syrup and potatoes off the farm, which we appreciated. CLARENCE TEURMAN.

WHAT THE CHURCH NEEDS.

First, it needs the word of God. Why? Because it is the house of God, and not of man or men. It being the house of God, it is to be ruled by him. So all who enter into this house are to walk by the word of God. "Thy word is a lamp unto my feet, and a light unto my path." Psa. 119:105. "For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light." Eph. 5:8. Seeing his word gives light on our path to walk as children of light, and guides us on our path, we must have his word, and not man's, to lead us on our way from earth to the sweet haven of rest and light of glory. David said, "The entrance of thy word giveth light; it giveth understanding to the simple." Psa. 119:130. So David assures us that the word of God gives light. Our Saviour said: "Ye are the light of the world. A city that is set on a hill cannot be hid; neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father, which is in heaven." Matt. 5:14,16.

This being true, (1) we have no light to shine if the word of God does not enter. 2. The word must enter for us to have any light to shine. 3. How are we to let our light shine? David said: "The entrance of thy word giveth understanding." Then, if the word enters it will give us light and teach us how to let our light shine. The next thought that comes to our minds is, how are we to get the word of God?

Paul told Timothy that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16,17. But one says, we must be taught. Very well. Taking his word, Isaiah says: "They shall be taught of God." Isa. 54:13. Who then shall do the teaching? Hear the word of God again. Paul told Timothy, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men (not women) who shall be able to teach others also." I Tim. 2:2. Hence, the teachers are to be men, and faithful men at that. And as faith comes by hearing, and hearing by the word of God, so the ones that are to do the teaching are to be men that hear the word of God and are willing to do the same or they could not be faithful, and if not faithful, they would not be fit or qualified to teach and would be condemned. Then if not men, they would be condemned also; as the word of God says for men to do the teaching, not women! The church needs the word of God, pure and simple, as our Saviour gave it; it needs "feeders," not church bosses. The church needs men like Paul spoke to in Acts 20:28. Hear him: "Take heed therefore unto yourselves, and the flock, over which the Holy Ghost hath

made you overseers, to feed the church of God, which he hath purchased with his own blood." One says: Oh, these men were elders. Sure they were. See Acts 20:17.

Now, brother, if you are not an elder appointed by the Holy Ghost; as we see in I Tim. 3rd chapter, for the sake of the welfare of the church, do not try to rule every thing and everybody in the congregation, as you are not the man God has made overseer. Brother, if you possess these qualifications, the Holy Ghost has made you an elder and the church needs you. One says, "There are no elders." If not let us pray the Head of the house of God to send some, as they are very essential in the church or the Holy Ghost would not have made men (elders) overseers. See Acts 20:17, 20. So they are needed to feed the church on the sincere milk of the word that ye may grow there by. I Pet. 2:2.

The church needs men and women to present their bodies a living sacrifice to God. Rom. 12:1. Yes, those who will sacrifice self, and all selfishness, friends, popularity, money; yea, and all things for God and his word alone, and do just what his word bids us to do, and no more.

Let us not be like Israel of old, go contrary to God and want to be like other people, as we see in I Sam. 8:5. Israel wanted a king to rule over them to be like all other nations.

Some say have the Sunday school to cope with other people. Yes, God let Israel have a king, but said they had rejected him (see I Sam. 8:7) and would not have him to reign over them. So it is with many Christians today; they know that the Sunday school is not of God, not found in his word, but want to be like other people, reject God and his commands and have another king, not God's Son to rule over them. Then who is your king, brother? You know that the Sunday school, with all its work has brought confusion in the church. Who is its author? "For God is not the author of confusion, but peace, as in all churches of the saints." I Cor. 14:33. Please read the next verse. You see God is not the king that rules over the S.S. Then the answer is, another king to reign over you after you have rejected God.

Whom are you serving? If you die in the service of any one but God you will be lost forever and ever. Brethren, return to your God; give up your idol and serve the living God.

The church needs union, but on the Bible alone. I pray for a return to primitive christianity. SIDNEY W. SMITH, Gouldbusk, Texas.

"WHAT MUST I DO TO BE SAVED?"

Every person who has ever committed a sin, and has not had his sins cleansed by the blood of Christ, is lost, and unless he accepts the Savior will suffer eternal destruction.

The good [moral] man, the horse thief, the gambler, the good citizen, all have need

of the Savior, and there is no other name given under heaven whereby we must be saved.

All have sinned and come short of the glory of God. Rom. 3:23. The question now is, how will Christ save us? I say on conditions given by divine revelation.

"All scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." II Tim. 3:16, 17. The Old Testament foretells the coming of the New Testament. "Behold the day cometh, saith the Lord, and I will make a new covenant with the house of Israel and with the house of Judah." Jer. 31:31. "I will raise them up a prophet from among their brethren, and will put my words into his mouth, and he shall speak unto them all that I command him; and it shall come to pass that whosoever will not hearken to my words that he shall speak in my name I will require it of him." Deut. 18:18, 19. "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace." Isa. 9:6.

The name of this prophet, and why he was so named: "And she (Mary) shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21.

1. The New Law finally is given by Christ, the new Law-giver. 2. In this New Law we can learn the exact terms for our salvation. 3. The Old Law is not in force since the New Law has been given. We can not obtain salvation by obeying the Old Law. Therefore, "the priesthood being changed, there has been made of necessity a change also of the law". Heb. 7:12. "Wherefore, the law was our school master to bring us unto Christ, that we might be justified by faith. (That system which has faith as its foundation.)" after that faith (the gospel) has come, we are no longer under the schoolmaster (the law). Gal. 3:16. Christ is now our Savior, and he has fixed the terms whereby we may be saved.

Christ appointed Peter to make known the terms of salvation; "I will give unto thee the keys of the kingdom of heaven." Matt. 16:1b. The place it was to be made known is given in Luke 24:45, 49. "Then opened he their understanding that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." What time should this gospel be made known? "Tarry ye in the city of Jerusalem; until ye be endued with power from on high." Luke 24:49.

Terms announced: "Go teach all nations, baptizing them into the name of the Father, (Concluded on Back Page.)

WHEN DID JESUS BECOME HIGH PRIEST?

To my mind this is one of the most interesting questions it is possible to ask. The word Jesus means Savior. This is clear from the language of the angel who said, "Thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1:21. The word "Christ" means "The Anointed One" when used of our Savior in the New Testament. On Pentecost Peter declared to the Jews that God had made Jesus both Lord and Christ. This is generally understood to mean that the Father had made the Son both king and high priest. In the epistle to the Hebrews a good deal is said concerning the priesthood of Jesus. We read in Heb. 4:14, 15, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." This passage affirms that Jesus is our high priest and that since he was once subjected to temptation he is able to be touched by our weaknesses.

Now, a priest is one who represents man to God as a prophet represents God to man. We read, "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." Heb. 5:1. From this we learn that it is the primary work of a high priest to offer gifts and sacrifices for sins to God on behalf of man. Before any high priest could offer a sacrifice to God it was necessary that he first be made high priest by such ceremonies as the law of the Lord required, then it was necessary that he have a sacrifice to offer. Let us consider the last of these requirements first.

In the age of types and shadows the lamb to be offered was first brought to the priest, then killed, then offered to God on the altar. The killing of the sacrifice took place before it was offered and at a different place. Now let us quote a few verses from Hebrews 9, concerning the offering made by Christ as our high priest: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often as the high priest entereth into the holy place every year with blood of others." This passage clearly teaches that Christ offered himself, or as other passages say, his blood, and also that the offering was made in heaven. Hence Christ died on earth as a lamb and was offered as a dead sacrifice in heaven. This was the last dead sacrifice ever accepted by the Father.

But Jesus had to be ordained, or made, high priest before he could make this offering. He could not be both priest and sacrifice at the time of his death. When,

then, did he become priest? To answer this question let us turn to Hebrews 7:15, 16. "And it is yet far more evident; for that after the similitude of Melchisedec there ariseth another priest, who is made (priest) not after the law of a carnal commandment, but after the power of an endless life." Here our author speaks of the Aaronic priests as made "after (according to) the law of a carnal commandment" and affirms that Jesus was made a priest "after (according to) the power of an endless life." Now let us read verses 23 and 24, "And they truly were many priests because they were not suffered to continue by reason of death. But this man, because he continueth ever, hath an unchangeable priesthood." Observe, the writer of Hebrews gives the fact that "he continues ever" as the reason for the unchangeable nature of Christ's priesthood. When did his endless life begin? I answer, "In his resurrection." I therefore conclude that Jesus became high priest in his resurrection.

I reach the same conclusion from a study of other scriptures. Hebrews 7:28 says, "For the law maketh men high priests which have infirmity; but the word of the oath which was since the law maketh the Son, who is consecrated for evermore." From Colossians 2:14 we learn that Christ nailed the law to his cross, thus taking it away. Hence the phrase "since the law" referred to some time subsequent to Christ's death on the cross. But what is meant by "the word of the oath"? It evidently refers to the oath of the Father. Now, there is only one oath of the Father concerning Christ's priesthood on record. This we find in Heb. 7:20, 21: "And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but this with an oath by him that said unto him, the Lord swear and will not repent, Thou art a priest forever after the order of Melchisedec)."

When did God make this oath? Turn to Heb. 5:5, 6: "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec." This passage clearly teaches that God declared Jesus to be his Son at the same time when he made oath concerning his priesthood. In Romans 1:4, Paul says Christ was declared to be the Son of God with power in his resurrection. Again in Acts 13:33 Paul expressly declares that the language, "Thou art my Son, this day have I begotten thee," refers to the resurrection of Christ.

Hebrews 8:4 is supposed to contradict what I have here taught. Not so. This verse simply teaches that Christ did not serve as a priest on earth, since other priests served as such according to the law.

N. L. CLARK.

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

WHERE OUR TREASURES ARE.

(Article Number Two.)

The family is a divine institution and so is the church. The church is dependent upon the family for its membership. We are responsible to God for the way we train our children and this training must begin in the home by implanting in their young and tender minds the truths and principles of christianity. If we do not do this we are not doing our christian duty. God created us for his glory and not for our own glorification.

Our sole object and end in life should be to prepare for the life to come. We can't do that without living right and bringing our children up right. In doing these things we lay up treasure in heaven where Christ says thieves can not steal them.

We are always interested in the place where our treasures are. If we are interested in the church, our treasure is in heaven. If we are interested in the world and the flesh we will sow fleshy things and reap corruption.

Paul says, "Ye are not your own, but ye are bought with a price. Therefore glorify God in your bodies, which are his."

The scriptures teach us that what we have is not ours, but God's, which, of course, is true, if we are the Lord's. Then what right have I to spend the Lord's money foolishly? Will he not hold me accountable for the way I spend my money? I feel that he will. I do not feel right in spending money to satisfy the flesh or for worldly pleasure, when it is needed in the Lord's work. That would be misappropriating the Lord's money. I have none myself; it all belongs to the Lord and should be used to defray the expenses of his work and in doing that it is necessary that I clothe and feed myself and those dependent upon me. In doing this I am doing a christian duty, and one that the Lord requires of me, and the rest must go to advance the gospel.

But I must not wear such expensive clothes that there is nothing left to advance the gospel. That would be wrong.

Let us study over these things. I am sure none of us ever gave enough to the cause to hurt us in any way.

Let us work for the advancement of Christ's cause, paying all God has prospered us into it. If we do this we have the promise of the crown of life and can sing:

"I've a crown laid up in heaven, where no moth or rust decay.
Could the charms of this world entice, they would steal my crown away."

May God bless us all in living better and doing more for his cause, is my prayer.

C. L. SPRAY.

Chcotah, Oklahoma.

This paper twice a month from now until January, 1921, for only one dollar. Won't you send us at least three subscribers and get your paper free?

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EDITORS:

H. C. HARPER..... Sneads, Florida
G. A. TROTT, M. D..... Munday, Texas
N. L. CLARK..... Box 245, Polytechnic, Texas
SAM H. CHAMPIE..... Los Angeles, California
4408 Mason Court.

MANAGING EDITOR:

CLARENCE TEURMAN..... Union City, Georgia

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A WORD ABOUT THE PAPER.

