

THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY.

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

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SOME REFLECTIONS.

Fifty-two or three years ago, a young preacher came from Tennessee into the neighborhood in which I lived in Kentucky. He was horseback with saddle bags, like most of our preachers traveled at that time. When we saddled up to make our first trip together, and he had mounted the fine mare he was riding, he said to me, "Well, Brother Jones, I am well located for conveyance." I was much amused at such a statement, but there was something to it. "For conveyance". He traveled much. "Well located." He was prepared for that sort of traveling. He believed in preparedness.

Most of the preachers then carried two books, a Bible and hymn book. With these, they were prepared. They did much, and their success was wonderful, even surprising.

When a stranger preacher dropped in among us, no matter whether from the east or west, north or south, he asked to preach. When through, as Brother Mecoy used to say: "That had the Jerusalem ring."

At that time I was young, especially as a preacher, yef, I had traveled considerably among the churches. I do not remember a single one that had a society of any kind, not even a Sunday School. They were in love and at peace. The members, old and young, men and women, read the New Testament.

On January 1, 1920, I will have gone five months into my eighty-seventh year. It is said old people live much in the past. If I do, do you blame me for it? Conditions now are so different from what they were then that, I confess, I sometimes get a little discouraged and tired of life.

May God abundantly bless the faithful.

J. R. JONES.

AN OPEN CHALLENGE.

Inasmuch as there is so much confusion and division over the Sunday School question, I feel like saying a few things for the general consideration of the entire brotherhood.

If there is anything that I love it is peace and harmony among the members of the church of Christ. This we have not at the present. Some one is to blame for the division. This blame should be fixed where it belongs. If the Sunday School is authorized by the Bible, then we are to blame for opposing it; but if it is not authorized by the Bible, then the ones are to blame who introduced it. This is plain to any one who regards the truth.

ent system of teaching in a Sunday School is of modern date, and was not practiced by the early christians. Most of us can remember when the church of Christ had no Sunday School.

I have always been ready and willing to defend the truth against all sectarian champions, thus fighting for the cause for which Christ bled and died. And furthermore, I am willing to fight anything that disturbs the peace of Zion. If there is any place on earth where we have the right to fight it is in the home of God's people. When the wolf in sheep's clothing appears among the flock, or men among ourselves arise to speak perverse things, we should fight them with all our power. We should not wait for the wolf to attack the shepherds, but we should attack him when he first makes his appearance, before he catches the lambs.

I have always been very timid about giving myself publicity, but the time has come when I want one thing to have all the publicity possible, and that is, that I am fully set for the defense of the truth against all innovations, of which the Sunday School is one; and I hereby challenge all the preachers of the church of Christ who advocate the Sunday School to affirm the following proposition:

"The Sunday school, as maintained by me and my brethren, is authorized by the Bible."

I am anxious to deny the above proposition in debate with anybody who will affirm. I don't care how many commentaries or translations they have, or how much they know about Greek; there are none excepted. I am ready now, or in the future, and will go anywhere that there is division over the Sunday School. This is a plain "Put up or shut up" proposition. If I believed that it was authorized by the Bible I would be just as anxious to affirm the above proposition. I here and now predict that no one will have the courage to defend the practice.

Brethren, let's make them come across or "skee-daddle!"

J. N. COWAN.

Robstown, Texas.

We are thankful to all who have so heartily cooperated with us on our special offer, which has been running for some time. Many new names have been added to our mailing list. We hope that our friends will not forget the fact that, we are wholly dependent upon money received on subscriptions for running expenses, and that they will, therefore, continue to solicit subscriptions and send in at every opportunity. Now that we are issuing the paper twice a month our expenses are

TEACH THE BIBLE.

Jesus said to the apostles, "Go, teach all nations." "Go ye into all the world and preach the gospel to every creature." Again in Mark 16:19, 20 we read, "So then after the Lord had spoken unto them, he was received up into heaven and they went forth and preached everywhere." Paul said to Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." II Tim. 4:2-4.

Again to the same person Paul said, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." II Tim. 2:2.

Many other quotations might be made from the Bible to show the importance of giving men the words of truth. In Heb. 11:6 we learn that men cannot please God without faith. Jno. 20:31 and Rom. 10:17 show conclusively that man can have no scriptural faith before and without receiving the word of God, the gospel. Hence, no man can please God unless he accepts in his heart the truths contained in what God has spoken. Nor is this all. No christian can grow in spiritual strength who does not receive into his heart more and more of the teachings of God's word. Peter admonished certain brethren as follows: "As new-born babes, desire the sincere milk of the word that you may grow thereby." I Pet. 2:2. Paul said to the Colossians, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs." Col. 3:16.

Quotations could be multiplied to show that sin in the heart of man either in the church or out of it can be rooted up only by the truths of the Bible received and fully believed. I meet many members of the church who never seem inclined to talk on Bible subjects. Their conversation we take to be an index of their thoughts. As they never talk about God's word one reasonably concludes that they never think about it. As our thoughts are, so will our words be. Therefore it is easy to tell by his conversation who it is that studies the Bible. There is something vitally wrong with the heart of that man who feels no desire to learn more of God's word and teach it to others.

theory in the plan of salvation we have neglected to dwell sufficiently on our preaching, upon the enormity and exceeding hatefulness of sin and the necessity of deep contrition and penitence for sins. Very seldom have I heard a sermon from a preacher among us or read a newspaper article from any brother on the necessity of deep conviction of sin in its nature, consequences, and only remedy. To many of our people a sermon of this kind would sound too "sectarian." We need more teaching on what constitutes true conversion. But I am digressing. Again I say there is something wrong, vitally wrong with the faith and heart of that man or woman in the church who feels no abiding desire to know more of God's word and teach it to others.

If the disciples of the first century had been as cold, indifferent and unconcerned about the spread of the gospel as many church-members of our time, no doubt they would have been persecuted far less. But they did not dare conceal their faith. There was something in the gospel which they heard that when believed made every man and woman desire to tell the same story to others. I hold it as a Bible doctrine that every person truly converted to Christ wants to tell others what a Savior he has found.

The New Testament churches in the days of their prosperity were veritable bee-hives of effort to enlarge the Master's word. We do not read in the New Testament that a church of Christ devoted time and means to the building of a fine meeting-house to the employment of an entertaining evangelist to sit down in one place, and make pretty speeches for the entertainment of the church and world alike on Lord's day, or of anything else done for mere fleshly entertainment. There is no such notion to be gleaned from the New Testament as that of a member of the church in high standing who attended "Sunday School and Preaching" regularly, paid his assessments for "Pastor's salary" etc., promptly, and put in all the rest of his time in business pursuits. I cannot get any point of view from which I can possibly see such character in any approved New Testament church.

We all admire the courage of the doctor, merchant, lawyer, or schoolteacher, who faithfully, fully, in outspoken yet becoming way, tells others upon every proper occasion what he believes religiously and why he believes it. Such characters are regarded as moral heroes. Why? Because they are scarce. Yet such men do only their duty. It is entirely legitimate for christians to follow any honest and honorable occupation in life, but it is a mere weakness of faith that permits a man to conceal his faith and church obligations to make himself more popular in his chosen vocation.

Christianity increases in the number of its adherents only by the expenditure of effort of christians. The putting forth of

such efforts in sowing gospel truths in the hearts of others, increases the ability in this direction of the one making the effort.

If christians everywhere were daily engaged in teaching the word of God to those they meet, there would be small necessity for organizations or special meetings to teach the people. There has been a marked tendency on the part of the churches for a long time to compromise with the world on this matter of teaching the Bible. The World says, "I am too busy to give attention to religious matters. It takes all my time to make a living and keep up with the times. Such a thing as talking about Christ and his word to a customer in a mercantile establishment will most surely ruin trade." The church says, "I know the Savior calls for daily sacrifice, for daily instruction of those we meet, but I will meet the world and compromise ground. I will consent to leave off daily teaching of the gospel and carry on the business affairs of life without mentioning the Bible from Monday morning till Saturday night, if the World will consent to come out to the meeting-house on Sunday to be taught just for a little while."

The old World has accepted the terms of the compromise, but she begrudges every minute of the time she gives to religion. To meet this the church has arranged to make her public worship, in the observance of its forms, very brief and as entertaining as possible.

The Christian Endeavor Society, the Sunday School, the annual protracted meeting as it is generally appointed and conducted, are all efforts at a compromise with the world on the question of teaching the truth that alone has power to save men from eternal ruin.

Suppose all the disciples of Christ in Texas should suddenly grasp the idea that I have been trying in this article to place before my readers, and suppose they should begin tomorrow to talk to all they meet about the Christ and his saving power, the merchant at his store, the doctor in his office and at the bedside of his patient, the schoolteacher to his pupils, the farmer to his employees and visitors, and so on with all other classes, what would be the result? People around us would begin at once to think maybe we believed the Book. Of course, due consideration should be given to the surrounding circumstances. It is both useless and foolish to cast pearls before swine. But the trouble is, too many christians think they have no right and are under no obligation to approach a man on the subject of religion except at a meeting-house or at a funeral. I insist that the world has erected and the church has accepted a false standard of right on this point. The christian should make it the first and most important business of life to save others with the gospel. This work is not confined by the Lord to the preachers, to a meeting on the Lord's day, to the protracted meeting, or to the meeting-house and grave yard. Let us be at work, saving souls, for "the night cometh when no man can work." N. L. CLARK.

"SAFETY FIRST."

Dear Bro. Teurman: I am sending you an article which I wrote and sent to the Apostolic Review in September last, and asked them to publish. After waiting until the first of November I wrote them again concerning it, and asked them if they could not publish it to please return it to me. Up to the present I have heard nothing from them. I feel like they have treated me very unkind about the matter, and not as one christian should treat another. If they did not wish to publish it, they could have kindly said so. Then I would have known their reason for not doing it. As the matter stands, I will have to guess at it, and I am going to guess that it is because they are holding a position which has no foundation, and will not bear exposure. Of course, they have plenty of men who are able to upset anything I might do or say, if they had any thing to stand on. So it is not the weakness of the men but the thing they would have to defend.

But here is the article I sent to the review:

Some time in the early part of this year I became a reader of the Review. Since that time I have learned many good and instructive lessons by reading its pages. I can truthfully say that there have appeared some of the best writing I have ever read from the pens of uninspired men. On most all points, so far as I have been able to see, all the Review writers are just to my liking. They all seem to have a great desire to be apostolic in both word and work. They all seem, with one voice, to denounce all man-made societies and all innovations, and claim that the divine institution—the church of Christ—in its pure and simple form is sufficient to save all who will abide within its pale. To these statements and truths I say amen. For God has not promised to save us by our own plans. God was just as able to make a plan to supply our spiritual needs as he was to supply our temporal needs.

And all that man has to do with it is just simply to work at it by the system God has given. And it is very necessary that man make himself satisfied with God's arrangement in the matter. One of the first things man must do when he begins a new life is to completely deny himself. Our Saviour said while here on earth: "If any man will come after me, let him deny himself and take up his cross and follow me." Matt. 16:24. Paul said, "And they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24. That means that man is to make a complete surrender of all that seems good in his sight, and allow his will to be wholly predominated by the will of the Lord.

But among the many good things that have appeared in the Review, and things which I heartily endorse now and then have appeared some things which I do not.

(Continued on back page)

REMISSION IN THE NAME OF JESUS.

In the scriptures mention is made of two sets of witnesses unto Jesus—the old-time prophets and apostles. The first set lived and testified in the former dispensations, the second set lived and testified in this age or dispensation.

The prophets testified of things to come, the apostles testified of come things. Hence we have this said of the prophets, "Who testified of the grace that should come unto you, searching what, or what manner of time the Spirit of Christ which in them signified, when it testified *before hand* the sufferings of Christ and the glories that should follow." This also: "Having therefore obtained help of God I continue unto this day, witnessing to both small and great, saying none other things than those which the prophets and Moses said *should come*." You see the prophets said they should come. Paul and the other apostles were testifying that they had come—"Jesus *died* for our sins, *was* buried, *rose* again the third day."

The prophets bore testimony to, by prophecy—foretelling before they came to pass—almost every important event in his history; as, the place where he would be born, circumstances attending his birth, the manner of his life, the character of his teaching, the manner of its reception by the people, his betrayal, his crucifixion, his burial in the grave, his resurrection from the dead, his ascension into heaven, and the glories following. In Acts 10:43, Peter mentions another thing, not contained in this list, extensive as it is. Hear it: "To him give all the prophets witness *that* through his name whosoever believeth in him shall receive remission of sins." Remission of sins being prophesied of, foretold, during the former dispensations in which the prophets lived, did not come to pass in those ages, was not known in those ages or dispensations—patriarchal and Jewish. So, then, during that entire time, a period of about four thousand years, extending from Adam's day to the day that Jesus died upon the cross, remission of sins was not known, had not begun. More next issue.