I ask the kind indulgence of our readers while I relate some things concerning the paper. While they are largely personal, yet I have no apology to offer, for I feel that all should know these things, that they might better understand and appreciate the conditions under which the work is being done.

Four years ago the tenth of this month, by reason of the fact that Brother W. J. Rice (deceased) had become so impaired in health that he could not do the work required in putting out the paper, without any experience whatever as a printer, I assumed the duties of publisher of The Apostolic Way.

At that time I was busy preaching all the time, and really did not see how I could obligate myself to edit the paper; but it recently had been moved from Texas to this field, and because I believed such a paper was needed, not only in this field, but throughout the ranks of the brotherhood, I felt that I could not afford to see its good work cease. Hence I took the responsibilities of publishing the paper, promising to do what I could under the circumstances to make it what it should be, at the same time not being able to see how I was to do the work that would be required of me.

The paper then was only four pages, printed on newspaper. There was not a dollar in the treasury, but I believed in the paper, and that it could be made to "go," so much so that I increased it to eight pages and put it on good book paper the first issue I put out.

By using rigid economy, whenever I thought economy paid, we have by subscriptions and donations been able to meet all expenses of the paper, paid for the building of a good office in my back yard, thus eliminating all rental expenses and making it much more convenient for me to do the work, and now have a splendid cylinder press, with engine and other necessary equipment installed and almost paid for.

Our paid-up subscription list has fully

trebled, and we are now issuing twice a month.

All this has been made possible by the hearty co-operation of faithful brethren.

During the time no great campaign has been launched to increase our circulation. Not because we did not want to launch such a campaign, but simply because I did not have the time for the extra work required. Only one formal letter (which brought excellent results) has been sent out, and that only to about six hundred of our best workers. Very few sample copies above the amount allowed by law, which is ten per cent. of the paid-up subscription list, have been sent out, as those above the amount allowed have to be sent at the extra postage rate. Some of the largest subscription lists received have been sent in by friends who had no sample copies to work with at all.

When I assumed the responsibilities of publishing the paper, I resolved that I would take no money from the paper's income for my personal support, but would do the work on the paper without charge, using every cent that came in for the paper toward making it a better paper, and would continue to depend upon the Lord to put it into the hearts of his faithful servants to support me, just as I have always done. While it has called for extra sacrifices from myself and family, brethren have been very thoughtful of us, so that we have not suffered for the necessities of life, for all of which we are thankful.

Up until the time the paper was made a semi-monthly, I have been able, by putting in every spare moment, to do almost as much preaching as I ever did. In fact, I did not know it was possible for one man to do so much work until I took over the paper work. During every day of these four years my mind and body have been taxed almost to the limit, it would seem. While the work has been trying, it has been a great and interesting experience with me, and, on the whole, I really have enjoyed it. CLARENCE TEURMAN.

"THE NEED OF A MODERN ELIJAH."

[Under the above caption, John P. Lewis, in "The Sermon Number" of The Gospel Advocate, date of November 27, gives the following timely article. I think it worth passing on to our readers, as it sets forth the truth and speaks the sentiments of The Apostolic Way.—C. T.]

John the Baptist came in the spirit and power of Elijah, and the first words he ever spoke from God, words that resounded through the hills and plains of Judea, causing the "offspring of vipers" to "flee from the wrath to come," were: "Repent ye; for the kingdom of heaven is at hand."

There is a cry now going the rounds, "A dearth of preachers." The fact is, there has been a dearth of the Elijah kind for a long time. What the cause of Christ needs today is not so much an overcrop of preachers, but men in almost every congrega-

tion that will thunder away against sin and wickedness in high places. "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression; and to the house of Jacob their sins." (Isa. 58:1.) If there were only a half crop of this kind of preachers, we would soon have living, active congregations all over the country, or, at least, what we do have would be living in a more healthful religious environment.

When Paul realized that his fighting days were over, he wrote to Timothy: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom; preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will hear to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." (II Tim. 4:1-4.) Has this time which Paul speaks of here ever come?

There is a cry now to "preach the word;" but who is saying anything about "reprove, rebuke, exhort, with all long-suffering and teaching?" Reprove what? Sin, of course. Rebuke what? Sinners, to be sure. Exhort whom? The indifferent, most assuredly. Who is doing it?

Twenty years ago the preacher that would go and hold a two weeks' meeting for an old, established congregation, skin the sects "all from stem to stern," receive a contribution (all the congregation did toward the support of the gospel that year), then "write up" the meeting, mentioning the liberality of the congregation and speaking of a few of the old brethren by name, saying they reminded him of the old patriarchs—he was the most-sought-after preacher. But that kind of preaching is not wanted now. Some time ago I heard two good brethren telling the kind of preaching they liked. "We want a preacher to 'preach the word,' and not be telling what the Baptists, Methodists and 'diggresses' (of course, this last was the meat in the cocoon) are doing." In other words, we must not even reprove the sin of division, nor rebuke the ones that cause divisions. (See Rom. 16:17.)

The preacher that is in demand today is the one who preaches all the time on the goodness and mercy of God, telling sinners how God loves them, but never says anything about the "wrath" and "vengeance" of God. Sinners have about got to where they think that God is too good to punish them.

As the modern society woman thinks more of the charge and care of a poodle dog than she does of a baby made in the image of God, so the average congregation thinks more of "sissysm" in religion than they do of the old Jerusalem gospel.

Whenever our preaching begins to cause sinners (in the church and out) "to flee from the wrath to come," we will begin to approach the suburbs of Jerusalem.

THE REVIEW AND BAPTISM.
(Number One.)

Brother Sommer turns his batteries upon Acts 2:38; but like the sects he here goes down in utter defeat. He is, as the old saying goes, "as helpless as a hog on ice;" for as Dr. Willmarth (Baptist) truly says: "Whoever carries the weight of our [Baptist] controversy with the Campbellites [He means Christians] upon the *eis* [i-c-e] will break through—there is no footing there for the evolutions of the theological skater." (*Baptist Quarterly*, July 1877.)

Now watch Sommer go down. He says: "In Matt. 26:28 the translation 'for remission of sins' is certainly correct." "But," he says, "should we admit that the word 'for' in Acts 2:38 means *design*?" And he answers, "No."

Again he says: "Still, as it sometimes has the meaning of design or purpose, the question arises, Has it that meaning in Acts 2nd chapter and 36th verse?"

He answers this question by putting himself up as "a teacher of Greek" with "a pupil named John who is studying the New Testament," and finally "tells John that *theological custom* requires that Acts 2:38 shall be translated by *for* or *in order to* as the meaning of *eis* in that passage."

Theological custom, indeed! The man who makes such a statement as Brother Sommer here does, should be slow to speak of others as those who "should feel ashamed to live and be afraid to die." Indeed, he should. If it were a question of but little importance, we might bear with such treatment of it; but a question that concerns the eternal welfare of precious souls should be given fair treatment, at least.

Where is the man of Brother Sommer's ability who does not know that when *eis* in Acts 2:38 is translated "for or in order to" the meaning is just the opposite from that for which "theological custom" clamors? For as Bro. F. W. Smith truly says:

"The meaning and force of the preposition *eis* in the sentence under consideration has been too well established by the ripest scholarship of the world for any one at this late date to call it in question. All who are entitled to respectability as scholars translate the passage in a way to leave no room to doubt that baptism is *in order to* the remission of sins."

Let the candid reader carefully examine the following:

Harkness, Professor of Greek, Brown University, says: "In my opinion *eis* in Acts 2:38 denotes *purpose* and may be rendered *in order to*, or *for the purpose of receiving*, or as in our English version for: *Eis aphesin hamartion* [for the remission of sins] suggests the motive or object contemplated in the action of the two preceding verbs."

Strong, Drew Seminary, says: "*Eis* in Acts 2:38, can only have its natural and causal force of *in order to*, as the design and result of the act on the part of those addressed."

Paine, Bangor Seminary, says: "*Eis* in acts 2:38 means *in order to* or *with a view to* the remission of sins; but it is to be connected with both the preceding verbs, *repent* and *be baptized*."

Hogue, Washington and Lee University, says: "I should translate *eis* in Acts 2:38 by *for*, i. e., *with a view to*. The connection established by *eis* between *repent* and *be baptized* I take to be a relation of purpose, as if he had said: to the end that your sins might be forgiven."

Goodwin, Harvard University, says: "I think *eis* in Acts 2:38 expresses *purpose* or *tendency* and is rightly translated *for* or *unto* (in the sense of *for*)."

Harper, Chicago University, says: "The preposition *eis* is to be translated *unto*, i. e., *in order to secure*. The preposition indicates that *remission of sins* is the *end* to be aimed at in the actions expressed by the preceding predicates *repent* and *be baptized*."

Hackett, Newton Theological Institution, translates *eis* in Acts 2:38 "in order to," and says: "*In order to the forgiveness of sins* we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized."

D'Ooge, University of Michigan, says: "In my judgment the preposition *eis* in the verse referred to expresses the relation of *aim* or *end* in view, answering the question *eis te* (for what?), and is to be translated by *unto*, *in order to*, *for*."

Bywater, Oxford University, England, says: "The preposition *eis* in Acts 2:38 expresses the *end* or *purpose* to be attained; compare Moulton's 'Weiner,' ed. 3, p. 495 and Thayer's 'Grimm,' p. 185. The translation, I suppose, is *with a view to* the remission of your sins, or *to the end that your sins may be remitted*."

Doddridge, in *Family Expositor*, says: "They are not only called here to *repent*, a submission also to the ordinance of baptism is required of them, *in order to* the forgiveness of their sins."

Flagg, Cornell University, says: "The preposition *eis* in Act 2:38, I should say denotes *intention* or *purpose*: *with a view to* much as if it had been written *so as to obtain* the remission of sins."

Feppler, Emory College, Ga., says: "The expression *for the remission of sins* in Acts 2:38 means *in order to obtain* the remission of sins. The translation of the Authorized Version of the Bible very well represents the meaning of the original of Acts 2:38, provided one adds that *for* expresses *purpose*, that is, *in order to get* the forgiveness of your sins."

Goodell, Yale University, says: "With regard to the preposition *eis* in Acts 2:38 I do not know that I can do better than quote the rendering in Thayer's Lexicon to the New Testament under *eis*, namely, *to obtain the forgiveness of sins*."

Harman, Dickinson College, says: "I would say that *eis* in Acts 2:38 has the force of *for*, the object to be obtained, to the end that. I would thus translate the passage: *Repent, and let each one of you be baptized in the name of Jesus Christ for (that you may obtain) the remission of your sins*."

Huntington, Columbia University, says: "In Acts 2:38 *eis* undoubtedly means, as I am compelled to think, *for the purpose of receiving*, *in order that you may receive*, etc. It is connected with both the preceding verbs."

McLintock, Drew Seminary, says: "In these cases, Matt. 28:19; Rom. 6:3; 1 Cor. 10:2; 1 Cor. 12:13; Acts 2:38, *eis* retains its proper significancy, as indicating the *terminus ad quem*, and tropically, that for which, or with a view to which, the thing is done."

To be baptized for the remission of sins means to be baptized *with a view to receiving* this."

Sitterly, Drew Seminary, says: "The preposition *eis* in Acts 2:38 may be translated *for*, *unto*, and *in order to*. In the clause *for the remission of sins* Peter states the reason or motive that should induce to repentance and baptism, referring not to one but to both verbs preceding. According to Weiner 549, *c. eis* is here used tropically to denote the purpose or end in view."

Willmarth, well-known Baptist scholar, says: "We conclude without hesitation, and in accordance with such authorities as Hackett, Weiner, Meyer, etc., that the proper rendering of *eis aphesin hamartion* in Acts 2:38, as in Matt. 26:28, is *unto*, *for*, i. e., *IN ORDER TO*, remission of sins."

Again he says: "In answer to earnest inquiry Peter points out a course of action which will tend towards, and result in, the forgiveness which they desire; he directs them to take that course for that purpose."

Again he says: "When Campbellites [he means Christians] translate *in order to* in Acts 2:38, they translate correctly."

Again he says: "Shall we gain anything by maintaining a false translation and allowing the Campbellites [Christians] to be champions of the true, with the world's scholarship on their side?" (*Baptist Quarterly*, July, 1877.)