J. R. JONES.

SEPARATION FROM THE WORLD.

(Article Number Two.)

The imprisonment of more than two hundred conscientious objectors by Christian (?) America in time of peace, subjected to the barbarous treatment noted in a former paper, without protest on the part of professed christians, calls for an examination of the status of the American government of which its citizens so proudly boast.

It was formed, brought into being and firmly established by an aggregation of individuals, composed of professed christians, men of no religion at all, atheists, and infidels. These drawn together for-

formed a constitution which expressed the spirit of the new nation, and left it as a legacy to their posterity.

The first amendment to that constitution, ratified by the states, secured to every man the right to serve the Supreme Being according to the dictates of his own conscience.

This right was preserved inviolate until the congress passed the selective draft law placing every man within certain ages in the army without his consent, giving the President power to make such exemptions from military duty for religious convictions as he saw proper.

The President saw proper to designate three arms of the military service as non-combatant.

Those refusing to accept army service at all, were to be tried by courts-martial for disobedience of orders, and to be punished at the option of the court. This was the work of a christian President under the authority of congress.

Thus the first amendment to the Constitution was set aside, and if a single protest was made by any religious body of people I failed to hear of it.

I do not question the right of the government to make laws for its own citizens, and change them at its pleasure, this it has to do to live; and this action upon its part, undesignedly though, developed the only genuine christians in the land—the conscientious objectors. These men showed the true martyr spirit, for Christ they lived and suffered.

Upon them was heaped all manner of contumely and approbium. They were called cowards and slackers; unpatriotic and yellow, and all if this they have borne, with their prison sentences, for Christ's sake, thereby displaying the highest type of moral heroism.

I am not censuring the government, for it does not recognize Christ's kingdom, nor the fact that it has citizens in this world, for it was made by men, and must perish with the works of man's hands. But I am asking what will be the fate of these professed christians, who are standing by as citizens of this great republic and see these things done without a word of protest? Are they displaying the spirit of Christ, while their brethren are in prison and they refuse to go to them?

These objectors obeyed the spirit of Christ, if not the letter of his commands in every particular. They have separated themselves from the institutions of men in fact, and stand with the apostles distinct from the world. For their separation the apostles suffered martyrdom, these are suffering imprisonment and jibes of their professed brethren because they would not fight for their country and inbue their hands in the blood of their enemies.

Had every christian in the whole civilized world obeyed the commands of Christ as these imprisoned objectors obeyed, the great war through which we have passed

separation of all professed christians from all political affiliations would insure a peace to the world such as it has never known. Such an exhibition of moral heroism would over-awe the brute instinct of war in man, and point with unerring finger to the paths of peace spoken of by the sacred writers.

But this can never be, until the professed followers of the meek and lowly Jesus learn to obey the precepts of the sermon on the mount.

And they will never obey them as long as it is taught by the pulpit that we must enter into the nations, obey their rulers in preference to the peaceful precept of Jesus, uphold them in war and peace, and administer every office when we can get the happy privilege. GEO. DOUGLAS.

Red Oak, Texas.

WHEAT AND CHAFF.

The world has many leaders who ought to be back in the procession, striving to become faithful followers.

* * * *

Said Silly Simon: I have decided to take my own part. Well, some do worse; they take some of the other man's part.

* * * *

And ye shall hear of wars and rumors of wars. See that ye be not troubled, for these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines and earthquakes in divers places, but all these things are the beginning of sorrows. And have all stopped to think that all these evils—yes every one of them—is the result of transgressing God's law, either directly or indirectly?

* * * *

Young people who attend Gunter college will find a hearty welcome, a healthy atmosphere in both school and church, and may prepare themselves for greater usefulness in life. And they will not be required to attend the baseball, nor the race course, nor the dancing hall.

* * * *

Censure heaped upon a man of sterling character by a man of no reputation, will, sooner or later, exonerate the good man and put a darker shadow upon the offender. Blessed are ye when men shall say all manner of evil against you falsely.

* * * *

The loss of wealth has saved many to the church, while the obtaining of much unnecessary wealth has sent many christians blindfolded down the broad way. Yes, the religion of some is like paint, it rubs off when it—he gets dry.

* * * *

Faithful mother: I've been trying to teach my baby to walk. Said Sister Light-heart: I wouldn't do that, for as soon as it learns to walk it will stumble and fall

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MATERIALISM AND CHRISTIANITY CONTRASTED.

(Article Number Eight.)

The idea of God, whence came it? Perhaps, before we enter on the discussion of the question a good preparation for it would be to clear away certain rubbish. Error here will pervert or weaken an entire line of argument.

Some claim that without revelation men would never have had any idea of God or his attributes, that man has, and can have, no knowledge or idea except such as comes through one of the five senses. As neither God nor his attributes are objects of sense, man can obtain such ideas only through revelation. Such a position, while desiring and attempting to elevate revelation, is really one of those suicidal arguments that destroy the cause they are expected to sustain. It concedes that religion and the idea of God are foreign to reason and human nature, and that reason can not sustain them. It assumes that man has no religious nature. It makes revelation create or implant within man his religious and moral nature. It destroys the immortality of the spirit and all proof of God and immortality. It destroys all human responsibility and accountability. It contradicts the Scriptures as set forth in the 19th Psalm, and the first and second chapters of Romans.

The skeptical materialist accepted this position of the theologian that man could have no idea of God without revelation because God was infinite, not even a conception of it. The reply of the skeptic was that as man could not have any knowledge of the infinite he could pass no such judgments on the Scriptures. The infinite was unknowable and even unthinkable, since man could have no knowledge of the infinite, for as it was unknowable and unthinkable, revelation was impossible; for that which was unknowable and unthinkable could not be revealed, hence man could not have any conception of God, even through revelation. Thus the skeptic has showed God out of the universe

by the falacious ignorance of certain theologians.

The great effect of materialism at the present time is to eliminate the idea of God out of the universe. We use the term God-idea in its broad sense, including an aspiration and desire for a Supreme Being, a formulated theory of creation, government and worship. It is utterly impossible for the materialist to reason on the primary constitution of things without giving to matter all the attention of God, the very things that he objects to, and refuses to accept, and protests that he cannot comprehend or believe in the idea of God. The true position is that man is constitutionally a worshipping being and can not divest himself of this inherent tendency. In times of danger and trial, when man acts instinctively and true to his nature and its intuitions, he acts as though there is a God. No man is an atheist at such times. He feels his need of God, his nature declares there is one. Man's reason and his intuition, the highest-expression of the atheist's highest standard, declare there is a God. Then if the position of the evolutionist be true man's desires, aspirations and intuitions have an answering counterpart in nature and there is a God. Then if the position of the evolutionist be true man's desires, aspirations and intuitions have an answering counterpart in nature and there is a God. Quatrefages, one among the greatest ethnologists, and himself a rationalist, declares that these ideas of religion and morality and future life are man's distinctive characteristics, and that men are not atheists naturally, but in violation of nature, just as men are not suicides naturally but in violation of nature. If evolution be true these religious ideas are the crown, the ultimate of this course of evolution, and the highest declaration of that law of evolution that the atheist deifies. Then when he rejects these ideas he rejects his own standard, reason; for they are its highest results of the course of evolution for which he contends. If they are not true man's nature is a cheat, evolution a fraud and this pretended law of evolution is as false as the myths of the most absurd theology. If our nature be a valid basis for reasoning and a reliable means of reasoning, and if evolution be consistent and according to law, then these ideas are according to the law of the universe, and are its highest expression. If the atheistic evolutionist does not accept it he commits high treason against his own authority and dethrones his own law.

The idea of God is in the human mind. It came by intuition and a universal affirmation of reason, after a course of reasoning. This we will amplify in our next.

W. H. BIRD.

I wish you would please state in the paper that my address is now Dickens, Texas, and those desiring my services in meetings will please address me here.

T. F. THOMASSON

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.

NOTES FROM THE WEST.

We are having severe weather in the north part of Texas and in Oklahoma, which is interfering with our work very much. I drove through the country more than ten miles last Saturday on my way to Lark, Okla., through the worst cold spell I have tackled in many a day. Yet we had splendid crowds at Lark for two services Lord's day. The brethren urged that I return, and I promised to do so in February or March.

The church here in Denison wanted me to preach every night through the month of December, but I had already promised my time and could not stay with them.

The Sunday School folks in Denison are building them a fine house with classrooms. I understand they are to put in memorial windows. Thus one step of idolatrous practice follows another. I have challenged the congregation to defend their practice in public discussion or abandon it. But, like other dodgers of the truth, they would rather be left alone.

I go to Eden, Texas, for a meeting embracing the third and fourth Lord's days in this month. I have promised my time for January. I except to keep busy all the time I am in the West.

R. F. DUCKWORTH.

731 W. Herron Street, Denison, Texas.

Brother R. F. Duckworth held a very successful meeting here Christmas week. Successful, not in the number of conversions, nor in the large crowds, but in the fact that the brethren agreed to go on in peace and harmony, worshipping and serving God in the Lord's way. E. L. MARTIN
Eden, Texas.

Brother J. M. White has changed his address from Gore, Texas, to Leon, Oklahoma.

QUERIES ANSWERED.

Please answer the following questions concerning the Lord's supper:

Did they have a table? How far away were the disciples? Does Matt. 26:26-29, Acts 2:42 and I Cor. 11:23-29 have reference to the same? J. N. L.

First and second questions are answered in Luke 22:21, which shows they had a table and that the disciples were near enough to have their hands on it, which would naturally tend to preclude their interest in anything except the supper.

Yes, the reference in Matt. and I Cor. is concerning the same thing, the instituting of the Lord's Supper. Acts 2:42 is not so clear.

Does the scriptures tell us how to teach on the Lord's day? If so, where? and why do not all of our preaching brethren tell us about it? A READER.

Yes; we have as complete outline as needs be desired, basis of which will be found in I Corinthians. Chapter 11:23-29 tells of the Lord's supper, chapter 16:2 tells about giving, and the fourteenth chapter tells how teaching ought to be done, and the thirty-third verse says, "as in all churches of the saints" which shows that the plan at Corinth was for all churches, which includes churches (or congregations) of today.

Some preachers do not teach the things taught by Paul in I Cor. 14 because they have failed to learn them. Some others do not teach them because they do not fit their practices. They prefer to organize institutions and unscriptural practices and to divide the congregation into classes—a thing which neither Jesus Christ nor the Apostles ever did—and they prefer to have two or three talking at the same time when the apostle teaches us plainly in the fourteenth chapter to speak one at a time.

R. F. DUCKWORTH.

MISCELLANEOUS NOTES.

Brother Sam H. Champie has sold his home at Los Angeles, California, and is moving back to his home at Eden, Texas.

* * * *

Brother W. G. Ashley has moved to Winnsboro, La., Route 3. Two country churches near Winnsboro have made Brother Ashley a very inviting proposition to get him to move into that field and assist in building up the cause of Christ. Brother Ashley did a fine work in that part last summer. In a personal letter to me, Brother Ashley writes that since the oil boom at Shreveport rent and living expenses have greatly advanced. He writes that the property he was renting was sold and about the only chance for a place to live was to move in with another family, and under the circumstances he decided to move to Winnsboro. The faithful church at Shreveport are building then a house. (Many who read this will remember, no

over their interest in the house we had there to the Sunday school faction.) Brother Ashley will continue to visit them and help them to build up the work in Shreveport. Brother Ashley is one of our ablest young preachers, and I am sure the Winnsboro brethren are fortunate in being able to locate him in that field.

* * * *

Brother A. S. Werner, a young preacher of Thorp Spring, Texas, sends us three new subscribers and writes that he has some time open for meetings next summer and shall be glad to arrange for meetings wherever he may be needed.

* * * *

My old friend, Brother W. M. Hutcheson, Denison, Texas, sends five subscriptions and ten dollars for a Christmas present from the faithful church at Denison, which was much appreciated.

Brother Hutcheson writes: "Brother R. F. Duckworth recently preached for a week of nights and baptized one."

* * * *

This office has received articles further discussing the baptism "formula," but inasmuch as "The Loyd-Trott Discussion," which has just closed, has had that question before our readers for quite awhile, I think it well to rest that question, for the present at least.

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Brother T. F. Thomasson, Dickens, Texas, sends us a list of subscriptions and a donation of \$10.50 from the Midway church, near Dickens, on our Equipment Fund, which we appreciate very much.

* * * *

Brother G. B. Womack of Chatham, La., writes that they have a faithful band of brethren meeting every Lord's day at Tippen's Chapel. Brother Womack writes that the church there uses no literature and have no classes. They would welcome faithful preachers among them at any time.

CLARENCE TEURMAN.

FITS AND MISFITS.