McGarvey, Lexington University, says: "Peter's purpose in the expression *for the remission of sins* was not to indicate the mere fact that baptism brings one to remission, but to state the blessing in order to the attainment of which his hearers were to be baptized. In other words, he states a motive for the act."

Again he says: "It makes it doubly certain that remission of sins follows baptism, and is therefore to be expected by the baptized."

And after quoting many eminent scholars; this prince of Biblical critics says: "We might add many more testimonies if other of them were necessary. They all show that the connection between baptism and remission of sins for which we contend is one through great most universally recognized doctrines of the New Testament."

He then adds: "We have occupied so much space id yet they have sentation, from a desire to restore this most solemn and corrupt until of our Lord to the place which it occupied in the religious and moral church, and bring into practice the views of their national, and clearly expressed by the scholars of all schools."

And he concludes, saying: "It has been a mystery the doctrine, contrary to the teaching of the Bible."

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H. BIRD.

cases containing the sense of *for, in order to, to the intent that, or for the intent*, shall we hesitate to allow that, in connection with the remission of sins, it has the same meaning; or that our translators so understood it? Should any one be so regardless of his reputation, he would be as unsafe as unworthy to be reasoned with." (Campbell on Baptism, 251.) Let Sommer nurse this awhile!

W. G. Roberts says: "The word '*for*' following verbs of motion, always premeditatedly and deliberately indicates the end of motion or action; in other words the design, aim, or purpose. Most Baptists know this much, but dare not admit it."

Yes, Roberts, and the near-Baptists know this much, but they are just as unreasonable as the Baptists—they dare not admit it.

Again Roberts 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." Acts 2:38." (Forty Reasons Why I Am Not a Baptist.)

"For (in order to)" you see; and it indicates "the design, aim, or purpose."

Now, I suggest that Brother Roberts write another tract—one for the near-Baptists, and get them out of the fog, too.

But let us notice a few Bible translations: The Living Oracles (endorsed by A. Campbell) renders *eis* in Acts 2:38 in order to. The King James Version, the Twentieth Century Version, the Emphatic Diaglot, the Berry Interlinear Version, A New Translation (Moffatt), each reads *for*. H. T. Anderson's version reads in order to. The Modern Speech version reads with a view to. The Bible Union (Baptist) version, the Revised Version, and the American Standard Version, each reads *for*; "which," as Dr. Willmarth says, "can mean nothing else than *in order to*, in this connection."

Now, if Brother Sommer can pick himself up off the *eis*, let us see him stand up. I venture to say he will never try it.

"The way of the transgressor is hard." H. C. HARPER. (To Be Continued.)

A RETROSPECTIVE VIEW OF THE LIFE OF JESUS.

"And there were certain Greeks among them that came up to worship at the feast; the same came, therefore, to Phillip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus." (John 12:20, 21.)

Whether these Greeks simply desired to look upon Jesus with their eyes through idle curiosity to "see him" that they might honor him and be benefited thereby, the record does not state.

See signification: 1. To behold, perceive, with the eyes.

2. To observe with approval, as: "And God saw the light, that it was good." (Gen. 1, 4.)

3. To have the immediate fruition of the glorious presence of God: "Blessed are the pure in heart, for they shall see God."

4. To believe and rely upon: "By faith Moses forsook Egypt, not fearing the king; for he endured as seeing him who is invisible."

5. To know and learn: "And go (Joseph) I pray thee, and see whether it be well with thy brethren and well with the flock; and bring me word again."

Would we "see Jesus?" Then we may, by the eye of faith, retrospectively "see him."

We see the angels appear to the shepherds, announcing Jesus' birth. We see the wise men visit him. We see him as he is brought to Jerusalem to be presented to the Lord.

We see him as his parents flee into Egypt time after time. We see him "in the temple, the word, the midst of the doctors, both teaching, and asking them questions."

The parents, as he is baptized by John in the Jordan, and see him heal the nobleman's son in the temple. We see him rejected by the Jews, and see him as he delivers the man born blind.

We see him much so that he is crucified, and put it on the cross. We see him as he receives a messenger from the Father.

We see him as he preaches to the unbelieving cities. We see him as he denounces the Pharisees and the Sadducees, foretelling the destruction of the temple.

We see him as he institutes the Eucharist, thus eliminating the Passover. We see him as he foretells his death, and see him as he teaches his disciples the way to the Kingdom of Heaven.

We see him as he preaches to the Holy Spirit, and see him as he preaches his last words to his disciples.

We see him as he is crucified, and see him as he is buried, and see him as he is resurrected, and see him as he is taken up into heaven.

We see him as he is seated at the right hand of the Father, and see him as he is coming again to judge the living and the dead.

see him tried by the council. We see him as he is led by the council to Pilate. We see him arraigned before Herod. We see him tried before Pilate. We see him mocked by the soldiers. We see him condemned and led away to be crucified. We see him crucified. We see his lifeless body taken down from the cross and buried in the tomb. We see him arise from the dead. He appears to two of his disciples, as they journey to Eternity. Then he is also seen of Mary Magdalene; then he appears to James and all of the apostles.

1. Would you see Jesus as a burden-bearer? Then "Bear ye one another's burdens and so fulfill the law of Christ." "He himself bear our sins in his own body on the tree, by whose stripes ye were healed." (I. Pet. 2:24.) "So Christ was once offered to bear the sins of many." (Heb. 9:28.) "He was wounded for our iniquities; the chastisement of our peace was upon him, and with his stripes we were healed." (Isa. 53:3-7.)

2. Would you "see Jesus" as a happy person? Then, look into "the perfect law of liberty and be not a forgetful hearer, but a doer of the work. This man shall be blessed (or happy) in his deeds." (Jas. 1:25.) "If ye know these things, happy are ye if ye do them." (John 13:17.) "He came down from heaven not to do his own will, but the will of him who sent him." (John 6:38.)

3. Would you see Jesus as a diligent person? Then "Pray without ceasing." (I. Thess. 5:17.) "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (I. Cor. 15:58.) "Give diligence to make your calling and election sure." (I. Pet. 1:10.) "He rose up in the morning a great while before day and went out into a solitary place and there he prayed." (Mark 1:35.)

4. Would you "see him" as a poor man? Then, "Go and sell that thou hast and give to the poor, and thou shalt have treasures in heaven; and come and follow me" [him]. (Matt. 19:21.) "Though he was rich, yet for our sake he became poor, that ye through his poverty, might be rich." (I. Cor. 8:9.) "The foxes have holes and the fowls of the air have nests, but the son of man hath not where to lay his head." (Matt. 8:20.)

5. Would you "see Jesus" as a rich person? Then, "provide for yourselves bags that wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." (Luke 12:33.) "I command thee to buy of me gold that thou mayest be rich." (Rev. 3:17, 18.) "Lay up for yourselves treasures in heaven, where moth and rust doth not cor-

rupt, and where thieves do not break through and steal." (Matt. 6:20.) "Make to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations." (Luke 15:9.) "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." (Prov. 13:7.) Paul was one of that kind: "As poor, yet making many rich; as having nothing, yet possessing all things." (I. Cor. 5:10.) "The blessing of the Lord, it maketh rich." (Prov. 10:22.) "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor: that ye through his poverty might be rich." (I. Cor. 8:9.) "But God, who is rich in mercy, wherewith he loved us." (Eph. 2:4.)

6. Would you see Jesus rejoicing? Then, "take up your cross and follow him," patiently, by enduring your trials. "They that live godly in Christ Jesus shall suffer persecution." "He, for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of God." (Heb. 12:2.)

7. Would you "see Jesus" as a laborer? Then, "Let us labor, working with our own hands." (I. Cor. 4:12.) "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (I. Cor. 8:58.) For he said: "I must work the works of him that sent me, for the night cometh when no man can work." (John 9:4.)

8. Would you "see Jesus" as one who did not procrastinate? Then "To-day, if ye will hear his voice, harden not your hearts." (Heb. 3:7, 8.) "But exhort one another daily, while it is called to-day." (Heb. 3:13.) One said, when called upon to follow the Lord, "Suffer me first to go and bury my father." (Luke 9:59.) The Lord's answer was: "Let the dead bury their dead; but go thou and preach the kingdom of God." He said: "Wist ye not that I must be about my Father's business?" (Luke 2:49.)

9. Would you "see Jesus" as a kind person? Then, "Be kindly affectioned one to another." "Give to him that asketh of thee, and from him that would borrow from thee, turn not away." "But love your enemies; do good unto them that spitefully use you." "Do good. Lend, hoping nothing in return, and your reward shall be great, and ye shall be the children of the Highest; for he is kind to the unthankful and to the evil." "For he showed his kindness unto us, in that while we were yet sinners, Christ died for the ungodly." A. G. BINKLEY, M. D. Nashville, Tennessee.

THE IMAGE AND SUPERScription. (Matt. 22:17-21.)

"Render, therefore, to Caesar the things that are Caesar's, and unto God the things that are God's."

The test of ownership here given is "the image and superscription." The coin of the realm was Caesar's; it bore his image and superscription. The title could not be disputed, and it was his right to demand it in tribute whenever needed by the state. To have refused it would have been to raise the standard of rebellion against the constituted authority, and if successful would have destroyed the empire.

Also in the nature of things Caesar has greater rights than the coin of the realm. When men confederate together and establish a state all who subscribe to the confederacy become parts of the whole and are bound to uphold the confederacy "with their lives, their fortunes, and their sacred honor," at any time that the existence of the confederacy is threatened. It does not signify whether it is right or wrong, it is a *de facto* existence by virtue of the will of its creators, and as such must be respected along with all other powers of like import.

Therefore, I conclude that all *bona fide* citizens, all who accept and exercise the franchises of such power are bound to heed its call in time of war and peace, no matter what their religious convictions may be, for by their own act they have exalted the state above every other consideration.

These things being true, it can readily be seen why Mr. Wilson, believing them heartily, and being instructed by the clergy in this faith, should refuse the right of conscience to that class of men called conscientious objectors, but remand them to trial by courts martial during the late war.

Was not the life of the nation at stake in view of the German menace? Was he not sworn to protect the nation from all enemies? From a human standpoint he did the right thing, and the error of his course lay in the dereliction of the clergy to declare all of the counsel of God. All of the suffering, privation, and persecution of the conscientious objectors, can rightfully be laid at the feet of the clergy of the land, who were blind to the teaching of the Scriptures.

"Render unto God the things which are God's."

Here the same rule of interpretation applies: "the image and superscription."

Man himself was created in the image of God, therefore belongs to him by right of creation. God's right of rule and direction over man is absolute and unquestioned. In fact, man by sin threw off this rule, and then God further established his right to rule by putting his inscription of Redemption upon him. So by creation and redemption man doubly be-

longs to God.

The command of Jesus is to render himself in service to his Maker. Can language be plainer? Can the meaning be more explicit? It stands unmistakable on the Statute Book of heaven, and yet for all of this man will not heed.

Why will he not heed? Turn and read Rev. 13:7 for your answer. Like a cringing sycophant the clergy have been upholding the power under which they have lived, from the days of Constantine until now. What apostle was ever chaplain of the Roman senate, or what evangelist was chaplain of a Roman legion?

Whence came this "chaplain" idea? Right out of the bosom of the great apostate church, whence all departures from the primitive faith and order came. Whence came these departures? They are an amalgamation of paganism, politics, and religion.

The Christian having been translated from the power of darkness into the kingdom of his dear son, has become a citizen of the kingdom of heaven, and owes an individual allegiance to his Redeemer, even though the state should demand his service.

Here is where persecution begins in the trial of your faith. You are not persecuted for being a follower of Christ, oh no, but for refusing to obey the orders of the state. Had you mutely followed in the footsteps of the chaplains, and the religio-political teachers, you would have been on flowery beds of ease, basking in the smiles of the power of darkness.

GEO. DOUGLAS.

Red Oak Texas.

MATERIALISM AND CHRISTIANITY CONTRASTED.

(Continued from front page.)
Condition is corroborated by historic traditions. The cradle of the race was in western Asia. There are a number of primitive historic religions. These have certain historic traditions in common. Among them are creation, primitive innocence, angelic intercourse, longevity and the flood. These are found in all old religions all over the earth. These historic traditions and religions place man before us in a state of purity, vigor and intellectual power, and with elements of society, knowledge and civilization. They have absolutely no trace of primitive savagery and brutality, such as are depicted in the theory of historic development of evolutionists.

Their theory demands that man began in the lower animals and passed through these lower stages of society, and it is assumed that he has done so, and we have descriptions of man's passage through them as positive and circumstantial as though these speculators had lived through all these ages and witnessed all that is described on the pages of their fiction.

We call for the proof of this theory of man passing through savagery to civilization. The whole theory of man's primitive evolution and the mythical origin of religious ideas is as wild and extravagant as the tales of the Arabian Night, and are as destitute of any foundation in established fact as the tales of Gulliver. A few, a few jingling analogies in words on their meaning and out of these is built a system like the palaces of the mirage of the desert, and about as real.

In early generations man had and could have only anthropomorphic ideas of God, just as the child can have only such ideas. Revelation had to be anthropomorphic and symbolic, and of the character of object lessons. It was only by symbols and object lessons that man could be elevated and educated up to an appreciation of spiritual ideas. Hence, there was a tendency towards idolatry.

Man was conscious of his sinfulness. He did not like to retain in his thought the idea of a sin-hating and sin-punishing God. He dreaded and disliked to think of God's purity, and holiness, and justice. He stripped God of these attributes and made him like himself, and began his descent from monotheism into idolatry.

The historic traditions of the world point back to a period of moontheism. Monotheism was the doctrine of Indian, Chinese, Chaldean, Arabian, Egyptian, Phoenician, and Grecian priests. So also of the Druids and higher priests of northern Europe. All the intelligent nations of Africa, even the Hottentots, have back of their idolatry Great, Great or Supreme. The American Indians, back of their superstitions have a Great Spirit. Their ideas were not reached by an ascent, through fetishism and polytheism.

Thus we see, contrary to the evolutionists, monotheism is not a product of late states of society. As man progresses in civilization he does not spontaneously cast to one side fetishism or polytheism, or spontaneously advance into monotheism. Nations have retained one or the other of these types of religion through great changes in civilization. Men have advanced in civilization, and yet they have become more profligate and corrupt until the corruption of their religious and moral nature have affected their national and physical nature, and they sank into barbarism.

Nothing can save man from this but pure religion. Such a religion he cannot devise for himself. It must be revealed. Man's corruption of all religions and the corruption of all his attempts to construct religions prove this. Nations have sunk into idolatry. They will ever do so without the lifting and sustaining influence of pure religion urging man upward and sustaining him in his progress.

W. H. BIRD.
Fort Payne, Alabama.
(To be Continued.)

WHAT MUST I DO TO BE SAVED?"

(Continued from Page Two.)

Son, and Holy Spirit." Matt. 23: 19, 2); Mk. 16: 15, 16. Christ taught them to teach all things he had commanded them to teach, and in Matt. 10: 32, 33, he says; "He that confesseth me before men, him will I confess before my Father which is in heaven. But whosoever denieth me before men, him will I also deny before my Father which is in heaven."

If we sum up these requirements, we can see that we are commanded to believe, repent, confess and be baptized for the remission of sins. We have learned Peter is the preacher, Jerusalem is the place, and the baptism of the Spirit coming on them. Acts 2nd. chapter shows that the right time is at hand. So we look for the answer to, "What must I do to be saved?" When the day of Pentecost was fully come, Peter preached the first sermon ever preached.

As the multitude looked upon the great manifestation accompanying the baptism of the Holy Spirit, and listened to Peter's sermon, they believed that Christ was the Son of God. They made that confession when they asked the question, "Men and brethren, what shall we do? Peter answered them saying: Repent and be baptized in the name (which means by the authority of Christ) for the remission of sins, and ye shall receive the gift of the Holy Spirit.

Acts 2:38.

He did not tell them to believe, they had already believed, so he told them to do the things that they lacked, repentance and baptism.

OTIS J. HAYNES.

Hermitage, Arkansas.

The church here is doing fine. Old members are coming back home. We love each other and the Lord, and show it by keeping his word. Thank the Lord for the A. W. semi-monthly. Brother Teurman, here is a \$5.00 donation and \$1.00 for yourself. Come on, you brethren who are able and who have not given, and let us pay for all things needed and support Bro. Clarence while he does the work.

Yours for the whole truth of God.

J. W. KELLY.

Ballinger, Texas.

Please state in the Apostolic Way that my address is changed from Bayside, Texas, to Bigfoot, Texas. I have been busy preaching all I could. I have preached at Sinton, Aransas Pass and Robstown, Texas, and am to be at Bigfoot next Sunday.

W. C. MITCHELL.

Brother D. J. Whitten has changed his address from Stockdale, Texas, to Gunter, Texas. Brother Whitten is attending school Gunter. Brother Whitten asks that a correction be made regarding the report of a meeting he held, which appeared in the columns of this paper some time ago. There were five Baptists baptized, instead of three, as reported.

TWO CALLS.

By Mrs. M. S. McNeill.

He came to her door with a Red Cross call,
And a card that was not signed;
She lived alone in an humble way,
Some things she did not mind.

But this Red Cross work had come in a way
She could not understand:
It came "a call for humanities' needs,"
A call from every land.

But the day before she had read the list
Of laies who played their part
In this money campaign for the Red Cross;
And she wondered how their heart

Could be in a work for suffering man,
For suffering woman, and child;
When she knew in their homes was a god of
clay,
And they worshiped satanic wiles—

She knew some danced, and gambled, too,
At cards and other games;
And thoughts of some of the things they did
Filled her mind with shame.

And she knew the man who had brought the
cards
"In the name of the great Red Cross,"
Was a man with a wicked heart and life
And to God was wholly lost.

He had sold his life for worldly gain;
He had shamed his friends and his own;
Yet he was out in the Red Cross work—
And he was not alone.

He came to her for "a membership"—
That called for her money, too;
But the card was still blank that she handed
back—
"Twas all that she could do;

For she lived alone in an humble way,
Some things she did not mind—
But to give "in the name of the great Red Cross"
The card was returned unsigned.

"The old tight-wad," he plainly said,
As he climbed into his car,
"Such folks as she should be hanged," said he,
And lighted a cigar.

She closed the door; but another call
Came from the other side;
And she opened to a boy she knew,
Who in distress now cried:

"Oh, can't you help us again to-day?—
For we really have no bread;
Mother is very, very low, and father is now
dead.

We are out of wood, and out of heart,
And out of money, too.
And sister is steeped in deepest grief,
So will you come to our relief?"

"O you poor, dear child, of course I will,
'In the name of Christ,' and more—
I'll get my wrap and I'll go with you
To the nearest grocery store,

And get the things that are needed most
And call the doctor, too.
Now we will hurry and get it done
'In the name of Christ,' for you."

And so she did and soon they were
Relieved of misery's woe.
Their hearts made glad, she was their friend
"In the name of Christ," you know.

A knock at the door; she opened it
To a well-dressed man who said:
"I've come to collect the membership card
In the name of the great Red Cross."

"There are no collections here to-day"
She sadly smiled, and turned away,
But an angel above, the angel of love,
Turned to a page of white

And wrote her name by the golden flame
Of heaven's glorious light;
Then stamped on the page a golden seal
But not of the great Red Cross;

She now has a life-long membership—
Not in the great Red Cross;
But in the kingdom of God's dear Son
In whose name her deeds were done.

This paper twice a month, from now until January 1921 for only one dollar. Won't you send us at least three subscribers and get your paper free?

SPECIAL OFFER CONTINUED

We will send The Apostolic Way to both new and old subscribers from now until January 1921 for only one dollar. Those who send us three or more new subscribers at one dollar each will receive the paper from now until January 1921 free. This should cause every true friend of the paper to do his or her best to roll up a good list of subscribers and send in at once.

Brother R. Thompson, of Alex, Oklahoma, reports a decided victory for the truth in Brother H. F. Oliver's recent debate there with Mr. Herron (Baptist). Brother Thompson thinks if Brother Oliver could meet Herron again he might go the way of Charlie Stetson and four other Freewill Baptists whom Oliver has met in debate,—they obeyed the gospel.

OUR EQUIPMENT FUND GROWS.

The following donations for press and other equipments have been received to date:

Geo. Douglas, Red Oak, Texas.....	\$ 10.00
J. W. Kelly, Ballinger, Texas.....	5.00
W. S. Smith, Oklahoma City, Okla.	4.00
Watt Pettis, Albertville, Ala.	1.00
Previously reported	\$286.00

It was my intention to have a complete statement made out of all money expended by this issue, but have been too rushed to get to it. But, approximately, we lack \$75 or \$100 having in enough donations to pay for new equipment installed to date.

BOOKS FOR SALE.

We are in position to furnish any book published by the brotherhood at regular list prices and shall appreciate orders sent us. Below we list a few of our books with prices:

Cruden's Complete Concordance	\$2.25
Smith's Bible Dictionary (unabridged)	2.50
Thayer's Greek-English Lexicon	5.50
Johnson's People's New Testament (two volumes)	4.00
Nichols' Bible Encyclopedia .....	.35
Queries and Answers (Lipscomb)	2.00
Civil Government (Lipscomb) .....	.75
The Last Message (Douglas) .....	.50
Fifty-two Sermon Outlines (Durst) .....	.50
Evidences of Christianity (Scott)	1.00
Commentary on Romans (Grubbs)	1.25
Commentary on Acts (McGarvey)	1.50
Commentary on Hebrews (Milligan)	1.50
Eunice Loyd (Moody)	1.00
Sermons and Chimes (A. Ellmore)	1.00
Sermons and Sayings (A. Ellmore)	1.00
Campbell-Percell Debate (on Catholicism)	1.25
Campbell-Rice Debate (on the Holy Spirit)	1.25
Campbell-Owen Debate (on Infidelity)	1.25
Mormonism Against Itself	1.25
Origin of Book of Mormon	1.25
Braden-Kelley (Christian-Mormon) Debate	2.00
Otey-Briney Debate (on Instrumental Music and Church Societies)	1.00

"Pro and Con" is a thirty-two page tract on the Sunday School question, by N. L. Clark and G. A. Trott. No better tract to be had on the subject. 10 cents per copy; 75 cents per dozen. Order from The Apostolic Way, Union City, Ga.

THE APOSTOLIC WAY

ISSUED SEVEN-MONTHLY.

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

\$1.00 THE YEAR.

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NUMBER 5

SIN—WHAT IS IT?

Believing that "the wages of sin is death", I consider it very important, not only that I avoid sin, but that I do all in my power to influence others to avoid it. If we would shun a thing, it is essential that we be able to recognize that thing anywhere and at any time. It is my purpose in this short article to consider only one thing, *What is sin?*

First, John says, "whosoever sinneth transgresseth also the law, for sin is the transgression of the law." I Jno. 3:4. John evidently had in mind the breaking of prohibitory law. A *transgression* is a *walking across*. The following will serve as an illustration: A farmer, in putting a fence around his pasture, in effect, says to his stock, "Do not cross this line." Notice that the fence *prohibits*. If a cow crosses the fence, she has transgressed. Now many of the commandments of the Bible are negative, and practically all of the negative commandments, or prohibitions, guard us against immoral practice. Paul had in mind the transgression of set bounds (prohibition) when he wrote the catalogue of sins in Gal. 5:19-21, "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance", etc. These are things that we must not do. Every one recognizes these immoral practices as sin.

Secondly, James says, "To him that knoweth to do good and doeth it not, to him it is sin." Jas. 4:17. Then we must not too confidently conclude that we are sinless from the fact that we do not transgress the Master's prohibitions—that we are not adulterers, fornicators, liars, thieves, etc. But on the other hand we must not refuse or neglect to do what he has commanded. Do we know to do good? Now that we are christians, do we honor him in our lives? Do we preach the gospel, visit widows and orphans, contribute liberally to the poor saints, entertain strangers, attend the assembly of the saints, sing, pray, etc., etc.? Are we as diligent in these good things as we should be? "Not every one that saith but he that doeth"; "How shall we escape if we neglect?" "Blessed are they that do his commandments, that they have right to the tree of life and may enter in through the gates into the city." Let us then not disregard the Lord's prohibitions or neglect his positive commandments, for to do either is sin, and "the wages of sin is death." JOHN R. FREEMAN.