Brethren, you that speak of the "woman" of Rev. 12, as being the "church," ought to see your inconsistencies. If you will make the "woman" a representative of the JEWISH NATION, instead of the "church," you will then be getting close to the truth.

* * *

When people learn to discriminate between the church of Christ and the Jewish nation, perhaps there will be less said as to how the church, after its apostasy, simply was hid from view and perpetuated through the mists of Babylon, or wilderness of sectarianism, till A. Campbell called it out and placed it once more in view. If this be true, then, there were, and are now, "Christians in all churches." There is not one iota of scripture to sustain such a position.

*

Most of the talk about "Union" that we

guns," of the "All Powder and no Ball" variety, is nothing but "sounding brass." Peter says, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified, through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." (I Pet. 4:11.) Now, if all would "speak as the oracles of God," all would speak the same thing; if all would believe "the oracles of God" just as God has given authority, nothing added, nor anything taken away, all would "be one," just as Jesus prayed. (John 17:20, 21.) This is the only ground for a "Union" that is desirable; but this is the kind of "Union" those "high-flyers" don't want. So it is a case of "all talk and no Cider."

* * * *

It is not to be wondered that a man who would place himself under the dictation of the Y. M. C. A. would try to boost a "Bible Chair."

* * *

Notwithstanding all the efforts to fix up things otherwise, the "Old Book" still declares that "the church of the living God" is the pillar and ground of the truth."

C. C. HAGGARD.

Bogue Chitto, Miss.,

Dec. 9, 1919.

Dear Brother Teurman: A cyclone passed through yesterday and blew away all I had except barn and part of dwelling, which is badly damaged. I need help, and as I don't carry any insurance, neither do I belong to anything but the church of Christ, I don't know whom to appeal to for help but my brethren, and this I do reluctantly. Brother N. L. Clark and Brother Sam H. Champie both know me. Pray for me.

H. R. STRINGER.

OUR EQUIPMENT FUND GROWS.

The following donations for press and other equipments have been received to date:

| | |
|---|----------|
| Church at Cleburne, Texas. | \$50.00 |
| Liberty Walters, Dexter, N. Mex. | 5.00 |
| J. M. White, Leon, Oklahoma | 5.00 |
| Church at Midway, Texas. | 10.50 |
| J. L. Broad, Denison, Texas. | 2.00 |
| R. B. Bearden, for church near Austell, Ga. | 5.00 |
| Previously reported | \$318.00 |

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.

READ THIS.

Brother H. C. Harper is now in Oklahoma, and will be in Arkansas, Missouri, Iowa, Illinois, Indiana, Kentucky, and Tennessee. He would like to meet as many of the brethren on this trip as possible. Write him at Sneads, Florida, and he will

BINKLEY-CARTER DISCUSSION.

Dr. A. G. Binkley of Nashville, Tennessee, met in debate W. H. Carter, formerly editor of the Highland Preacher, of La Fayette, Tennessee, at Yokley's Grove, Kentucky, November 29, 1919. The propositions were as follows:

"(1) The New Testament requires an eldership in this age of the church."

"W. H. Carter affirms."

"A. G. Binkley denies."

"(2) The eldership of the churches in

the days of the apostles were miraculously or supernaturally endowed and passed out with the miraculous age."

"A. G. Binkley affirms."

"W. H. Carter denies."

We think the debate did good toward bringing out the true teaching of the Scriptures on the question. The brethren of Yokley Grove neighborhood have had much controversy over the church office question from the congregation's beginning. We believe the discussion did good in this community, and that the discus-

sion of religious differences between brethren will always do good when conducted in a fair and Christ-like spirit.

W. H. YOKLEY.

Drake, Kentucky.

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.

THE REVIEW AND BAPTISM.

(Number Three.)

Corrections. In my manuscript for first article, "Weiner" should have been Winer, "for" should have been unto in Bible Union translation, Revised Version, and American Standard Version.—H. C. H.

Brother Sommer still struggles to get up, but all to no avail. He says: "In view of the fact that Christ's blood was shed to make an atonement for sins, while water baptism is in no sense for an atonement, is it not dangerous to translate Acts 2:38 by the same form of expression that is used in Matt. 26th chapter and 28th verse?"

And he answers: "Yes, because by so doing the impression may be made that the blood of Christ and water baptism are for the same purpose."

Then he concludes, saying: "All who consider such differences honestly will doubtless see the reason why Matt. 26:28 should not be permitted to control Acts 2:38 in regard to translation."

And this nonsense is from the man who talks of "exposing the false reasoning" of others! And it certainly is the best he can do.

As a matter of fact, Matt. 26:28 never has controlled Acts 2:38 in translation any more than Acts 2:38 has controlled Matt. 26:28. Each passage is translated on its own merits; but it seems that Brother Sommer can do better (for his theory, of course) in making a translation from the original than the Holy Spirit, the Lord Jesus Christ, and God Almighty combined, could do in giving the original!

The original is certainly "dangerous" if there is a shadow of truth in the reasoning of Brother Sommer, because "the same form of expression,—*cis aphesin hamartion*—is used in both passages, even "In view of the fact that Christ's blood was shed to make an atonement for sins, while water baptism is in no sense for an atonement." Yes, sir; and dare Brother Sommer, or any other man in his sane mind, say that God did not "consider such differences honestly?" Just tell us, please!

Brother W. G. Roberts gives the truth when he says, in speaking of Matt. 26:28: "The word 'for' is from the Greek *cis*, and means 'with a view to, in order to,' etc.; it is the same word and meaning as found in Acts 2:38." (Forty Reasons Why I Am Not A Baptist.)

Exactly so: and L. S. White, in his debate with Russell at Cincinnati could say without the slightest fear of successful contradiction: "We have in Greek a prepositional phrase, *cis aphesin hamartion*, that occurs three times in the New Testament: Matt. 26:28; Luke 3:3; Acts 2:38. The English phrase that is translated from that Greek phrase is for the remission of sins. The scholarship of the world tells us that it is identically the same, both in Greek and in English."

And Sommer is still down with the Baptists and all other sectarians!

But he struggles again to regain his footing. He says: "But what shall we say to those who inform us that in Matt. 26:28 the same form of expression is used as is found in Acts 2:38, and that in Matt. 26:28 the translation 'for the remission of sins' is certainly correct? We should tell them yes, but every form of expression as well as every word is known by the company or connection in which it is found, and this makes the difference between Matt. 26:28 and Acts 2:38."

But who that has sense enough to keep out of the fire does not know that when both passages are translated into English "by the same form of expression," the English reader finds the same "company or connection" that the Greek reader finds in both passages when he reads "the same form of expression" in both, as God gave it in the original!

Is Brother Sommer trying to help God Almighty out of a tight place? Can he make it plainer than God could give it in the original? Brother Sommer may be great, but I, for one, am not willing to acknowledge that he is wiser than God Almighty!

Now, while "the same form of expression" in both passages does not suit the theory of Brother Sommer and the sectarian world, it evidently suits the Lord and "the scholarship of the world." And Brother Sommer's "strong argument," as he calls it (I call it *presumption*, pure and simple) is seen nothing but a weak effort to evade the truth. Surely, any sectarian pervert could do as well for his theory.

Brother Sommer continues to flounder on the *cis*. He calls our attention to what Campbell said in his debate with Mr. Rice; but Campbell utterly fails him. He says:

Did Alexander Campbell admit that the translation "into remission of sins" is correct? Yes. On the 494th page of the Campbell and Rice Debate we find the following:

"They were baptized 'into Moses' or 'unto Moses,' 'into Christ,' 'into his death,' 'into John's baptism;' and, if any one prefer it 'into repentance,' 'into remission of sins,' 'into one body,' etc. In every instance there is a transition from one state, profession, or place, into another. The person has suffered an immersion for something into the possession or enjoyment of which he now enters, or enters into more fully than before."

You will observe, gentle reader, that Campbell here says: "And, if any one prefer it," etc. Campbell did not say that he preferred it, neither did he say it is correct. But Campbell here shows that even admitting this to be a tolerable rendering, for argument's sake, Mr. Rice is by it defeated.

Now to get what Campbell admits to be "correct," we turn to his work—Campbell On Baptism, p. 251—and find that he translates *cis* in Acts 2:38 "in order to." And he endorses this translation as "correct" in THE LIVING ORACLES.

Moreover, he says: "Were it not for an imaginary incongruity between the means and the end, or the thing done and the alleged purpose or result, no one could, for one moment, doubt that the design of baptism was for 'the remission of sins.'"

And in a note to this he says: "The preposition *cis* translated for in this connection of means and designs is often so translated; and might have been hundreds of times much better so translated in the common version of the New Testament, than by *into*, or *unto*, or *to*."

Now any one can see that Brother Sommer has utterly failed to make good as to what he says Campbell admits is "correct." In fact it is plainly seen that the *cis* trips Sommer as completely as it did Mr. Rice. For Peter's reply on this occasion, together with the question, "Brethren, what shall we do?" as McGarvey well says: "makes it doubly certain that remission of sins FOLLOWS baptism, and is therefore to be expected by the baptized." Or as Franklin truly says: "He (Peter) commanded believers to 'Repent, and be immersed 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 subject." Or as Campbell says: "Baptism has both a meaning and a design. It must be received in that meaning and for that design, else it is another baptism and not the one commanded by Christ and practiced by his holy apostles." 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." And he further says: "No one is commanded to be baptized for any thing else, and no one is ever said to have been baptized for any thing else, than for the remission of sins."

And Sommer is still floundering on the *cis*, unable to get up.

CULLINGS AND COMMENTS.

Bro. J. F. Neece, of Fort Smith, Ark., puts these questions to the Gospel Advocate:

Is it in harmony with the teaching of the New Testament for the church to come together on Lord's day, divide up into two or more classes, with a plurality of teachers, some of whom are women, to teach the Bible? Did Christ and his apostles practice this system of teaching? If so, please give chapter and verse.

In his reply, J. C. McQuiddy says:

There are different methods of teaching. Teaching by questions and answers abound in the Old Testament and also in the New Testament. Men are to teach by the public proclamation of the gospel. Another method of teaching is to teach by writing, which is usually more accurate than oral teaching. But there is no method of teaching revealed in the New Testament to the exclusion of other methods. We learn from tradition that the rabbis taught children in classes. We learn from the Old Testament that classes were taught in the synagogues, and we learn, also, that the Jews were commanded to teach their children the word of God diligently in their houses, when they walked by the way, and when they lay down, and when they rose up. The class system of teaching was in vogue when Christ came into the world; so we find him commanding his apostles to go and teach all nations, teaching them to observe all things that he had commanded. In the one glimpse that is given us of the childhood of Jesus, he is seen in one of the most advanced Bible schools of his day, within the temple limits, at the age of twelve years, having a part in its ordinary exercises in accordance with the customs of that time. (Read Luke 2:47.) After a three-days' search for him by his parents, we are told that they found him in the temple sitting in the midst of the teachers, both hearing them and asking them questions. We learn that Aquila and Priscilla taught Apollos the word of the Lord "more accurately." Every disciple, including women, is required to teach the word of God to the extent of his or her ability. While I do not say that teaching means a class, I do say that one who teaches must have a class. Hence, I can see nothing in the contention that we should not divide up into classes, provided this is necessary for the most effective teaching. As we have babes and full-grown men and women in Christ, all should not be fed out of the same dish. If the calves and the cows were all fed out of a high rack, the calves would starve to death because they could get nothing to eat. Just so teaching must be adapted to children.

It is an undeniable fact that where the word of God is taught by questions and answers in classes the children are far better informed and obey the gospel earlier in life than those who are not thus taught the truth. I refer our brother to the New Testament for authority for teaching by questions and answers. The gospel abounds in such teaching, and so does Acts of the Apostles. It will be good exercise for our brother to read the New Testament through, if he wishes to find out just how much it abounds in the method of teaching by questions and answers.

Bro. Neece asked for "chapter and verse," but McQuiddy, like the baby sprinkler could only flounder around, and

never touch the issue. Admitting everything that he says to be true (but it is not), he fails to find "chapter and verse" for the "practice" mentioned in the "New Testament."

"Tradition" and the "rabbis" is a sweet morsel to him when pressed for "New Testament" proof. But nobody blames him, for he has done as well for this unscriptural "practice" as any man can do.

He talks about a "method of teaching." But organizing "the church" (see question) into "classes" is not a "method of teaching." Neither is the selection of "a plurality of teachers, some of whom are women" a "method of teaching."

Let Bro. McQuiddy define "method of teaching" and cite one author of a work on pedagogy to sustain his definition if he dare. This will take the twist out of his reply.

It is well that he tells his readers that he does not say *teaching* means a class. He has been bumped on this, and has concluded to quit this part of his prevaricating course, it seems.

But he says: "I do say that one who teaches must have a class."

I deny this, and challenge him to the proof. The statement is utterly untrue. Let him meet it if he can.