Gunter, Texas.



BROTHER HOMER A. GAY:

Homer A. Gay, of Fort McKavett, Texas, is one of our best and soundest young preachers. He stands strictly for what "is written," and has no patience with innovations. He is quiet, humble and Christ-like. Like Paul, he works with his own hands for a living, and preaches the gospel as he has the opportunity. Brother Gay was born in Marion County, Arkansas, November 19, 1894. While a small child, his people moved to Texas, where he has resided ever since. His people were Baptists, and Brother Gay grew up with the idea that there were good and bad in all churches, and that it made little difference as to what church one joined, just so it was not the "Campbellite" (?) church. He was taught to regard the "Campbellites" (?) as being a dangerous people. At an early age he "got religion" and joined the Methodist church. But after listening to several different kinds of doctrines, all represented as coming from the same Bible, he came to the conclusion that none of them was right and that the Bible was untrue. He remained in this skeptical condition until Brother D. L. Petty happened his way and preached the first gospel sermon that young Gay ever heard. He obeyed the gospel under Brother Petty's preaching about seven years ago, and for about six years he has faithfully preached the word himself. He has attended school some at Abilene Christian College and the Gunter Bible College. Brother Gay is also a good singer. He has taught vocal music some. Knowing him as I do, I take great pleasure in commending him to the churches as being a faithful and able preacher of the word.

W. G. ASHLEY.

THE SPIRIT OF INSUBORDINATION.

Man in all periods of his existence on earth is subject to law. He is never for one moment free from the obligation to obey the requirements of law in one relationship or another. This is self-evident to the man who reflects but for a moment. First, nature surrounds us with her various forces, each of which calls upon us in some way to observe the demands it makes upon our being. Her laws are inexorable, too. She never fails in some way to punish those who violate her laws, though at times her justice seems severe, at other times tardy. But dull, thoughtless man is nearly always very slow to learn that he must obey the voice of nature or suffer for his refusal to do so. Alas! how many millions of Adam's family have gone down to premature death just because they rebelled against nature's laws.

But nature is not our only law-giver. For their guidance in matters pertaining to each other and in matters pertaining to him, God has revealed to men other laws in the book we call the Bible. Every one of such laws was meant for the good of those to whom they were given. There is as much beneficence, as much mercy, in the laws of God as there is in his promises or gifts. But man has been apparently prone to regard God's revealed commandments as unnecessary and even wrong restraints upon his liberty. Here is man's greatest weakness. He craves freedom which God forbids him to enjoy. In every age of human history those who claimed to be the servants of the living God, have been wont to entertain, at times at least a spirit of insubordination to the expressed will of God. And oft-times while ostensibly following Jesus, they have really pursued a course marked out by their own wisdom. Alas! how easy to compromise the Lord's ways for the sake of going in our own! Every innovation that has cursed the pure worship of God, every substitute for God's appointments ever used by professed followers of the Christ, have been placed where they should not have been because of this spirit of insubordination in man.

This evil spirit of insubordination is particularly manifest in the conduct of the young in our country. I have had for several years good opportunities for observing the conduct of young people, boys and girls, in their relations to parents and teachers. I may be entirely too pessimistic, but I believe that our entire social system is in danger of utter dissolution through the working of this spirit. Many young people appear to think that obedience to parents and teachers is disgrace-

Remember, three new subscribers at one dollar each entitles you to the paper until January 1921 free.

ful; that nothing is really honorable but a show of independence which amounts to utter disrespect for the authority of parents and teachers. Of course, many of my readers will not agree with me. Some will say these things are true of certain ones only, and that these are much in the minority. I fear this is not true. While some young people are to be sure as obedient and respectful to parents and teachers as they should be, the majority nowadays, especially in certain circles of society, appear to be possessed of this spirit of rebellion against authority. It is seen in the disposition of those who are properly called children to assume the airs and privileges of much older persons. This of course is incompatible with the laws of society and of the family governing such things. It is still more manifest in the very common practice among boys just entering upon their teens of running off from home to look out for themselves and see the world. In watching closely the daily conduct of boys and girls of all ages for months in the school work, I observe the frequent manifestation of a spirit which whispers, "I shall do as I please. It is smart to show teachers and fellow-students that I can do as I please."

Alas! for the family, the church, the state, if these principles of anarchy produce in the next generation their legitimate fruits.

N. L. CLARK.

CULLINGS AND COMMENTS.

"When the organ or any other innovation is imposed upon a congregation of disciples against the conscientious scruples of some, it is the duty of its INSTIGATORS to show it to be scriptural, if it can be done. All laws of Christian courtesy, brotherly love, and common sense demand this. It matters not how distasteful or obnoxious the task might be, 'it is up to them' to either do that or else give up the cause of dissension. A failure to do this is a virtual admission of inability to do so. No amount of dodging can extricate the Standard from this conclusion."—Gospel Advocate.

True! True! And no amount of "dodging" can "extricate" the Sunday-School brethren from the same dilemma—and the people are seeing it, too! Now, brethren, "give up the cause of dissension," or "come across"—"it is up to you!"

"There is only one ground upon which we can unite, and that is upon just what the Scriptures say. This is the plea which we make on all religious practices. Is this right? All say, 'Yes.' Then we are right in this. If doing this will cause you to give up unscriptural names and unscriptural practices, had you not better do so at once for the sake of peace and union? Candidly I ask: Is not what I have said in the above exactly the thing to do? If

it is, and all are bound to admit that it is, and you have not done so, do you not in this fail to do what you know that you should do?"—W. L. Reeves, in How to Identify the True Church.

Yes, when we hit at the sectarian world, we hue to the line—and some times we cut our own heads off. For if this brother is right, and he certainly is, away goes "our Sunday School" with its "practices." But now "we" scringe and say, "We must have it?" don't we? And nothing can cause us "to give up unscriptural names and unscriptural practices." We love such things more than "peace and union."

Yes, we "speak as the oracles of God," you see—when it suits us.

H. C. HARPER.

"The New Testament Teaching on Communion," by Arthur B. Tenney, is an interesting tract of sixteen pages. Price, five cents single copy, thirty-five cents a dozen. Order of Herald Publishing Company, Harper, Kansas.

This is a time of year that many people send presents to loved ones. Why not pay for The Apostolic Way to be sent to one or more of your friends for a year? We will furnish issues for November 15, December 1, and December 15 free to all new subscribers reaching us by January 1, 1920.

THE REVIEW AND BAPTISM.

(Number Two.)

Now watch Brother Sommer as he tries in vain to save himself from his headlong tumble upon the *eis*.

He says: "But it need only to be stated in order to be understood and admitted that the word *design* implies a *designer*, and thus if there be any *design* connected with baptism it refers to Christ's *design* in giving it as a command to be obeyed. Therefore whatever purpose or *design* Christ had in commanding believers to be baptized it all belongs to the *divine* side, and not the *human* side of the great plan of salvation."

It would not do to call this sophistry—it is too soft.

Truly, the word *design* implies a *designer*; and *thinking* implies a *thinker*. And it does not take much thinking in this case to see that the word *eis* expresses that which belongs to the *human* side of the great plan of salvation. All you need is sense enough to read; for Peter commanded *them*, not Christ, to repent and be baptized (*eis*) *for*, or *in order to*, the remission of sins. Hence whatever *eis* expresses it positively belongs to *them*, the *believers*, to whom the command was addressed. And no amount of twisting can evade it.

And Benjamin Franklin, who once edited the *Review*, truly says:

"The Divine Spirit, Acts 11:38, connected both repentance and immersion in the same sentence, in view of the same thing—*remission of sins*. He commanded believers to 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.' The same words here that tell us what the repentance is *for*, or *in order to*, or what men are to have in view of repenting, tell us also what they are to have in view of being immersed. Not only the same words, but in the *same sentence*, tell us what is in view in both repenting and being immersed. They are both in view of the same thing—*remission of sins*. The object the sinner has, the seeker, or subject is remission of sins. He repents and is immersed in view of this object." *The Gospel Preacher*, Vol. II, p. 135.)

Dare Sommer deny this? It is God's truth, and he surely cannot overthrow it. As Dr. Willmarth says, there is "no footing" here for him.

J. W. McGarvey says: "Peter's purpose in the expression—*for* remission of sins—was not to indicate the mere fact that baptism brings one to remission, but to state the blessing in order

to the attainment of which his hearers were to be baptized. In other words, he states a motive for the act." (*New Com. on Acts*.)

Again he says: "The people were told to repent and be baptized for the remission of sins." This is only stating more specifically what would have been understood from connecting the question with its answer, as we have just said. It makes it doubly certain that remission of sins follows baptism, and is therefore to be expected by the baptized." (Ibid.)

Campbell says: "In the first place, then, no one is commanded to be baptized for anything else, and no one is ever said to have been baptized for anything else, than for the remission of sins."

Again he says: "Evident, then, it is, that there is no *specific design* on account of which any one can constitutionally be baptized, except it be for the remission of sins previously committed." (*Campbell On Baptism*.)

Dr. Willmarth says: "Everything unites to render a mistake as to the force of *eis* almost impossible. Everything compels us to assign to it its obvious, natural, distinctive meaning, as used to denote the purpose of action. It here marks the purpose for which, the object in order to which, the inquirers of Pentecost were to repent and be baptized."

Again he says: "Peter points out a course of action which will tend towards, and result in, the forgiveness which they desire. He directs them to take that course for that purpose." (*Baptist Quarterly*, July 1877.)

M. C. Kurfrees says: "'Repent, and be baptized unto the remission of sins' means do both, of course, 'unto the remission of sins.' What else could it mean." (G. A., Sept. 3, 1914.)

Hackett says: "This clause (for the remission of sins) states the motive or object which should induce them to repent and be baptized."

McLintock says: "To be baptized for the remission of sins means to be baptized with a view to receiving this."

William R. Harper says: "The preposition (*eis*) indicates that *remission of sins* is the end to be aimed at in the actions expressed by the predicates *repent* and *be baptized*."

Strong says: "*Eis* in Acts 2:38 can only have its natural and causal force of *in order to*, as the design and result of the act on the part of those addressed."

Now if Sommer is not flat on the *eis*, where is he? He kicks and squirms, but he is down to stay.

H. C. HARPER.

(To be Continued.)

"I" AND ITS ALIASES."

Mrs. Partington says: "If I had forty boys to name, I'd never even think of naming any one of them 'Alias'; for I've never heard any good of any one who wore that name. All the Aliases I've ever heard of have got into some sort of trouble—some into jail, some into the penitentiary, and some of them have been hung. I'll never name a child 'Alias'—never." "Them's my sentiments" relative to the use of the aliases of "I." I'll never use them—never.

Probably the most popular one of these aliases is "we," notwithstanding the very highest available authority on the subject condemns the use of "we" as a substitute for "I" in terms unmistakable and strong.

Why any one—preacher, politician, or any one else—should ever substitute "we" for "I" is a mystery beyond my comprehension. Some scholarly men do so, however, and they may be correct; but I think they are not, and scholarly books on the subject say they are not.

Long years ago a preacher and his friend meandered much together. The woman was a writer of some renown among the smaller fry. When, in her writing, she alluded to her other half, she simply called him "the preacher." Some of their friends promptly protested, however, because, they said, that plainly implied that she thought he was the *only* preacher; and, as she was the preacher's better half, it savored, or, at least, seemed to savor, of igotism, or egotism, or of something else no less objectionable.

Discouraged, she passed the pen to her husband, that he might try his hand at the business; but he made bad matters worse, for he substituted "the writer" for "I," and then they said he assumed to be the *only* writer.

Truly the tribulations of those who write and of those who speak are many; but both writers and speakers can easily and successfully side-step all this we-and-I-and-the-writer trouble by using correct language—by simply saying what they mean in good, plain, simple English.

We reveal egotism by every effort we make to conceal it, for the very effort we make to conceal it virtually says we know it is there. The better way is to forget self and say what we wish to say, in language as pure and simple and clear as we can command. That's the way to write, that's the way to speak, that's the way to think.—T. B. Larimore, in G. A.

MISCELLANEOUS NOTES.