He talks about the "calves and cows" and a "high rack." This he does instead of pointing to "chapter and verse" for his "practice" which is nowhere to be found for "the church" (see question) in the "New Testament."

But he thinks the Sunday School with its "two or more classes, with a plurality of teachers, some of whom are women" causes the children to obey the gospel earlier in life than those who are not thus taught the truth.

So you see the Sunday School, like the Methodist church and the Missionary society, is founded upon "experience." And the children in apostolic times did not have this wonderful advantage(?) of "experience." They had to depend upon a "Thus saith the Lord" from inspired men. How sad that the Lord did not turn their case over to uninspired men with "experience"!—per J. C. McQuiddy. And just see how many more the Missionary society saves!

Bro. McQuiddy is bound to admit that "for the church to come together on Lord's day, divide up into two or more classes, with a plurality of teachers, some of whom are women," there is no precept or example in the New Testament. We challenge him to affirm the question, in a fair and open discussion—oral or written.

* * * *

Now, read this from the Gospel Advocate:

Notice to Sunday School Workers.

We regret to announce that our supply of the Advanced Quarterlies has been completely exhausted. We are supplying Intermediate Quarterlies in the place of the Advanced Quarterlies. We ask the indul-

gence of our patrons until the next quarter. You will find, however, that the Intermediate Quarterlies are very full and instructive.

McQuiddy Printing Company.

Still "we" don't have a "Sunday School," you see.

Peter said: "Who privily [secretly, cunningly] shall bring in destructive divisions." (II Pet. 2:1.)

So when brethren become uneasy on seeing signs of a departure, it is not a Sunday School—just the church or a few members of the church who want to teach the children.

But when they get things in hand and are sure of being able to control, they say, "Our Sunday School." And if you don't like it, why, just get out or keep your mouth shut.

And they now build a house with "the modern conveniences"—"class rooms." They build a house for the accommodation of this "School," not the church, you see—yes, they build a school house. And this school is the greatest institution on earth with them. H. C. HARPER.

"PREACHERS HAVE QUEER SIDE LINES."

Chicago, Dec. 9.—One preacher, a paperhanger in spare moments, another a barber and a third a shop-keeper were reported here today as a result of inter-church investigation of spiritual affairs in Illinois.

"The preacher should be a leader in community affairs," the report said, "but this is the way we found them compelled to spend their time to earn a living."—General Press.

The above is not worthy of notice except as an expression of a general impression that a preacher should not be considered low enough to work at common labor. This is a false view, and should be resented by the faithful everywhere. A man who is not ready to work is not fit to preach the simple gospel of Christ.

The Lord of glory was ready to work, yet he could have lived independent of work if the Divine mind had so elected. But when we see that labor was honored by the approval of Jesus himself (Mark 6:3), and that his followers were laborers, and that the apostle, who did more spiritual work than all the other apostles combined (I Cor. 15:10), worked with his hands (I Cor. 4:12) for a living, we are compelled to appreciate the preacher who gives his spare moments to honest toil.

A preacher that does not give all of his time to preaching should not be considered out of his place when giving his spare moments to "making tents," "carpentering," "barbering," "laboring," or any other secular work.

I also believe that a man who preaches the gospel should live of the gospel, and when giving all his time should be supported. I also realize that a preacher has

to have some time for study and preparation, and that he and his family must live while he is studying as well as while he is preaching; but I have no patience with the idea which places preachers above other folks; for a preacher is no better than any other man who lives as pure as he does; and any man who is purer than the preacher is better than he.

R. F. DUCKWORTH.

"SAFETY FIRST."

(Concluded from page two.)

indorse. For instance, in the Review under date of August 19, Bro. Jessie F. Love of Pensacola, Fla., gives report of a meeting held by him at Remerton, Ga., in which report he says: "There were 15 additions to the congregation. Twelve were baptized, one reclaimed and two who had been members of the Baptist church laid aside all human names and creeds, to accept the Bible only as the rule of faith and practice, and to be called Christians only." Now what made those people members of the Baptist church? Were they ever saved while members of the Baptist church? If so, why was it necessary for them to make the change? If not, are they saved now? If yes, then what has saved them? Now we are all agreed that salvation is in Christ Jesus, and that out of Christ there is no salvation. Then if there is anything vital about the plan of salvation, surely to make sure that we get into Christ where salvation is would be one point of vital importance. Then the question arises, Are these persons in Christ? If they are, then, when did they enter Christ? At the same time they became members of the Baptist church, or at the time Bro. Lane tells us they laid aside all human names, etc.? Now, that we are baptized into Christ, is a fact not questioned by one of us who are members of the Church of Christ, or any one else who knows the truth. Paul said: "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. Now is it possible for a man to put on Christ and at the same time take to himself some human name which he afterward must lay aside in order to be just a christian? But some one may say, Oh, I don't think it is necessary for a man to know all that he is baptized for, and to understand that he must forsake all human names in order for him to be saved. But Paul said he was to "preach among the Gentiles the unsearchable riches of Christ, and 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. To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God." Eph. 3:8-10. Notice he was to "make all men see what was the fellowship of the mystery." Also by the church is to be made known that manifold wisdom

of God. Now, Christ is the wisdom of God which is to be made known by the church. I Cor. 1:24-30.

Now, if Christ be the wisdom of God, can a man have the wisdom of God, and yet not know enough about Christ to wear his name? And how can a man give glory to God through the church when he doesn't know Christ's church from some man-made church?

The very fact that Christ told his disciples to go and teach all nations and to baptize them shows that they were to know something before they are baptized. In every case teaching was to precede baptism. All who enter into covenant relationship with Christ are to know him Heb. 8:11. "Shall all be taught of God." Jno. 6:45. Jesus said, "I am the way the truth and the life; no man cometh to the Father but by me." Jno. 14:6. But according to Bro. Love these have come by the Baptist church. Brethren, have we out-lived God's plans and intents? And in these modern times is the wisdom of God being known by these human organizations? If the Baptist church and other churches can make known the wisdom of God and can give birth to legitimate children of God, then why do we try to hinder them? Why not let the good work go on? Because if men are being born into God's kingdom through the instrumentality of the Baptist church, then God's name is being glorified thereby, and we can make nothing else out of it; because there is rejoicing in heaven over those that come to repentance. I believe that men must be begotten before they can be born. I don't believe a man can be born into the kingdom of God and then in after years let some one come along and beget him with the word of truth.

Brethren, this is a subject which has caused the church of Christ in many localities trouble not a little, and who is responsible for it? God is not the author of confusion, and of course some one else is. Some body is wrong. And now if it is right to compromise with other religions (and in my humble judgment this is nothing short of it), then where is the limit? Will some one draw the line that we all may know just where to stop?

Now, doubtless there will be people who will read this article who will be able to detect my deficiency as a scholar, but I can't help that. It is the truth I want if I know myself—and the truth I will have if I know what it is. I had as soon it was one way as the other so far as I am concerned. But according to what I know about God's plan of saving folks and about the conditions upon which he offers salvation, I will say to Bro. Love and to all who receive persons into the church as he does, I believe you are running a risky business.

For me, I desire Safety First.

Submitted in love,

NOAH HOLT.

Piedmont, Ala., Rt. 3.

WORDS OF ENCOURAGEMENT.

"Enclosed you will find exchange for \$50.00 from the church which meets in the Woodmen's Hall at this place. This little contribution is to apply on your press expense, or as you may desire to use for the cause of Christ.

"We appreciate the A. W. and are glad you have endeavored not in vain to furnish semi-monthly. We further realize that you are making a hard fight for the truth, which means personal sacrifice, and I trust we may be able to assist you from time to time in the future."—W. H. Horn, Cleburne.

We are indeed grateful to the Cleburne brethren for their liberal assistance. It will no doubt be remembered by many of our readers that Cleburne is the home of G. Dallas Smith who is "Pastor" for the church where we withdrew from Brother George W. Smith of Ardmore, Oklahoma. This church, for the main, is made up of members of the church where Brother Smith is pastor. This church numbers perhaps fifty members. It was my privilege to be with them in a Lord's day service in the fall of 1918, also I preached for them in the evening. I decided that nearly all of the male members were "preachers," for several of them made excellent talks at the morning service. I will also venture the assertion that this small church is doing more according to its membership and wealth to sound out the gospel than is the church where Brother Smith is "Pastor."

Brother E. S. Vawter, Fowler, Colorado, sends us a nice list of subscribers, and writes: I have received about three copies of The Apostolic Way. I have, or had, quit reading any religious paper at all; and I don't think I will read them very much from now on, but I am going to subscribe for The Apostolic Way for one year and try it out and see if it will stand the test. I want to get in touch with brethren who are willing to take the Bible at what it says, and therewith be content. We have a small congregation here, but it is awful hard to keep them from following men.

In a letter of later date, Brother Vawter sends us three more new subscribers and writes that recently three preachers who advocate the Sunday School have visited the church at Fowler and preached, and as a result, the Sunday School was put in, with women teachers, etc. Letters are coming to this office most every week telling of division brought about by this unscriptural institution, yet those who favor it will make no honorable defense of their teaching and practice!

Brother L. W. Babcock, Harper, Kan., sends us three new subscriptions, and writes: "Am glad to note the many good articles pertaining to 'sound doctrine' in each issue of The Apostolic Way. Entirely to many of our brethren who claim loyalty to the word of God are guilty of adding to and going beyond that which is written."

THE APOSTOLIC WAY

VOLUME VII.

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

NUMBER 8

ISSUED SEMI-MONTHLY.

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\$1.00 THE YEAR.

MONEY-MAD RELIGION

The gathering of funds by religious bodies seems to have become a mania. The successful "drive" made by the government in floating loans, supplemented by those made by other organizations, has emboldened the church leaders to try the same plans and methods to raise large sums of money with which to make great worldly demonstrations in and through religious bodies with which they are identified. There was a time when the leaders of all the different religious bodies were much concerned about their organization's spiritual development. But for years the spiritual side has been losing ground, while demonstration, show and worldly pride have been gaining.

The lack of funds has been a stubborn check rein to worldly development by religious organizations, and now it seems that even this is to be removed, that great sums of money are to be piled up in handy reach of the carnal-minded church leaders.

When the Lord Jesus Christ came into the world he came as a poor man, and this poverty was the choice of the divine mind, and the unlimited power which Christ possessed was never used for the accumulation of great funds. Neither did he leave us machinery for the accumulation or handling of great funds, but gave directions for the giving and disbursing of funds as they were needed.

The men selected by the Lord to plant the principles of his kingdom in the hearts of men and women, were not persons of wealth, and from the days of the apostles until now spiritual developments and reformations have been brought about by consecrated individuals who supported themselves or were maintained by the people among whom they labored, and not from some great fund in the hands of a few dignitaries whose whims must be satisfied regardless of the spiritual welfare of the people.

Religious bodies unauthorized by the word of God cannot be expected to allow God's word to interfere with any plans which their imaginations or whims may suggest. But any religious body that makes a pretension of depending upon the word of God for their existence cannot afford to allow themselves drawn into this whirlpool of money-mad religious fanaticism.

The New Testament is a "perfect law of liberty." It liberates every one guided by it from worldly influences and corruptions. Hence, when we follow it in the question of financing the work required for spiritual growth of the institution given

us by the Lord, we are kept clear of entanglements which result from the love of money.

Great riches bring an individual into many snares and temptations which the average person of wealth fails to overcome, and a rich church treasury will be subject to the same ills. A church should not lay up its treasures on earth, where moth and rust doth corrupt and where thieves break through and steal, but should lay up its treasures in heaven. A church that is really concerned about spiritual growth and spiritual power hasn't time to spend in the accumulation of great funds.

R. F. DUCKWORTH.

731 W. Herron Street, Denison, Texas.

A BLIND GUIDE.

After showing that discretion which is said to be the better part of valor for a long time by his silence on the Sunday School issue, Bro. Joe Warlick has at last yielded to the pressure of those who cannot understand why this bold polemic, who has always been accounted ready to meet all comers in any dispute as to doctrine or practice of the church, has been skulking behind the firing line for so long a time while the battle has been raging all about him. In response to this pressure Bro. Warlick, with apparent reluctance, ventures to play groundhog by peeping out of his hole to observe the aspect of the skies in the November issue of the Guide. Here is the very cautious way in which he pokes out his nose:

"I have been asked to say something more in these columns about the Sunday School question. I do not want to enter into a discussion of such matters now, and besides, I feel that a paper like the Guide, one that wants to have only the best things for its readers and something for the good of all, should not use space which would be to the interest of the few, but I find the following paragraphs among the savings of old issues of the Guide, which I wrote some years ago, and these I give to the readers here.