Through an oversight on my part, the date on the front page of last issue read "November 15" when it should have read "December 1." All the other pages were dated correctly.

While we do not care to give space to the ordinary reports which usually are published, yet we shall be glad to give reports of the work that is being done in

the various localities. Especially we should be glad to give encouragement to work in *new* fields, where scriptural and faithful efforts are being put forth by worthy brethren to build up churches after the New Testament order. While The Way would be a friend to every worthy, sacrificing preacher, it is not intended that its columns be given over to the "advertising" of job-hunting preachers. Hence such "reports" as follows are not wanted: "Work marching gloriously onward here." "Yesterday was a great day with us here. The writer preached to large crowds morning and evening," etc., etc. "Our crowds have doubled since I came here. Additions at every service. Our Sunday school is growing rapidly." These "set" reports are sent out most every week by certain preachers, and to most all of our papers, seemingly with the idea that they want everybody to know what "great things" they are doing. Such reports continually coming from these same preachers finally become disgusting, especially when we know that these reports are heavily "padded" in many instances.

We shall take it as a great favor if every friend of The Apostolic Way will make a special effort to solicit and send in a good list of subscribers between now and the first of the new year.

Our town was heavily hit by fire the night of December 5. Most of the business part of the town was burned. Our church hall, with chairs, Testaments, song books, etc., was a total loss. We are temporarily holding our church meetings at a private home. Worst of it all, little Robert Burdette, thirteen years old, who was night operator at the telephone exchange, was burned to death. It is reported that several new brick buildings soon are to be built.

Short, well-written articles on any subject that is interesting and edifying are always appreciated at this office.

As the old year is nearing its close and we are about to be ushered into the new year with its many responsibilities, let us all resolve to do more, if possible, to advance the kingdom of God during the coming year than we have ever done in the past. CLARENCE TEURMAN.

FITS AND MISFITS.

An incident occurred in the life of Peter that many professed christians of today are prone to imitate. It is said that Peter followed Jesus, "afar off." Now, my brother, my sister and my friend: "Draw nigh to God, and he will draw nigh to you." Don't be "afar off."

Say, my brother, my sister, when you were baptized, did you "arise to walk in newness of life," or did you arise to sit down, as it were, on the bank of the creek

SPECIAL OFFER CONTINUED

We still are offering to send The Apostolic Way to both old and new subscribers from now until January nineteen hundred twenty-one for only one dollar. We will also supply new subscribers with back issues for November 15, December 1, and December 15 free. We have added many new subscribers to our list on this special offer and hope to receive many more new subscribers and renewals between now and the first of the new year. All those who send us three new subscribers on this offer will receive the paper free for the favor.

and stay there? If you ever expect to reach heaven, you must be "as lively stones" in God's building, not dead ones.

Those apologists for sect baptism are some *mizers*; they have it that it is *essential* to be baptized, but *non-essential* to be baptized "for the remission of sins." Queer, isn't it?

The claim that baptism "because of" remission, is a baptism in the name of Jesus Christ, is a falsehood. To be baptized in the name of Jesus Christ is to be baptized just as he commanded; a baptism any other way, is a baptism in the name of some other god. "But that prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." (Deut. 18:20.) People "presume" to do a great many things in the name of the Lord, which he never commanded to be done; consequently, they are not done in *his* name—only presumed to be.

Baptist baptism is no more in the name of Jesus Christ, than is the prayer of an alien sinner; for God has commanded neither the one nor the other. But if there is any advantage to be had between a Baptist baptism and an alien sinner's prayer, the advantage lies on the side of the alien; his prayer is performed with the right purpose in view, that is, "for the remission of sins," while Baptist-baptism is not. To indorse Baptist baptism as valid, one should also indorse the alien prayer, for every one knows that Baptist baptism is administered upon the supposed success of that prayer. So neither the alien prayer nor Baptist baptism is in the name of Jesus Christ, because he never commanded them. C. C. HAGGARD.

"Pro and Con" is a thirty-two page tract on the Sunday School question, by N. L. Clark and G. A. Trott. No better tract to be had on the subject. 10 cents per copy; 75 cents per dozen. Order from The Apostolic Way, Union City, Ga.

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EDITORS:

H. C. HARPER	Sneads, Florida
G. A. TROTT, M. D.	Munday, Texas
N. L. CLARK	Box 245, Polytechnic, Texas
SAM H. CHAMPIE	Los Angeles, California 4408 Mason Court.

MANAGING EDITOR:

CLARENCE TEURMAN . . . Union City, Georgia

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THE SIGN OF THE CHILD IMMANUEL.

Isaiah prophesied during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah (Isa. 1:1). It was a time of great confusion among the nations. During this period the great military power of Assyria extended its conquests, and the land of Israel suffered with the rest. Judah was now being governed by the wicked king Ahaz, who, not trusting in God, the defender of Zion, relied rather upon alliances with foreign nations. This was in violation of the Lord's command that no covenant should be made with them, since Israel was a holy people unto the Lord their God. (Deut. 7:2, 6.) Yet, for all God's kindness and goodness to them, they would not believe him. Jehah, the son of Remaliah, king of Israel, made confederacy with Rezin, king of Syria during the reign of Ahaz, and they came up against Jerusalem with their armies. This caused the house of David to be exceedingly afraid, especially the more when they saw that Ephraim had taken the side of their heathen enemies. "And his heart was moved, and the heart of his people, as the trees of the wood are moved by the wind." (Isa. 7:2.)

Th Lord undertakes again to encourage Judah to believe that he will guard the holy city. Listen to these eloquent words of the prophet at a later time: "Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: and even to your old age I am he; and even to hoar hairs I will carry you: I have made, and I will bear; even I will carry, and will deliver you." (Isa. 46:3, 4.) Isaiah is directed to go out, with Shearjashub, his son, and meet the unbelieving king, to whom he is instructed to deliver this message: "Take heed, and be quiet; fear not, neither be faint-hearted, for the two tails of these smoking firebrands, for the fierce anger of Rezin, with Syria, and of the son of Remaliah." (Isa. 7:3, 4.) It is promised that this confederation between the two kings

would soon be broken, and that Ephraim, within sixty-five years, would not be a people. (Verses 7 and 8:) The Assyrian is pointed out by the prophet as the instrument of God's vengeance against this unholy alliance. For the fulfillment of this prediction see I Kings 15:29; 16:9; Isa. 7:17-20. These, however, are the words of warning: "If ye will not believe, surely ye shall not be established." (Verse 9.) King Ahaz did not believe, for he immediately sent to Tiglath-Pilezer, king of Assyria, and entreated his help against the two kings, which assistance was purchased at the expense of the treasures in the house of the Lord. (II Kings 16:7, 8.)

Jehovah is willing to show any sign of the king's choosing that he may be convinced. "Ask it either in the depth, or in the height above." (Verse 11.) But Ahaz is not willing to put himself under any obligation to the Lord. He is determined in the erring course that worldly diplomacy has suggested. The prophet then denounces the following against him: "Hear ye now, O house of David: Is it a small thing for ye to weary men, but will ye weary my God also?" (Verse 13.) For Ahaz had said, like the hypocrite he was, politely excusing himself from all dependence upon the Lord: "I will not ask, neither will I tempt the Lord." (Verse 13.) The Lord, however, is determined to glorify his name. He will demonstrate that he is with his people: "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." (Verse 14.)

The families of Isaiah and Hosea: their children named in reference to certain prophetic utterances of theirs. *Shearjashub* (the name of one of Isaiah's children) means "The remnant shall return." The prophet has insisted that, out of those destroyed in the approaching fall and captivity of the city, only a very small minority (remnant) should be saved. In chapter 1, verse 9, he says: "Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Again, "For though thy people Israel be as the sand of the sea, yet a remnant shall return: the consumption decreed shall overflow in righteousness." (Isa. 10:22.) Israel would not accept this truthful prediction, because they trusted that, inasmuch as they were the seed of Abraham, they would never be plucked up from the land. Isaiah resorted to an unusual method, to keep his words before them. He named one of his sons "A Remnant shall return," so that whenever the people called him by name, or spoke of them, they would remember what his father had said about a minority being saved!

In Hosea is an example of a whole family being employed by the Lord to teach prophetic truth. Hosea is instructed to take unto himself "a wife of whoredoms and children of whoredoms; for the land hath committed great whoredom, depart-

ing from the Lord." (Hos. 1:2.) He, accordingly, took to wife Gomer the daughter of Diblaim, who, from thenceforth, represents the nation in its apostate condition. She bears to Hosea three children, who are named Jezreel, Loruhamah (a daughter) and Loammii. The name Jezreel confirmed the prophecy against the house of Jehu. Loruhamah signified "I will no more have mercy." Loammii—"Ye are not my people." Before the people of Israel this prophetic family act a pantomime, Hosea representing Jehovah, who is married to an unfaithful wife (the nation). The children plead with their mother to put away her whoredoms, lest the Lord make her as a wilderness utterly desolate. (Hos. 2:1, 2, etc.)

Immanuel or *Mahershalalhashbaz*. These are two names of one of the sons of Isaiah. "Behold, I and the children whom the Lord hath given me are for signs and wonders in Israel from the Lord of Hosts." (Isa. 8:18.) It is said of Immanuel: "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." (Isa. 7:15, 16.) Here we have a well-defined time-prophecy. Its fulfillment was limited to a certain period—before the child reached the age of accountability. That *Immanuel* and *Mahershalalhashbaz* was the same child is clearly proven by the following: "Take thee a great roll, and write in it with a man's pen concerning Mahershalalhashbaz. And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeherechiah. And I went in unto the prophetess; and she conceived, and bare a son. Then said the Lord to me, Call his name Mahershalalhashbaz. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria." (Isa. 8:1-4.) A comparison of Isa. 7:16 and Isa. 8:4 will establish that both Immanuel and Mahershalalhashbaz are names for one child. The meaning of Immanuel is "God with us"—a promise to the people of God. The meaning of Mahershalalhashbaz is "In making speed to the spoil, he hasteneth"—a threat against their enemies.

ROBERT R. HULL.

SEPARATION FROM THE WORLD.

Obedience to the commands of the Lord leads away from the kingdoms of men.

If the Lord Jesus Christ did not intend for his disciples to be separate from all civil powers I have simply failed to read him aright.

"But I say unto you: Swear not at all, neither by heaven," etc. (Matt. 5:34.) Here the Jewish legal oath was under direct consideration, and the language was plain and unequivocal; there was no halting, no compromise, no considering of a possible excuse, no hint at extenuating

circumstances, just a plain negative—*Don't you do it.*

What would be the effect upon the church and the world if the disciples would literally obey this command? The first effect would be to literally empty the state of all christians. This would have a salutary effect on both parties. The world would see by a forcible object lesson that christians had great respect for their Master, were willing to give up all of the honors and emoluments the world had to bestow for Christ's sake; were willing to suffer reproach for his name, and look for their reward in another world; in short, it would be a demonstration of their sincerity.

The effect on the disciple would be to strengthen his faith in and devotion to his Lord and Master; it would give more confidence in all other commands, and a better realization of the power, strength, and glory of the kingdom of heaven. It would serve to impress upon his mind the reality of the kingdom of God's dear Son, into which he had been translated from the power darkness.

Obedience would give him a clearer idea of the command; for I hold it a self-evident truth that no man ever fully understood any command until he obeyed it. Take for an illustration: The father said to his son: Son, cut some wood to make a fire. The son had seen axes in plenty, had seen men use them, but had never used one himself. To obey his father's command he must do the work, and after the work is done, the command obeyed, he has a far clearer conception of wood-cutting than before.

To obey this command of the Savior cuts a man off from all political affiliations, and gives him a sense of isolation from the world; causes him to feel that he is not of the world, that he is in another institution built upon better principles, and free from world ambitions.

It is argued that if all christians were to withdraw from governmental affairs, the country would go to the bad generally, and that there would be no protection for life and property. This is an assumption without proof, for the experiment has never been tried. But the real question is: Can the christian save the country from going to the bad by mingling with it? He has been trying since the days of Constantine to "save the country" and up to date has made a signal failure. Take these United States for an example. No one can deny this to be the most eminent christian (?) nation on the globe, men professing christianity filling a large percent of the offices from constable to president. How much protection is there in this country for the man who conscientiously follows Christ?

Let "The Literary Digest" of November 1st, page 34, answer. It quotes a correspondent who says: "We first interviewed those conscientious objectors to military service who were then in dark cells. These men, like the various crim-

inals, are locked up for fourteen days in 'solitary,' then are released for fourteen days in 'solitary' on bread and water if still adhering to their convictions that they will not work under military orders because they conscientiously reject military ideas or methods. These men have no cot, no chair, nothing but four medium weight blankets to wrap themselves in at night when they lie on the miserable, cold concrete floor to obtain such sleep as they can. Many unthinking people, says Mr. Allen, 'class as shirkers these young men who, with high characters and often fine literary attainments, are thus incarcerated among army convicts.'"

"Norman Thomas, writing in 'Social Preparation for the Kingdom of God' (Utica) asserts that there are still over two hundred conscientious objectors in prison in the United States."

If christians, "running" the government, keeping it from going to the "bad" as they claim, allow such a state of affairs to obtain, allow their own brethren to be thus persecuted and imprisoned for conscience sake without a protest, are they not as bad themselves, or worse than the world. If the country is going to the bad with the christians in it, pray tell me where these christians are going who are hand in glove with the government?

Red Oak, Texas.

GEO. DOUGLAS.

THE SERPENT AND CHRIST.

In the 21st chapter of Numbers we have the account of the rebellion of the Israelites, how they spake against God and against Moses, their leader. And the Lord in return sent fiery serpents among them and they bit the people, and many of the Israelites died. But when the people came to Moses and confessed that they had sinned, God told Moses to make a fiery serpent and put it upon a pole, and that when any one was bitten by a serpent, if they would look upon this serpent upon the pole they would be healed.

Jesus, in Jno. 3:14,15 refers to this, and says, "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

In the case of the Israelites we see that the cause of the disease and the cause of the cure were alike: by a serpent they were bitten; by a serpent they were healed.

Their *disobedience* had caused the Lord to send fiery serpents among them, and the poison of the serpents was spreading death through the whole camp. But there was a remedy fixed for them through which they could be healed by obedience. The serpent by which they were bitten was full of deadly *poison*.

But the serpent by which they were healed had no poison—a serpent of brass, though made in the fashion of the fiery serpent.

Just when they thought there was no

danger, and were at the height of their rebellion against God, they were *bitten* by the poison serpent.

Through the kindness of the Father there was a remedy provided—a serpent lifted up, upon a pole. For the bite of this serpent no cure could be found; all of their remedies failed. But the remedy God provided was a simple one—*look on the serpent that was lifted up.*

There being no cure found among the Israelites the results were sure death. But when they *obeyed* God and looked upon the serpent "lifted up", they lived.

As it was with the Israelites, so with the human family. In this case, both the disease and the cure are brought about by *man*.

Sin came by man (fleshly), the cure came by the man, Christ Jesus.

"By one man's *disobedience* many were made sinners." Rom. 5:19. Sin is the transgression of the law. This sin, brought about by the disobedience, resembles the poison of the fiery serpents. But "by the obedience of one (man) shall many be made righteous." Rom. 5:19.

The sins of men are poison, as they separate us from God. "But your iniquities have separated between you and your God; and your sins have hid his face from you that he will not hear." Isa. 59:2.

And when we indulge in sin, we, too, are full of this poison. But, the *man*, Christ, who brought about the cure had none of the poison. "He did no sin; neither was guile found in his mouth." I Pet. 2:22.

"But we have all sinned and come short of the glory of God. For by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." Through the goodness of God a remedy was provided—the Christ "lifted up" upon a cross.

A cure for sin cannot be accomplished by fleshly man. But, as the Israelites looked upon the serpent, we must look upon Christ.

With them it was a look of the bodily eye; but with us, it is the gaze of the soul; for "he became the author of eternal salvation unto all them that obey him." Heb. 5:9. "And I, if I be lifted up from the earth, will draw all men unto me." Jno. 12:32.

Without the remedy God provided the result of sin is death. "The soul that sinneth it shall die." But by accepting his remedy we may live. "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Now, in the comparison we find the poison serpent was on earth, among the reeds and rushes; while the one that affected the cure was "lifted up" upon a pole.

Even so, the man that brought death was on earth, in the garden of Eden; while the one that brought about the cure was "lifted up" upon a cruel cross.

The poison serpent was alive and lurk-

ing about, while the one that affected the cure was dead, no life in it at all.

Just so, the man that brought death was alive and free to obey God or disobey. But the man that affected the cure was dead—died that he might give us life!

We find, in following the Israelites that they loved disobedience, in that after all God did for them they still continued to rebel against him. To the disobedient and unbelieving the serpent of brass would be a stumbling block, but when they ceased to rebel and came believing it became their redeemer.

Just so, with the human family. After all the long suffering and goodness of God they still will go on in sin and rebellion. To these Christ on the cross is a stumbling block, but when we cease to rebel and come to him in faith he is our redeemer and guide—Jesus, the light of the world.

May we all strive to follow him closer each day. HOMER A. GAY.

Ft. McKavett, Texas.

DUTY!

Duty—How much is wrapped up in that short word? When one has taken to himself a wife, how the clutches of Duty entwine themselves around him! Or when we are responsible for an offspring, Duty speaks with commanding voice: "Sir, see your great responsibility, and be sure thou dost not shirk. You are to mold and shape the young idea,; to bring up the child in the way he should go, and when he is old he will not depart from it."

Duty is a strong master who will allow no trifling, but never fails to make good every promise; he cannot be deceived by words, for *deeds* are the culmination of the proofs that he will receive.

Demosthenes said to the Athenians when they were about to be overthrown by King Philip: "I do not wonder that Philip is stronger than you, for he is always in the field *doing*; while you *talk* and do *nothing*."

Here is a lesson for christians. "The devil as a roaring lion, walketh about, seeking whom he may devour." I Pet. 5:8. Then what is our duty? Whom resist steadfast in *the faith*? Steadfast does not imply words, but *deeds*; not resist in our own way, but in THE FAITH—the faith of Christ.

There is a "faith" that teaches that it is our duty to take our children to the Sunday School on the Lord's day and there have them taught the things of the Lord, but I conclude that in so doing I am *shirking my duty*; for I fail to find that taught in the faith (teachings) of Christ. Where, then, is my *duty*, or what shall I do to relieve my responsibility to my offspring? Teach them both by *precept* and *example*; bring them up in the nurture and admonition of the Lord. This is MY duty, and not the duty of another.

Should you ask me what I considered to be the greatest hindrance to the progress

of the church to-day, I would be forced to answer that it is the substituting of *words* for *deeds* in regard to the performance of one's duty as a christian.

Men seem eager to hear the word of the Lord; they will say it is the Truth. "They say, Come hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness [gain]." Ezek. 33:30, 31.

They are often taught their duty of giving to support of the poor and the gospel, and they say it is true, but the covetous heart intervenes: "I haven't enough for myself yet; when I have more, I will give." Aye; more to consume upon *your* lust.

A duty shirked; where is your promise?

The congregation that is taught in the Lord should sound *out* the Word. To this you agree in words, but where are the *deeds*?

Your support goes to the *big* preacher from over yonder who *comes* to you, and you have nothing for the one who *goes*. Christian, think of your duty here, and perform the *doing* of it, lest you come before the Judge in the last day and be condemned for withholding that which is the Lord's.

For we are not our own. We are bought with a price. God so loved that he gave: Will we not give even that that is already *his*? God has commanded. To fear God and keep his commandments is the whole duty of man. Will we do it?

W. L. SHELNUTT.

Route 2, Wedowee, Ala.

OUR EQUIPMENT FUND GROWS.

The following donations for press and other equipments have been received to date:

Previously reported	\$306.00
Mrs. Annie E. Austin, Los Angeles, California	10.00
A. J. Bond, West Grove, Iowa	2.00

We very much appreciate this help, and if others who are able and feel disposed, will send us a donation and assist us in meeting the extra expense of equipping the office for the issuing of the semi-monthly we shall thankfully acknowledge same.

Expense to date for installing our cylinder press and other necessary equipment for issuing The Apostolic Way semi-monthly is \$394.25, which has been paid out as follows:

Press, hand mailer, etc.	\$180.00
Six-horse power gasoline engine	75.00
Paper-cutter	30.00
Drayage on press from Atlanta	35.00
Engine room, with concrete floor	18.00
Imposing stone	5.00
Belts and pulleys	15.00
Rollers for press	16.25
Incidental expenses	20.00
Total expenses to date	\$394.25

Under "incidental expenses" I include

two days hired labor installing press (which is all the help I have hired), several car fares to Atlanta, (necessary in making trade for press and getting it out home), and several other small items of expense.

I thought it best to give this itemized report that friends who have been good to help us in this work might know just how their money has been used. I have in no instance made any charges for my own work. For instance, the \$18.00 listed as expense for engine room only covers cost of lumber, cement, roofing, etc. I did the work. I have also done much other hard work shaping things up for the new press and putting it in operation. I yet have quite a bit of extra work to do about the office and machinery before I get everything in shape for effective work. But as the work of the paper, such as attending to all correspondence, preparing copy, reading proofs, listing subscriptions, making up and printing the paper twice a month, mailing, etc., keeps me so very busy, I have to do this extra work as I can find spare time along.

As our readers can see from the above figures, we yet lack \$88.25 to meet expenses to date by donations. It will perhaps take \$50.00 above this amount to properly shape up the office. During the past three years, I have managed to lay up a few dollars from subscriptions and donations. In order to get the things needed at once, I have been using some of this money, hoping that it might be replaced later by donations, as I think it well to have some money ahead to meet the regular expenses of the paper in the dull seasons of the year. Now that we are issuing twice a month our expenses are greatly increased; and as we get no income from advertising, we must depend upon subscriptions and donations for running expenses.

CLARENCE TEURMAN.

AN IMPORTANT NOTICE.

All subscribers who subscribed while the paper was a monthly and only fifty cents a year will receive enough copies of the semi-monthly to fill out their unexpired time. In other words, if you were due the paper six months you will get the semi-monthly three months, or six issues.

We should like for our readers to understand that it is our policy to stop the paper when their time expires unless they renew. We are anxious to keep every subscriber on our list, but will not follow the policy of some papers, which is to send out letters threatening to sue those who will not pay for the paper. We take it that you know whether or not you *want* the paper continued, and if it is not wanted we shall not *impose* upon you.

If your paper is stamped "TIME EXPIRED" it is simply to notify you of the fact, and if you wish the paper to continue to come to your address you should send us your renewal.

WORDS OF ENCOURAGEMENT.

Dear Brother Teurman: I am rejoicing that you have the new press and the outlook is so good for the success of the old, sound, tried and true Apostolic Way. Some think the paper is too radical; but if that be the case, I have never seen where it is. I have never seen anything it stands for except what the New Testament stands for. If the New Testament is not sufficient, where shall we go? Much is said of progression, but we remember a party who wanted to progress, and where are they today? We see people today in the church of Christ who seem to be more interested in pride, foolishness, pleasure, and popularity, than they are in primitive Christianity. But one thing sure, I will never lose one thing unless I have something better to offer and am putting it into practice.

You shall always have my best wishes and co-operation for the success of The Way as it is now conducted.

—L. G. Park (Okla.)

Dear Brother Teurman: I received your much appreciated letter, which gave me satisfaction about my question. And when I received your letter I went to work for the benefit of your paper, and I have got some of the brethren to renew and one new subscriber, which I am sending you. and I am going to continue my work for the paper, for I believe it is helpful to the cause of Christ.

J. O. TAYLOR.
Winston, Georgia.

Thanks for the subscribers, Brother Taylor. We appreciate your interest in behalf of the paper. The church at Berea, where Brother Taylor worships, have, through Brother L. A. Moody, just sent me a contribution of \$8.00, which I also appreciate.

Route 2, Wedowee, Ala.,
December 11, 1919.

I have just received The Apostolic Way. It contains many good things. I am thankful we have such a man as Brother Teurman for its editor. I have been in the office of The Apostolic Way. It is a treat to anyone to see how Brother and Sister Teurman manage business. They work until the clock rolls off twelve at night. I am sure we will lose nothing by assisting Brother Teurman in the humble work he is doing.