"I do not believe nor have I ever thought, that a modern Sunday School so-called, with elected officers, is right, or even important or necessary; anything that looks like that is out of place, but for the brethren to meet at an hour which does not interfere with any other feature of the work, on the Lord's day and teach all that may come in unto them is right and NEVER wrong. Read the following and let the matter rest at this for a while."

I do not doubt Warlick's statement in the least about not wanting to enter into a discussion of this issue, but I very much doubt whether he gave his only reason, or even his strongest reason, for not wishing to discuss it. My impression is that Bro.

Warlick, who has always been considered one of our strongest debaters (and justly so), is wise enough to know that the Sunday school is as indefensible as the Missionary Society or Y. P. S. C. E., and he doesn't propose to lose any of the laurels he has gained by attempting the impossible. Like all his ilk, Warlick refuses to defend what he calls the "modern Sunday School," but I will give a cookie to Warlick or anyone else who will show when and where the modern Sunday school branched off from the ancient one by electing officers or by any other innovation. He can show when and where the modern Christian church departed from the ancient one by the introduction of instrumental music, etc., now let him do as much for the modern and ancient Sunday School. All such expressions are the purest camouflage to mislead the thoughtless into the notion that there is an ancient, or apostolic, Sunday School, an assumption that I have been fruitlessly calling upon them to prove for years and years. I dare him to affirm that the kind of Sunday School that obtains among the so-called sound congregations today originated in the days of the apostles and by their sanction. See how he sidetracks the real issue, in next to his last sentence. Will he say that dividing those taught into classes when the church assembles on the Lord's day "is right and NEVER wrong?" I am going to thoroughly demolish every argument he attempts to make in defense of the modern Sunday school which does not elect officers as well as the modern which does, so let Bro. Joe come on.

G. A. TROTT.

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.

IDEALISTS

We hear a good deal about idealism and idealists, and I think that those who talk about idealists know little about the real significance of these words. What is an idealist? An idealist is one who pursues the ideal.

What is the ideal? Webster says it is something that exists in the imagination only; conforming to a standard of perfection; perfection.

This, I suppose, is about correct, and if it is, is it not better for one, in any sphere of life, to set up for himself a perfect, perpendicular standard and strive to work up to it than to lean his standard a little and be always doing imperfect work?, for it is not often that one's work will be better than his ideal, or standard.

I think that the people, generally, have come to the conclusion that as none attain to perfection that it is folly to attempt to work by a perfect standard. Is this right? Surely it is not.

If you wish to do anything well and right, you must first find a perfect rule, or standard to work by. Nothing short of that will do.

If a man survey or wish to mark out a piece of land exactly one mile square, we must start from a certain point, and follow exactly a certain unvarying course exactly one mile. Then exactly the same distance, at an exact right angle to the first. Then exactly another mile to an exact right angle, and then exactly another mile to the point of beginning and he will have exactly a square mile, or a perfect square.

The least deviation from this, one way or another, and the result will be a failure. No perfect work can be done by an imperfect rule, or standard.

The idealist who sets up a perfect standard to work by is regarded by many as an impractical extremist because he is striving for something that has not been attained by others.

Perhaps no surveyor ever succeeded in making an exact square mile, or in making an exact square of any kind, but will that justify any surveyor who sets aside the only rule by which perfect work can be done?

Should we be satisfied to live and work by an imperfect standard and suffer the confusion and trouble that must follow such work? Well, whether we should or not, the larger part of the world, I think, is doing it.

God has given us a perfect rule, or standard by which we are to live and work, turning neither to the right nor to the left, and if we take it and work by it, though we may not succeed so well as our Lord did, we may reach our objective. We must be idealists if we wish to do perfect work, and especially in spiritual matters. We can have no standard but God's unperverted word.

One may have a great desire to go to heaven, and will get there, if he will pro-

ceed along the way that God has plainly marked from start to finish, straight ahead all the time, never turning.

But the devil has flooded the world with false teachers, "wolves in sheep's clothing," and if we allow them to decoy us from God's "straight and narrow way", instead of going to heaven, we will land in hell. A. M. GEORGE. Albany, Texas.

"A MILK-WHITE DOVE AND AN AZURE FLAG"

In the Campbell-Purcell debate on the Roman Catholic religion, Alexander Campbell said:

"The Roman spirit, in other words, the savage spirit of pagan and papal Rome, has been imparted even to Protestant states. In so much that England has for her symbol, or national device, a tawny lion; and her sons have chosen their own eagle, a ravenous bird of prey, for their device, that they may pounce upon their mother's lion and show themselves as full of war and stratagem and spoils as the barbarous and uncivilized nations of the old pagan world.—Although I prefer the American Eagle to the British Lion, I would rather fight the battle of my king [my King, I prefer], under the device of a milk-white dove, or an azure flag, as more consonant to the genius of the Reign of heaven. War, however, is wholly barbarous. Nations at war are at best but partly civilized, and, therefore, they generally choose beasts of prey for their insignia. When we become rational, more civilized, and more Christian, we will find some other way of settling our national disputes than with the sword and with the confused noise of the warrior, and garments baptized in blood."

The most of Christians are opposed to war and call it barbarous until war comes. Then they become enthusiastic for the war. Bro. J. M. McCaleb sent the following true statement across the Pacific to us in The Missionary Messenger: "War, being wrong, is always wrong. It is not wrong today and right tomorrow, but wrong today, tomorrow and forever. If adultery, theft, murder and kindred crimes are wrong, they are always wrong. Many seem to think that when there is no war it is all right, but when the war is on then it is all right. If this be correct then there is no dependence in the moral law, but it may be set aside at any time we wish."

Blinded by war propaganda, Christians, though opposed to war in a general way, seemed to think it was their duty in the late world war, to fight what they had been caused to believe was the most barbarous people on earth. But there were very few of the soldiers who went overseas who did not feel, before they got through with their experience over there, that they had heard a one-sided, perverted story over here.

Every schoolboy should know that the war of 1812 was fought with England for the identical offense that she committed against neutrals in the winter of 1914-1915, in establishing a blockade in which she denied them the right or reaching her

enemies with commerce, and that under the threat of death by mines to passengers on board vessels of commerce. Our Government protested that such a blockade was "illegal and indefensible." But the illegal blockade was held fast with no further protest, and when an effort was made to establish a counter blockade, as the French did in 1811, war was entered with the second offender, thus reversing the policy of the Government 107 years ago.

"Some Preachers in Kentucky and Elsewhere."

An eminent editor in the ranks of disciples has the following to say: "On the ground that their conscience compelled it, some preachers in Kentucky and elsewhere got themselves into trouble by criticising the Government for going to war! and yet not a word of encouragement for the League of Nations to preserve peace has been spoken by this class."

This is the first I have heard of preachers among disciples getting into trouble on account of such criticism. Some were harassed by ignorant officers for preaching that Christians cannot consistently bear arms. An officer came to see me because of such preaching. I made it manifest to him that I had not transcended my rights under the Constitution of the United States. His answer was: "That thing is going to be changed. It has been an alibi for many a conscientious objector."

I shall so preach again in time of war or in time of peace, for it is every true preacher's duty. The reason "this class" has not encouraged the League of Nations is that it is founded on some principles that may promote war. The movement was started coincident with the entrance of the United States into the European war and to stir the country to activities in that war. I heard ex-President Taft speak in its behalf in the spring of 1917, and, as heretofore stated on this page, "he advocated with all the force he could command the appropriations of huge sums for war preparation and compulsory military training for all young men—the very things for which Germany has been the subject of most bitter execrations all over the United States—as a means of preserving peace." All should know that such preparedness would inevitably promote the spirit of war.

With reference to the league, Bro. Lee Jackson recently said in The Gospel Advocate: "I have seen no claim put forth by any of the national leaders that does not require the maintenance of large armies, and as a member of the league our own country is to furnish her full quota of troops."

He who can see the preservation of peace in such war preparedness can see calmness in the gathering storm of wild commotion.—Flavil Hall in *Christian Leader*.

Remember, if you send us three subscribers at one dollar each we will send the paper to your address one year free.

MORE ON FREE SCHOOLS.

"Render therefore to Caesar the things that are Caesar's." This divine injunction should be obeyed in letter and spirit.

The free school belongs to Caesar from start to finish and he has the absolute right to regulate it to the minutest detail. As to the effect of that school upon the patrons and children it is a matter both of fact and theory.

I cannot speak of the merits of schools in other states, but I am familiar with the public school system of Texas, and as to it I can speak advisedly.

The intention of the system is to make an educated citizenship, and presumably upon a high moral plane, therefore it is provided that all public free school teachers shall be of good moral character. It does not matter whether they are christian or infidel, Mormon or Mohammedan, no questions are asked as to religious faith or want of religious faith.

In establishing the free school the state assumes both the inability and the incompetency of the parents to educate their children; therefore, it concludes them all paupers and taxes the wealth of the state for the education of all. Thus it at one stroke destroys the family, a divine institution, so far as the training and education of the child goes. The parent is not allowed to select a teacher, nor a text book, and the child is taken from him, from the age of seven to seventeen, for educational purposes.

The character of the text books determines the faith of the child in regard to the things taught. The teaching that man came up from a state of savagery to his present civilization is a challenge to the integrity of the Bible.

With the coming of the free school came a decided impetus to this age of graft. How far it is responsible for this state of affairs is a matter of inquiry.

"Whatsoever ye sow, that ye also shall reap" is an immutable law. In assuming to educate all of the children, the children of the poor largely predominate, and every dollar drawn by a poor man for the schooling of his child, over the tax he pays, is a gift from the state and has a pernicious influence, although it is not intended that it should. "And thou shalt take no gift; for the gift bindeth the wise and perverteth the words of the righteous." (Ex. 23:8.)

Here the moral effect of gift taking is pointed out by inspiration, and inspiration makes no mistakes.

The pernicious effect of this "gift" to the poor is seen more clearly if we but extend our vision a little farther.

In many families there are from three to five children in scholastic age; these draw annually about \$7 each from the state, making a sum of \$21 to \$35 to the family. The moral effect on the parent of this is to gradually convert him to Socialism. As times grow harder he reasons in a dull way that if the state can tax the

wealth of the state to get funds to school his children it can also tax the wealth of the state to feed his children. The lucky ones have appropriated all of the wealth of the land and left the unlucky ones to exist as best they may. These are stern facts although they may be used to establish wrong conclusions.

The children are disposed to carry this line of reasoning, insensibly it is true, much farther than the parents and regard the state as a great storehouse of wealth from which the needy should draw when opportunity is offered, take large pay for small services, which is the very foundation of all graft.

And it is by these means, before we are aware of it, we have the seeds of Bolshevism and Anarchy sown in our midst by the state, which will bear fruit in due time. The free school system is founded in the best of intentions, but the principle in it of giving something for nothing is pernicious in the extreme, and can only be productive of harm in the end. All harm-producing agencies should be studiously avoided.

As I see it, the only safe way for the christian parent to do is to have nothing to do with the free schools. Their text books on evolution will corrupt the faith of his children. Their text books of fairy tales will corrupt the imagination of his children, and the fiction taught in no case can be beneficial to them.

Again I say, the free school is a state institution which saps the very foundation from under the family by taking the child for ten years in the formative period of his life, away from parental educational control and training him up in a line of doubtful wisdom, and then summarily dismissing him. It is the state's right to have the schools, name the text books, appoint the teachers, although this right is directly antagonistic to the divine rights of the family. Being governed by the carnal mind it is not subject to the law of God, neither indeed can be.

Parents should provide a good course of moral and spiritual education for their children and faithfully carry it out. Without it their children will be illy prepared for the conflicts of this life, and will fall a prey very likely to many of the wiles of the devil. A good education is of priceless value; a bad education is man's worst asset. To obtain this good education will cost time, money, patience, perseverance, hardship and persecution.

GEO DOUGLAS.

REMISSION IN THE NAME OF JESUS.

(Number Three.)

On the first pentecost after the ascension of Jesus into heaven, the news came by inspiration of the Spirit, that Jesus was exalted and had, therefore, received the name. It is reasonable to suppose that remission in his name may begin then or about that time. But there is something besides the time—these three:

When, where, how? First, then, where? Let Jesus answer: "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. Jerusalem is the where. How? "Be preached", Jesus said. This necessitates preachers. When Jesus spake the above, talking to the apostles to whom he said, "Go preach." These were the men, but he told them to tarry until they were endued with power from on high, wait for the promise of the Father—the baptism of the Holy Spirit. Tarry where? "At Jerusalem," Jesus said. And they went to Jerusalem, the beginning place—the right place to tarry, and they tarry. "And when the day of pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Spirit." Now these apostles, the preachers, are endued with power from on high—baptized with the Holy Spirit, which also brought the news from heaven that Jesus had received the name.

It appears now that all things are ready for remission of sins to begin; for, here are the preachers, at the beginning place, baptized with the Holy Spirit, and Jesus has the name. Everything is not ready; one thing is lacking yet. Peter said, "To him given all the prophets witness that through his name whosoever believeth in him shall receive remission of sins" Believers were lacking. Peter said, "Ye men of Israel, hear these words," and he preached "the word of the gospel," so that they could hear it, for "faith comes by hearing the word of God." Peter said to his brethren, talking about his work at the house of Cornelius, "Ye know that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe." In the tway, God's way, believers were made on the day of pentecost. Peter preached, the word cut them to the heart, worked effectually in them, Paul says "the word works effectually in them that believe. It worked effectually in the pentecostans, and hence they believed. And because they did believe, they said earnestly to the apostles, "Men and brethren what shall we do?" Everything is ready now. Listen, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." "As many as gladly received his word were baptized," like Peter said, "in the name of Jesus Christ for the remission of sins." They, the converts made that day, the first under the reign of Jesus, received through his name, remission of sins, the first ones that ever did—it began that day. J. R. JONES.

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STATEMENT OF RESIGNATION.

It was just about one year ago, after a year of earnest study of the religious problems, ancient and modern, that I found almost to my surprise that I had radically changed my views on several of the propositions most frequently discussed in The Apostolic Way and other religious papers. About four months later, after due deliberation, I found myself more strongly confirmed in my new opinions, and desiring to do the honorable thing toward all I sent in my resignation as an editor to Bro. Teurman. We exchanged some letters, after which I felt that I had done all that honor required, and was willing enough that my name should remain, since there was no apparent desire among the other editors that I should resign.

But at the end of another year, I having diligently continued my studies as assiduously as my eyes have permitted, using the resources of the immense city library here, I find that my change of mind in regard to so many religious issues of the day is so thorough and complete that I ought not in consistency to appear longer before the public as an editor of and sponsor for a religious propaganda that I no longer endorse. More especially since I expect to remove at once to Eden, Texas, where I may appear some before the public as a teacher of the things I believe to be true.

As an editor of The Apostolic Way for three years I have been treated with every mark of courtesy and respect that I felt at all entitled to, and more. I believe all the other editors to be honest, earnest christian gentlemen, and am glad that I have no personal complaint against any of them or any other individual connected with the movement which the paper represents. But I must either stultify myself or follow where my honest convictions lead; I can only follow what I believe to be the will of God. I can only sincerely thank all those for whose courtesies I am indebted, and ask the favors of God upon them; requiring nothing further from them than a recognition of the Golden Rule of Jesus in their attitude toward me. I claim to be a

more enlightened and more confirmed christian today than at any previous time in my life, and mean to preach the gospel of God as I understand it at all times and places that circumstances seem to indicate as opportune and proper.

SAM H. CHAMPIE.

Los Angeles, Cal.

Remarks.

Since writing the above Bro. Champie has moved to Eden, Texas.

We are removing Brother Champie's name from the editorial staff with this issue. I have not asked Bro. Champie wherein he differs with us, nor has he or any one else informed me. Personally, I grant to him and to all others the privilege I ask for myself; that is, that I may be permitted to do my own thinking. However, I feel confident, that many who will read this hold themselves in readiness to accept whatever views Bro. Champie may hold to that are backed up by a "Thus saith the Lord." C. T.

SIGN OF THE CHILD IMMANUEL.

(Article Number Two.)

Now that we have before us in full the circumstances which called forth Isaiah's prediction concerning Immanuel, we are ready to consider the further development of this inspiring ideal. Since my first article on this subject appeared in "The Apostolic Way" for December 15, I have been afraid lest some of my readers may have hastily concluded that, in pointing out Makershalalhashbaz as the "virgin's son" (Isa. 7:14), I had thereby denied the fulfillment of this prophecy to our Lord Jesus Christ. *Re po meen!* The tardiness of this second article is due to the fact it has been hard for the writer to find time for the preparation of another article. I must therefore ask my readers to be charitable toward the other article's abruptness and the dilemma in which I might have seemed to leave the prophet. The Immanuel prophecy is in the same class with *Hos. 11:1*. "When Israel was a child," the Lord said "I loved him, and called my son out of Egypt." I doubt if any one will take issue with me when I say that the departure of the Jews from Egypt is here alluded to. The nation is Jehovah's "son." Yet Matthew, by inspiration, applies the prophecy to the departure of Joseph and Mary with the young child out of Egypt. Some may forget, too, what a "fulfillment" is. The verb *pleroo* signifies a satisfaction or fulness, as is also the case with *teleioo*. Prophecies are by no means, limited to one fulfillment; and this is especially the case with the O. T. prophecies. What the writer of Hebrews (7:1-7) says about Melchizedek cannot be literally applied to Melchizedek in person, but only to Jesus Christ. Yet, inasmuch as Melchizedek was appointed to a priesthood without regard to his genealogy, he becomes the most startling type of him who was certainly "without father, without mother, having

neither beginning of days or end of life," abiding a priest continually!

In Immanuel's case we must note the well-marked unfolding of the germinal truth, beginning with Makershalalhashbaz, in its progressive stages. It has been remarked that the Hebrew word rendered "virginal" in Isa. 7:14 may be translated "young woman." And we must agree that this was its meaning when Isaiah "went into the prophetess" (Isa. 8:3), unless, indeed, the mother of Shearjashub (7:3) was deceased. Verses 15 and 16 of chapter 7 expressly place the child in the age of Isaiah. "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." Yet there are other features which point us clearly to the future. For one thing we cannot be entirely satisfied with the prophetess' conception as fulfilling all the requirements. Then there are other passages which presage more marvelous things of a child whose birth was to be still more wonderful than that of the prophet's son.

The land now suddenly becomes Immanuel's. Isa. 8:8. The inhabitants of Palestine, who despised the waters of "Shiloah", the softly-going waters (8:6) which made glad the city of God (Ps. 46:4, 5), symbol of Jehovah's protection, would have "a flood of waters"—a great river overflowing his banks—when the king of Assyria came up into the land to punish Rezin and Pekah, the two kings whom Judah feared and in whom Israel delighted rather than God. Judah would regret the alliance with Assyria. "The stretching out of his wings shall fill the breadth of thy land, O Immanuel!" V. 8. Isaiah dramatically describes the fall of Israel's cities one after another (10:28-32). These ejaculations are evidently reports of couriers running into Jerusalem: "He is come to Aiath!"

"He is passed to Migron!"

"At Michmash he hath laid up his carriages!"

"They are gone over the passage!"

"They have taken up their lodging at Geba!"

"Ramah is afraid; Gibeah of Saul is fled!"

"Lift up thy voice, O daughter of Galilim: cause it to be heard unto Laish!"

"O poor Anathoth!"

And then, in verse 32: "He shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem!" Zion, herself would but barely escape.

Then Isaiah rises to a sublime height. He sees that the Assyrian invasion and the Babylonian captivity are only swiftly passing incidents in the history of Zion the eternal city, capital of Immanuel's land. Nothing can shake Zion, the place of Jehovah's rest. Against whom did these wild waves rage and foam out their shame? The rock of Zion would remain unmovable, for the land had been married to Jehovah. Ch. 62:4. He takes up a taunting song against the nations:

Associate yourself, O ye peoples,
 "And ye shall be broken in pieces!
 "And give ear, all ye of far countries:
 gird yourselves,
 "And ye shall be broken in pieces!
 "Gird yourselves.
 "AND YE SHALL BE BROKEN IN
 PIECES!
 "Take counsel, and it shall be brought
 to naught:
 "Speak the word, and it shall not stand:
 "For God is with us!" [Immanu El,
 Heb.]

At last, after careful cutting and polishing, the beautiful stone emerges from the crude, original state, resplendent with scintillating glory, fit for the crown of a king. Light is to spring up in the land of Zebulun and Naphtali, and in Galilee of the nations the dawn of a new day is to shine. Isa. 9:1, 2. Then, at last, the rod of the oppressor will be broken, for the kingdom of Immanuel will begin! We see Sennacherib's army wither away before "the glance of the Lord" and other ancient enemies of Zion turning their swords upon one another in their madness; but this destruction of the enemies of New Zion would be "with burning and fuel of fire"! 9:5. Jehovah would regard her as the apple of his eye and none of her enemies would prosper. Why? Because God's "holy child Jesus" reigned! "For unto us"—thus the idea reaches its fullness in the prophet's mind—"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. The mighty God. The everlasting Father. The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9:6-7. *As long as the kingdom of the child continues the people of God are safe.* They need not fear when the "nations rage and the peoples imagine a vain thing." Ps. 2. Let a Rabshakeh challenge the citadel of our commonwealth (Phil. 3:20), saying "Do not think the Lord will deliver you" (Isa. 36:18)—yet we know in whom we trust.

It is easy to recognize those who are represented by these historical characters. Zion is the church of Christ,—Immanuel's land, under God's protection. Pekah, king of Israel, leads the denominational hosts, including the apostate "Christian Church", in an alliance with Rezin, king of Syria, at the head of human governments, in the prosecution of war. Ahaz, representing Daniel Sommer, George A. Klingman and other leaders among "our brethren" are exhorted not to fear the late display of arms, but to trust in God and take a stand against the participation of Christians in carnal warfare. They prefer, however, an alliance with Tiglath—Pilezer (politics) and are working with all their might

to "bring in the millenium" by such means. Why, Daniel Sommer, in a late issue of the "Review" likens himself to Ahaz. He quotes: "Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce auger of Rezin with Syria, and of the son of Remaliah." Isa. 7:4. Yes, the word of the Lord came to him and he rejected it, just as Ahaz did. "If ye will not believe, surely ye shall not be established." Isa. 7:9.

As for us, we rest in our citizenship in the kingdom of Immanuel. We believe that God is with us. Does Daniel Sommer believe this? Does Geo. A. Klingman believe it? We await their reply. Let us join the issue right here on Isaiah 7 to 9!

ROBERT R. HULL.

MATERIALISM AND CHRISTIANITY CONTRASTED.

(Article Number Nine.)

The God-idea is a universal intuition of all reason; for man everywhere has it and cannot divest himself of it. Two classes of persons have denied that man is constitutionally and intuitively a worshiping being, and for exactly opposite purposes. The atheist denies it to disprove the idea and existence of God. Certain theists assert that without revelation man would have no idea of God. God exists and has revealed himself and thus given rise to the idea.

The two classes named adhere to the claim that certain tribes were atheist, and that deaf mutes are also. A more unfounded claim was never made than that man has ever been found an atheist except a few persons in civilized countries, who reach such a conclusion by a perversion of their nature, just as the hermit and suicide pervert or destroy their nature. Universally among man from the lowest and most degraded of our race, the basic idea is there, but rude and undeveloped, and perhaps perverted, but it exists. Man is a religious being. He always has religious ideas, worship and superstition.

The basic idea is there. If this were not the case, a revelation of religion would be utterly impossible. If these be not in the human mind no sentiment or intuition to which revelation appeals, no foundation on which revelation is based, religion and revelation would be as impossible in man's case as in that of the brute. Then taking human nature as our standard, we must accept the idea of God as a fundamental of all thought.

With these preliminary remarks, we propose the following thesis: There is an Infinite, Eternal, Self-existent, Intelligent First Cause, or a God, who created and who governs and sustains all things, and who is infinite in his perfection and attributes.

No question can be so important as whether this be true; for it is the fundamental question in all knowledge and

truth. The materialists claim irrational matter and force the ground of all being. If this be true there can be no divine government, no accountability, no responsibility, no rewards or punishment, no revelation, no providence, no atonement, no pardon of sin, no worship, no religion, no right, no wrong; for these things cannot be evolved out of mere matter and force. We would have no law or government, except matter, force and necessity. If we maintain our thesis, we have a government of reason and intelligence.

The entire question of law, government, morality, responsibility, duty, right and wrong, prayer, providence, worship, atonement, revelation, are a possibility, a probability, a reality, a necessity. Our ideas of the dignity and value of human nature, its origin, the relation value and importance, its destiny, our aspirations, and our conception of the basis of law and government are determined by our views concerning this question.

Reason is our agent in this investigation, and its universal intuition our standard. If these are rejected, all reason is at an end. Instead of groping in the mire and clay of matter and force with the muck-rake of observation let us rise to the highest product of evolution, and the noblest expression of the law of evolution, man's rational nature, and examine the image of God in our own nature, and let in the light of reason, and lift man out of the muck of matter that a blind materialism has heaped upon him, and then he can arise to an apprehension of the infinite Creator.

God's existence is established by the following arguments:

(1) The idea of God exists. The mind cannot, without doing violence to itself, divert itself of the idea. We have the idea of an absolutely perfect being; and as reality is even greater than thought, he must exist, just as absolute space, duration and force are greater than mere thought of them and must exist to cause the thought of them. This idea is an effect. The cause must be greater than the effect. God then exists as necessary to the idea as the substance to the shadow.