J. N. LANGLEY.

[Brother Langley and family recently spent two days with us. We appreciate his encouraging letter. While we do not work every night until twelve o'clock, we often work later than that.—C. T.]

THAT HOBBY PAPER.

Brother Teurman: Here is \$4—one dollar for yourself and three dollars for subscriptions to The Apostolic Way, which is called a hobby paper by those who will not contend for the whole truth of God. They say, Why put so much stress on how to teach in the public assembly of the

church? For the same reason that the Firm Foundation in its early days put so much stress on Acts 2:38, because all sectarian loving brethren did not believe that truth. The Apostolic Way believes I Corinthians 14:23-40 and 1 Timothy 2:11, 12 are just as much the truth as is Acts 2:38—are as much the law of God to the Christian as is Acts 2:38 to the unconverted. If a "hobby" is the whole truth of God, why is it not right to have a hobby?

J. W. KELLY.

Ballinger, Texas.

Thanks, Brother Kelly, for the new subscribers and the personal help. It is a common thing for those who are prejudiced and can not make an honorable and scriptural defense for their contention and practice to call the person or paper who opposes their position a hobbyist. The Apostolic Way is anxious to prove true to that which its name implies, and along all lines. It "has no ax to grind" against individuals or papers. We feel that it can stand upon its own merits. However, we should like for it to be clearly understood that we stand ready at all times to honorably defend that which we believe to be clearly taught in God's Word.

BOOKS FOR SALE.

We are in position to furnish any book published by the brotherhood at regular list prices and shall appreciate orders sent us. Below we list a few of our books with prices:

Cruden's Complete Concordance	..... \$2.25
Smith's Bible Dictionary (unabridged)	..... 2.50
Thayer's Greek-English Lexicon	..... 5.50
Johnson's People's New Testament (two volumes)	..... 4.00
Nichols' Bible Encyclopedia	..... .30
Queries and Answers (Lipscomb)	..... .75
Civil Government (Lipscomb)	..... .50
The Last Message ("Gauguin")	..... .50
Fifty-two Sermon Outlines (Durst)	..... 1.00
Evidences of Christianity (Scott)	..... 1.00
Commentary on Romans (Grubbs)	..... 1.25
Commentary on Acts (McGarvey)	..... 1.50
Commentary on Hebrews (Milligan)	..... 1.50
Eunice Loyd (Moody)	..... 1.00
Sermons and Chimes (A. Ellmore)	..... 1.00
Sermons and Sayings (A. Ellmore)	..... 1.00
Campbell-Perrell Debate (on Catholicism)	..... 1.25
Campbell-Rice Debate (on the Holy Spirit)	..... 1.25
Campbell-Owen Debate (on Infidelity)	..... 1.25
Mormonism Answered (Helf)	..... 1.25
Origin of Book of Mormon	..... 1.25
Braden-Kelley (Christian-Mormon) Debate	..... 2.00
Oley-Briney Debate (on Instrumental Music and Church Societies)	..... 1.00

Temple, Texas, Dec. 10th, 1919.

Dear Bro. Teurman:

Please say to your readers that I am at Temple, Texas, at the Sanitarium with my daughter, and that I cannot fill my appointments until I get through here, which may be a considerable time. Daughter's condition is very serious—kidney trouble. Has not improved any since we came here. We are patiently awaiting results. Let us have the prayers of all the faithful. Will appreciate any words of encouragement.

Address me in care of "The Temple Sanitarium," Temple, Texas, or Robstown, Texas.

J. N. COWAN

THE LOYD-TROTT DISCUSSION.

Fourth Affirmation.

The scriptures teach that the formula in Acts 2:38 is the exclusive formula to be used in baptizing penitent believers.

F. J. Loyd affirms.

G. A. Trott denies.

I said the apostles carried out the commission in Matt. 28:19 to the letter. In that commission they were to baptize all nations into the name of the Father and of the Son and of the Holy Spirit. The individuals that they baptized of any nation they baptized them into the name of the Father, and of the Son, and of the Holy Spirit. But they baptized them in the name of Jesus for the remission of sins; for through his name, whosoever believeth in him shall have remission of sins, and all that have remission of sins are in the Father's name. And in as much as the law to the sinner is repentance and baptism in the name of Jesus Christ for the remission of sins, when the people repented the apostles did that for them that they could not do themselves, and it made them Christians, why not me do the same? In that way I do what the apostles did on Pentecost; but I did not say, that I obeyed Matt. 28:19 to the letter, and told you why I did not, and that was because I couldn't speak all languages. I have said that I baptized people into the Father's name; it being the family name, all that are in the family are in that name.

Question No. 8. I speak of the Father's name without speaking of the Son and Holy Spirit to save space. But I have given it in full a number of times in this discussion. The name is in the singular in Matt. 28:19. Into is between baptizing them and name, See? Baptizing them into the name, which shows that they go into the name Whose name? Of is placed between name and Father to show whose name See?; The name of the father. Then we have a conjunction to connect another phrase to name (See?), and of the Son, and then another conjunction to connect another phrase to the name to show whose name (See?), and of the holy spirit. The preposition of shows possession in these phrases, showing who possesses the name, the Father the Son and the Holy Spirit. Mr. Trott admit that the term, "the name of the Father" is equal to the Father's name.

Question No. 9. He asks if the preposition into in Matt. 28:19, and in Acts do not both follow verbs of action, introducing a phrase modifier modifying the action. I have referred to that a number of times, showing that into the name modified the action, showing where the action would put them, and that in the name modified the action, showing what name to be baptized in.

Question No. 10. Did the Holy Spirit guide the apostles to bind another command to take the place of the one given in Matt. 28:19? I answer, No. Jesus told

the apostles what to do, and the Holy Spirit made known to them how to do it, and guided them to tell the people what to do, and how to do it. So after all of Mr. Trott's efforts, Acts 2:38 is still there, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit. Passive voice is a modification of the transitive verb that shows whether the subject of the sentence acts or is acted upon. In Acts 2:38 the subject first acts and then is acted upon, which is a double voice predicate—[you] repent and [you] be baptized. Be baptized is a passive verb phrase, showing that they must be acted upon, and all phrases joined to a passive verb become passive phrases, and must be acted upon the subject by the actor. So the thing being acted upon is neutral in the transaction, hence they place themselves in the hands of the administrator. They must be baptized. Mr. Trott admits that they must be baptized in the name of Jesus Christ for the remission of sins. So the ceremony comes first. I baptize you in the name of Jesus Christ for the remission of sins, and then baptizes them. An exclusive formula, because all things must be done in his name.

As I have about reached my limit of words, I leave the results of what has been said with our readers, hoping they will weigh it in the light of the word of God and the English language. I have done the best I could with the space I had in the Way. Mr. Trott has utterly failed to show that anyone in apostolic times was baptized as he baptizes. He has not so far denied that the apostles baptized in the name of Jesus Christ for the remission of sins. If I have not been fair in this discussion I fail to see where. Thanks to the editor for his kindness and fairness in this discussion, and I hope we may be permitted to become better acquainted in the future. I entertain no hard feelings toward my opponent and hope he has none towards me. Thank you.

F. J. LOYD.

Zalma, Missouri.

Reply:

All of Mr. Loyd's sophistry has been so fully exposed that I will use my space in this last article in a general summing up, showing his complete failure and the full and complete establishment of my proposition. The points I proved by the scriptures, which have never been met and many of them entirely ignored are as follows: The command given in Matt. 20:19 was directly to those who were to do the baptizing, hence told them what to say when baptizing people. The command in Acts 2:38 was to candidates for baptism telling them upon what faith they were to submit to the ordinance. To illustrate: In commissioning a judge to induct men into the citizenship of this country they would be told how to administer the oath of allegiance; they would not repeat this

to candidates for citizenship until performing the ceremony which actually made them such, but would tell them of the state of mind they must have in order to receive the benefits of this ceremony; it is just so with Acts 2:38; it instructed those people as to the faith which must underlie baptism—hence the use of "epi" instead of "eis." Mr. Loyd is poor at logical argument and scripture, but fine at evasion and avoidance, and has never yet told us why he accepts the definition of scholars on "eis" but refuses to do so on "epi." The use of the word "name" in the singular is in harmony with my contention and the repetition of the words "and of the" before Son and Holy Spirit imply the repetition of "into the name" so that all grammarians agree that the idea expressed is "into the name of the Father and into the name of the Son and into the name of the Holy Spirit." I showed that Acts 19:1-4 proves that Paul understood that baptism must be performed in the name of the Holy Spirit. This is one of the proofs Mr. Loyd persistently ignored, and another is Acts 8:36, 37, which proves conclusively that "in (upon) the name of Jesus Christ" refers to the faith of the one baptized.

I also showed from I Jno. 5:7-9 that we must have the testimony of the three names; not a word from Mr. Loyd in reply. In fact, did he ever reply to any of my arguments? If you will look back over this discussion you will find that he only tried to patch up his own illogical arguments in reply to my criticisms and kept up a repetition of some would-be grammar of his own manufacture, for which he gave us not a single quotation from any grammarian or authority on English, although I repeatedly demanded it. Oh, but he says I never showed where an apostle used the words of Matt. 28:19—neither did Mr. Loyd ever show where they used the words in Acts 2:38 while performing the act of baptism. Of course every one knows there is no account given of the actual words spoken in any specific case, but we have the command of Jesus to those who were to do the baptizing—a command which Mr. Loyd agrees has never been abrogated and nothing else substituted for it—hence are bound to conclude that whatever other expression they may have used, the apostles must have at least said "into the name of the Father and of the Son and of the Holy Spirit" in order to obey the Lord's command. If logic were a necessary qualification for flying Mr. Loyd could not even flutter, as will be seen if we will look into some of his self-contradictory statements. Take for instance his labored effort to make the distinction between into and in; he cannot see that even if he were to establish his nonsensical position, he would thereby absolutely destroy his own position beyond all repair. He actually does his little best to prove that phrases introduced by into and in must necessarily point to the attainment of different things—that Matthew shows the state into which we come by baptism and Acts 2:38 shows what they were baptized IN, and not into. Let me

quote his own exact words: "They baptized them into the name of the Father and of the Son and of the Holy Spirit, but they baptized them IN the name of Jesus Christ." That forever puts the clincher on Mr. Loyd's contention for all time; for the veriest child can see that if the command in Acts 2:38 had a different design from Matt. 28:19, then the two passages most emphatically CANNOT be in any sense of the same import.

Most assuredly I have none but the kindest of feelings toward Mr. Loyd and all who believe with him, and if in anything I have seemed to speak sharply or brusquely it was merely my crude expression of the desire to show the error of the way some are treading that they may be saved from the consequences thereof. I truthfully say love has prompted all that I have written. Prayerfully consider all we both have said and accept my thanks for your interest in the investigation.

G. A. TROTT.

A SIMPLE ARGUMENT.

During the past summer, the writer of this article baptized four grown people on the strength of the following "simple argument:"

(1) You need not say anything to me about being baptized, for I have already been baptized, but question, Have you been baptized in the name of Jesus Christ? Answer: I do not know. I will then put you to the test.

(2) The Test: Have you been baptized "for the remission of sins?" Answer: No.

You then have not been baptized in the name of Jesus Christ. Why? Because the only baptism in the name of Jesus Christ is "for the remission of sins." The only baptism that our Savior ever authorized, the only one that he has ever got behind is "for the remission of sins." Unless then you have been baptized for this purpose, you have not been baptized in his name. Having not, then, been baptized in his name by reason of the fact that you have not been baptized for the remission of sins, you have never been brought into connection with his name; hence, have never been saved. Paul, in Acts 4:12 says that there is no other name whereby we must be saved, and he was speaking about the name of Jesus. Whatever brings one into connection with the name of Jesus Christ, brings salvation. Why? Because one must be saved by his name. I do not doubt then that in the past you were baptized, but what did your baptism profit you, seeing that you were not baptized in the name of Jesus Christ, because the act was not for the remission of sins?

J. A. BRADBURY.

McCaulley, Texas.

We are continuing our offer of sending the paper to both old and new subscribers from now until January, 1921, for only \$1.00. We hope many others will take advantage of this offer.