(2) We look out on nature. We see order, arrangement, adjustment, co-ordination, and adaptation. These imply design, purpose, system, method, law and plan. All these imply a designing, planning mind, that has planned the order for some purpose or end.

(3) Cause and effect. Certain things are causes and others effects. Any phenomenon brought out of non-being into being by something else is an effect. A cause is that which brings something else out of non-being. Like causes produce like effects, and like effects must flow from like causes. Hence, every effect must have had an adequate cause. An effect implying intelligence must have an intelligent cause.

W. H. BIRD.

(To Be Continued.)

THE REVIEW AND BAPTISM.

(Number Five.)

Sommer now comes out in the open and shows plainly why he has made a fight against the truth. Like the sisters of Cinderella and the golden slipper, if the foot does not fit the slipper it must be lopped off until it does. So since the Bible teaching does not fit sectarians, it must be cut down until it does; and Sommer starts in with the carving knife.

He says that those among the sects "who have been immersed generally do so because they wish to do *what divine authority* requires. Their immersion is not *sect-immersion*, but it is *authority immersion*."

Again he says:

I state that the Baptists, as well as other sectarians, generally teach that Christ died for our sins, was buried and raised again, even as Peter preached on the day of Pentecost. The apostle Paul declares in 1st Cor. 15:1-4 that these facts are "the gospel." Therefore they preach the Gospel in its facts—its chief or fundamental facts. Then the Baptists and many others teach that people should believe in Christ, repent of sins, and confess faith in Christ. Thus teaching they teach that which means that they shall die to sin by ceasing the practice of sin. Then those that practice immersion require them to be immersed into the name of the Godhead. Of course, in connection with such teaching these sects or denominations speak of "getting religion," "getting the power," and "Christian experience," and the confession required is made as a rule, in a blundering way. All this I readily admit. Yet after all that may be admitted in regard to their errors certainly those that believe, repent, and confess their faith in Christ and are immersed by single immersion into the name of the Godhead, certainly teach the right doctrine. But after doing so they join the wrong church. This is their position and condition. All such are therefore required to repent of joining the wrong church, and turn from the wrong church they have joined, and join the church of the New Testament. We find them as immersed believers, and when we show them the right way then many of them turn from the errors that have been imposed on them, and turn into the right way. Many have done this since the beginning of the 19th Century, including Thomas Campbell and his son Alexander. And when others follow their example I believe they should be received by us as immersed believers that obeyed the right doctrine, but have joined the wrong church.

I reply: 1. When Daniel Sommer classes "Thomas Campbell and his son Alexander" with "such," he belies his better knowledge—he does! He knows full well that "Thomas Campbell and his son Alexander" were not baptized according to *sectarian usage*, but were baptized, as specifically stipulated, as "in apostolic times." They were not of those who simply wish to do that which *divine authority* requires, but they fully did do that which *divine authority* requires.

"His son Alexander," writing of this matter, says: "Down into the water I went, and was immersed into the name of the Lord Jesus for the remission of my sins—and you may rest assured, for that is a fact that I declare to you, I felt myself as fully relieved from the burden of my former transgressions, as ever did a man to whom the Lord said your sins are forgiven you."

Yes, and I, too, believe that "when others follow their example, they should be received by us as immersed believers that *obeyed the right doctrine*."

But Sommer knows that sectarians do not do this; they make it very plain in every speech and prayer in this connection that they do just the opposite from this; and yet Sommer contends that since they wish to "do *what divine authority* requires," their baptism is "authority immersion," although they do not "follow their example" and do *what divine authority* requires.

But Sommer says they wish to do—*wish*—immersion, you see. What next will he come to? "If wishes were horses, none need walk." Jesus says if the blind lead the blind, they go into the ditch. But maybe Sommer knows more than Jesus does about it.

Why this "stipulation" on the part of "Thomas Campbell and his son Alexander" that they should be baptized as "in apostolic times" if the sectarian way is "authority immersion"? Can Sommer tell us?

Truly, F. W. Smith says: "The way of the commission is not the Baptist way. There is the width of heaven between the two ways, and any one who will compare the cases of conversion under the apostolic ministry and the Baptist way can very clearly see this difference." (G. A., July 2, 1914.)

W. G. Roberts (Sommer knows him) says: "*Baptist baptism* is not scriptural anyway, as we will show farther on in other articles." (Forty Reasons Why I Am Not a Baptist.)

And evidently, he considers United Brethren baptism no better; for he says: "When I went in the U. B. church I was put under the water; that is, about six months after I went in I was put under the water; we waited for warm weather and warm water. I afterwards learned I had not been baptized, and demanded baptism."

If Sommer had been there, he could have saved Roberts all this trouble. No doubt Sommer would have said: "Certainly," Roberts, "such *obey the right doctrine*. But after doing so they join the *wrong church*. This is their position and condition. All such are therefore required to repent of joining the wrong church, and turn from the wrong church they have joined, and join the church of the New Testament. We find them as immersed believers," friend Roberts.

But is the absence of this teacher, W. G. Roberts says: "I afterward learned I had not been baptized, and demanded baptism."

Brother Roberts must have found a New Testament somewhere and read it; for as Campbell says: "Baptism has both a meaning and a design. It must be received in that meaning, and for that design, else it is another baptism and not the one commanded by Christ and practiced by his holy apostles."

Again he says: "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 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."

Again Campbell says (Sommer quotes Campbell, you know): "The Baptists, too, borrowing every thing from their pedobaptist brethren but the subject and action of baptism [Sommer seems to think this is all there is to New Testament baptism], have reduced it to a mere form of making the Christian profession—a door into their church. But when in, they harmonize in every thing with those without the pale of their communion. So that, among all these parties, there is no true and scriptural dispensation of baptism."

And yet after Campbell refuses to take this *reduced* baptism and demands baptism according to the New Testament pattern, like Roberts, and, too, writes as we have seen against this *reduced* baptism in the strongest terms of condemnation,—after all this, I say, Brother Sommer tries to make the impression that the Campbells just "repent of joining the wrong church, and turn from the wrong church they have joined, and join [by what hook or crook he does not tell us] the church of the New Testament."

But as a matter of fact, the Campbells became members of the church of the New Testament by obeying "the right doctrine," for then it was that the Lord added them to the church. (Acts 2:38-46.)

2. Will Sommer tell us how one does "join the church of the New Testament" if not by obeying "the right doctrine"? If the same process that makes one a Christian does not make one a member of the church of the New Testament, let Sommer show what else the Lord requires. And if "Baptists and other sectarians" are already Christians, they are already members of the church of the New Testament; hence to talk about their "joining the church of the New Testament" is worse than nonsense—it is idiotic.

Let us again hear Franklin. He says: "The kingdom of God, here, is the body of Christ, or the church of God. Entering into it is not the same thing as remission of sins; yet none enter into the kingdom of God who are not pardoned, or who do not obtain remission of sins. When we learn how a man gets into the kingdom of God, we learn how he obtains remission of sins; for the same process brings a man into the kingdom and to the remission of sins, and none enter into the kingdom that do not obtain remission of sins." (The Gospel Preacher, II, p. 139.)

So if "The Baptists and other sectarians" are not already in the church of the New Testament, they have "not obtained the remission of sins." And just as sure as they have "obeyed the right doctrine," they have obtained the remission of sins and are in the church of the New Testament. And Sommer goes down, taking either horn of the dilemma he chooses.

I want Sommer to give the divine process by which "The Baptists, as well as other sectarians," who, according to his teaching, have obeyed the right doctrine and have secured the remission of sins, can do this without becoming thereby members of the New Testament church, seeing, as Franklin says, "The same process brings a man into the kingdom (church) and to the remission of sins." H. C. HARPER.

(To Be Continued.)

CULLINGS AND COMMENTS.

"I understand the Sunday school as used by the brethren today is a means of teaching. It is the church. The Lord says, 'Teach all nations all the world every creature teaching them to observe all things whatsoever I have commanded you.' If this is not precisely what is done at Sunday school, then it should be abolished."—U. G. Wilkinson in *Firm Foundation*.

If it (the Sunday school) is the church, how would Bro. W. undertake to abolish it (the church)? Hasn't he slipped a cog here? How is this, Bro. W.? Do you think to "abolish" the "Sunday school as used by the brethren today" would be equivalent to abolishing the church, of which Christ is the head and the Savior of the body? (Eph. 5:23). Yes, how is this? "It is the church." Then "it"—"the church"—is composed principally of those unbaptized.

Now who would have thought of accusing Bro. W. of advocating "open membership" in the church? That's right, Bro. W., if you are going that way, just go the whole hog and get right to the front with the "Century" and the "Evangelist."

No man can play in digression without tangling his feet.

* * *

The following timely words are from the pen of Brother F. W. Smith, in the Gospel Advocate. They so fitly express the sentiments of The Apostolic Way that it is refreshing to read these truthful lines at this time, when so many are shielding themselves behind the old digressive fort—no controversy between brethren." It is simply cowardly, that's all.

Brother Smith says:

"There will be no better time than now to call attention to a somewhat prevalent idea among professed members of the body of Christ—viz., that the teaching and preaching of a brother should not be publicly criticized. The writer heard one of the ablest men in the church—one who held many public debates with denominational preachers—say this: 'I will cross swords all day long with a sectarian, but excuse me from any controversy with my brethren.' I was very young in the cause at that time, but even then it seemed to me one of the most inconsistent things I ever heard. Why would he 'cross swords with a sectarian?' Because he believed him a teacher of false doctrine; and I insist for the very same reason he should have been willing to 'cross swords' with one called a brother that was found teaching false doctrine. Is false doctrine less dangerous coming from a member of the body of Christ than from one termed an outsider? Away with such namby-pamby, sickly sentimentalism! It is not only the privilege, but the absolute duty, of any of my brethren to publicly criticize what he or they regard as false doctrine in my preaching or writings, and I have always welcomed such criticisms. I would feel actually ashamed of any one claiming to be my friend who would become offended because one of my brethren should criticize my teaching adversely. My friendship will not count such a

course, but, on the other hand, will be anxious to know if the criticism is just, and, if so, just as ready to reject my erroneous doctrine as that of any one else."

The Apostolic Way endorses this to the letter. We say with all the emphasis we can command: "Away with such namby-pamby, sickly sentimentalism!"

It is simply the result of innovation—upholding things that cannot be successfully defended by the Bible, and the people are beginning to see it. It is cowardly, yes, cowardly.

Those who really love the truth need no such protection. Now, come out into the open, brethren, if you really believe your teaching and practice—affirm the scriptures, teach it, and act the man about it. Why not? You have camouflaged long enough. H. C. HARPER.

IN MEMORIAM.

Once more God in his divine wisdom has seen fit to call from our midst, and from the little band of disciples that meet at this place, our Brother Ed. Kramer. Brother Kramer obeyed the gospel some three years ago, and was ever faithful and true to his trust. His age was forty-one years, five months, eighteen days. Brother Kramer will be missed greatly by this little band, as he was ever alert to his duty. He leaves a bereaved wife, brothers and other relatives to mourn his loss. The heartfelt sympathies of the church and friends go out to them. But all we can say and do cannot help him, who has crossed the rolling tide. Our heavenly Father, "Thy will be done."

Soon we will all pass over the river
And the storms of life be o'er;
There our blessings will be forever
On that happy, golden shore.

Time will tell the wondrous story,
When the trials of life are o'er,
And the warfare has an ending
On that happy, golden shore.

As we walk beneath the shadow,
Of the fig tree and the vine,
'Tis God's blessed happy children
That will find a home sublime.

As we gather 'round his supper,
There to show his death divine,
We will ne'er forget his suffering
As we drink the fruit of the vine.

Now the evening shadows gather,
And the battle's almost o'er;
He will lead us across the Jordan
To that peaceful, happy shore.

Oh! we will meet beyond the river,
There where partings come no more;
As we dwell there forever
On that happy, golden shore.

Yours for the old paths,
J. B. DANIEL,
Alamogordo, New Mexico.

SEPARATION FROM GOD.

Who is separated from God? The sinner.

When the Lord made man he made him good, and very good—without sin and in his own image. Yes, just as pure as the angels that vie round the throne of God. Then he gave man a lovely home in Eden, with all things good for food and pleasant to the eye (Gen. 7:8, 9), with a law to obey and live on, and so far as we know to never die. But alas! man disobeyed the law, sinned and brought death to himself and all his posterity. Gen. 3:17, 19. Oh, man has sinned. Now he is separated from the presence of God. (Gen. 3:23, 24), to be subject to sin, sorrow, sickness, and death, because of his disobedience to God.

Is God a "respector of persons?" "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons." Acts 10:34. God is no respecter of persons." He punished Adam by driving him from his presence; hence man was separated from God by committing just one sin in the beginning. Man is today the same creature he was then. So, my brother, if you have committed a sin, disobeyed God's command, you are separated from your God, now, as Adam was. See Isa. 59:2, "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

Are you attending the Lords day service? Are you exhorting one another, and so much the more as ye see the day approaching? Heb. 10:25. Do you contend for the faith? Jude 3. If we do not do these things there is something between us and our God, and we are separated from him. Listen to the Psalmist David, Ps. 1, 1, 2, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord, and in his law doth he meditate day and night."

SIDNEY W. SMITH.

Gouldbusk, Texas.

READERS OF "THE APOSTOLIC WAY"
READ ALL OF THIS

I have answered the call of the brethren Spearfish, South Dakota, who want me come and preach the gospel in that field. There are only two small struggling mission points in the state, at Spearfish and Huron. There is not a single preacher in the state of South Dakota. Brethren, I have said to the twelve souls who meet each Lord's day that I would move up there by the first of March, and I am now making my preparations accordingly. I know that every reader of the "Way" will be interested in knowing that the Lord has given us an open door in this field. This next year I plan to confine my work to western South Dakota and eastern Montana. The brethren at Spearfish can con-

tribute about \$25. per month toward a preacher's support. They want some one there who can give his full time to the work until results are accomplished. We are now trying to raise the rest of what will be required for my support. If this is done I will be at work every day proclaiming the Word in schoolhouses, rented halls, dwellings or any place in which I can preach. But if I cannot get support I am willing to do what I have done before—I will get a "job" and preach all I can. Now, brethren, I know that you will want to see this work grow. Here is a field which has been sadly neglected. I feel that I am under obligations to go there, as much so as any man in the world, since so many preachers today are shunning the hard fields and have settled down to "pastorate." I believe with all my heart that the readers of the "Way" will respond to our call. If you cannot give more than 50c a month those brethren will say "God bless you." They are so anxious to have something accomplished there. Write and tell Bro. Stillinger how much you will give. Send no money to me. Address G. C. Stillinger, Spearfish, South Dakota. Brother, bring this matter before your congregation next Lord's day. ROBERT R. HULL

This work is no doubt deserving. In sincerity, loyalty and ability I believe Brother Hull has few equals and perhaps no superiors.—C. T.

SOME REFLECTIONS.

On Saturday before the fourth Lord's day in November, 1919, I had occasion to make a little visit over in Georgia. Having heard of the little congregation at Union City I concluded, on leaving home, that I would worship with them Lord's day. Missing connection at two different points caused me to be late and I got off the car at Union City at exactly 11 o'clock Lord's day. After walking about a half mile unnecessarily and inquiring of some people whom I met I at last found the disciples assembled in a hall on the second floor of a building in one of the main business blocks in the little city. When I entered the room I saw at once that they were all strangers to me—not one face was familiar to me. But notwithstanding this, I could tell by their manner of procedure who was there. Yes, my heart was made glad because I found them worshipping God in that humble way that is so clearly set forth in his blessed word. They had no Sunday school, no aids or societies, and no instruments of music, but were just worshipping according to the dictates of the Bible.

After service I was introduced to the entire congregation, and from their attitude toward me and their expressions of their appreciation for my presence, I was convinced that they are a people who "mind not high things, but are willing to condescend to men of low estate."

NOAH HOLT.

Route 3, Piedmont, Ala.

HELP BROTHER STRINGER.

Dear Bro. Teurman,

Please say to the readers of the Apostolic Way that I am well acquainted with Bro. H. R. Stringer, of Bogue Chitto, Miss., whose appeal for help came in last issue. He is indeed a pillar in the church in that field, where disciples of our Lord in simplicity and truth are scarce. Any help given him will be a favor shown to one of God's noblemen.

Yours,

N. L. CLARK.

A statement from Brother Stringer, telling of his loss by a cyclone which passed through his country, appeared in our issue for January 1st.—C. T.

A. J. Moore sends a list of three subscriptions, and writes: "I don't know of anything I had rather do than help to circulate such a paper."

W. N. Thornton sends his renewal and two new subscriptions and writes: "I certainly like for The Apostolic Way to visit my home."

"Your paper is simply grand."—Mrs. R. L. Whitlock, Okla.

ITEMS OF INTEREST.

A good brother writing me about his quitting the use of tobacco says:

"I quit for two reasons, one of which is that I do not think a christian ought to practice useless habits that are offensive to his brethren and sisters, not to mention oodles of others; and the other, that I just can't pay for my cigars and do what I wish for the cause of Christ; I can't do half what I want to even when saving the cigar money, but I have a clearer conscience and several dollars more for the Lord's service."

Why couldn't every christian afford to quit tobacco for these reasons if for no other?

* * *

Subscription returns have been *exceptionally* good recently. Good letters complimenting the many good articles in the paper are coming from every quarter. Also good brethren have been thoughtful of the needs of myself and family while I do the work on the paper and a number of individuals and churches have sent us help. With all these things to encourage I am made to feel that I must do my "dead level best" to make the paper all it should be. In the meantime, let every interested friend continue to solicit and send in good lists of subscriptions.

* * *

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.

* * *

While we do not care to give space to the ordinary reports which usually are published, yet we shall be glad to give re-

ports 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.

* * *

Just as I am ready to lock our forms for completing this issue, I have a letter from Brother Sam H. Champie saying he will accept work with the "Christian Church."

CLARENCE TEURMAN.

NEW EQUIPMENT PAID FOR

The following donations for press and other equipments have been received to date:

| | |
|--|----------|
| Geo. Douglas, Red Oak, Texas..... | \$10.00 |
| Church, Robert Lee, Texas..... | 5.00 |
| R. B. Griffith, Novice, Texas..... | .50 |
| Bessie Quinn, Munday, Texas..... | 5.00 |
| Geo. W. Tierce, Lockney, Texas.... | 2.00 |
| Cross Roads Church, near Malakoff, Texas | 5.50 |
| Watt Clifton, Spring Creek, Texas | 1.00 |
| B. R. Carthel, Lockney, Tex..... | 2.00 |
| A. G. Binkley, Nashville, Tenn..... | 1.00 |
| A. M. George, Albany, Tex..... | 10.00 |
| Hardy Bonebrake, Pottsboro, Tex. | 2.00 |
| A. Ellmore, Gunter, Tex..... | 1.00 |
| Previously reported | \$395.50 |

To date I have spent \$404.25 in equipping our office for the issuing of a semi-monthly. In response to our request for donations to meet this extra expense, we have received \$440.50, as is shown in the above report. This leaves a balance of \$36.25 on hand. Several have written me they would send in help soon, which will probably give us a balance of something over \$50. It is my intention to spend this extra amount soon in having our subscription list set up in type, and thereby save a great deal of time in mailing out the paper. Also there are a few other things needed in the office which I mean to put in just as soon as I can find time to purchase and install them.

We certainly do appreciate the way in which good brethren are standing by the paper. We now have a good office in my back yard, with cylinder press, engine and other things that will enable me to print and mail out a paper that you will not be ashamed to hand to your friends to read. Best of all, the plant is paid for. It is *ours*, to be used for the furtherance of the faith once for all delivered to the saints. In addition to sending out The Apostolic Way twice every month, we hope soon to be sending out thousands of good tracts and leaflets.

Of course there are a number of things which, if added to our present equipment, would add much to the speed and convenience of the work, but we do not care to burden our friends to make it possible for us to have these things just now.

CLARENCE TEURMAN.

THE APOSTOLIC WAY

VOLUME VII.

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

NUMBER 10

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UNION CITY, GEORGIA, MARCH 1, 1920.

\$1.00 THE YEAR.

THE LORD'S VIEWS.

When the church had reached "the stature of the fullness of Christ, had become "a perfect man," being in possession of "the faith delivered," here is what Paul says the Lord intended, purposed and willed the condition of things should be from that time on, "that ye henceforth be no more children, tossed to and fro by every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive." This is just about the same as if the Lord had said: "I have

(4) All through my Son, that I intend to as to my people in this age, revealed my betw will; and have given them all I want give to know, all I want them to believe, essar want them to hope for, all I want them to do. The Lord knew that there was no necessity, as he fixed it, for his people to look outside of his will, or listen to those through whom he had not spoken, for something to believe or do. The Lord jealously regards the truth—his truth. The rejection of it in the first place, as also the departure from it, are both hateful and offensive to him. Delusions are still plentiful for those who love not the truth. There are plenty of fables also for those who have itching ears. Plenty of errors, too, for those who have the greed of a Baalam. Those who want to be the biggest horse in the team, if it is to a little wagon, can easily find perverse things. The way of Cain is still open, if any prefer that. If the simplicity in Christ Jesus is distasteful there is abundant room for sanctified common sense to exercise its ingenuity. "Broad is the way."

J. R. JONES.

BROTHER CHAMPIE QUITS.

In issue of February 1st. 1920, Bro. Teurman says: "Bro. Sam H. Champie writes, saying, he will accept work with the 'Christian Church.'"

I have clipped several strong articles from the trenchant pen of Bro. Champie on the S. S. question. They are logical, conclusive, convincing, and beyond the present power of Bro. C. to overthrow; they will cause a blush of shame to mantle his brow. He has my sympathy. Bro. Champie has now espoused the S. S., and I want to compliment him for his consistency. Anyone that can espouse the S. S. can accept the whole innovative line, *that's where they belong*. Bro. C. admits the cause of his downfall; he has hearkened unto *men*. He says he used the resources of Los Angeles' immense library. Like Baalam, he wanted to hear more than what God had said.

Bob Ingersoll and a friend went through one of Chicago's great private libraries. The friend picked up a copy of Tom Paine's Age of Reason, asking Bob the price thereof. Mr. Ingersoll replied, saying, "It cost me the governorship of Illinois," meaning if it had not crossed his path, he would have remained at least a nominal christian, and been elected. His espousal of Tom Paine drove him from God. And so I view Bro. Champie—the works of men have driven him from God.

Bro. Champie says, "I claim to be a more enlightened and confirmed christian today than at any previous time in my life." He evidently has heard and defeated this same argument presented by his present affiliation. This claim is a manifest cry of realized weakness.

Bro. Champie's mental-vision has been broadened; we want the benefit of it. Will he now affirm his present position relative to the propositions discussed in *The Apostolic Way*, that he now condemns?

If so, I am sure *The Apostolic Way* will gladly give him the opportunity, and justice demands that he not withhold the light. What will Bro. Champie do?

GEO. W. PHILLIPS.

Ardmore, Oklahoma.

Though I have never met Brother Champie, through correspondence and through reading his writings I had come to have much confidence in him. Once a man gains my confidence, as Brother Champie has, I am slow to give him up. Had Brother Champie not lined up with the "Christian Church" and stood out alone for whatever views he may hold, I could better justify his course. I believe many other good brethren look at his case in this light. And while I am not able to see the consistency of Brother Champie's conduct, I am not yet willing to give up hopes altogether for his restoration to the "old paths."

From the standpoint of reason and argument, Brother Phillips expresses my view of Brother Champie's course. However, I do not believe that Brother Champie so much needs arguments to convince him of his mistake. I believe that good letters like the one from Brother Gay published elsewhere in this issue, *you come nearer reaching Brother Champie than anything else just now.*—C. Tall say

in dan-
Brother Robert R. Hull and f₅, "Do not moved from Severy, Kansas, t₁s, "Who-South Dakota, where Broth_o lust after devote his time to building with her al-
tament christianity. On
Spearfish Brother Hull an(Mat. 5:23,24),
few days with the chure'

IDENTIFICATION OF THE BEAST.

Power was given to the beast to continue forty-two months. On the face of it, this was a very short time; only three and one-half years of our time. John saw him rise from the sea, in what year of the world he does not say, but he does say that he saw him taken alive, with the false prophet by him who sat on the horse, and cast alive into the lake burning with fire and brimstone, a period far future to our time.

Did this beast do all of his mighty work in the three and a half years just previous to his destruction? From other scriptures I hardly think so. It will be remembered that he had the markings of three of the beasts seen by Daniel.

Daniel saw the winds strive upon the great sea, and four beasts came up from it, diverse from one another.

These he plainly tells us were four great kingdoms which should arise in the world successive to each other. This settles the meaning of the symbol (beast) beyond controversy. This must always be the meaning wherever used, unless inspiration gives us another meaning, and as yet I have found no other meaning given this symbol in the Bible. In those places where the term is used which would render the interpretation absurd, the translation has been challenged and altered. John's beast (Rev. 13), then, was a kingdom or kingdoms of men, like Daniel's; instituted by human authority.

As it possessed the markings specifically stated of three of Daniel's beasts, I conclude that it embraced all governments existing by human authority from the beginning until the end of all human authority expressed in kingdoms.

In the history John gives us of this beast we find an exact parallel in the history of political governments. Both have a plurality of heads. The heads of all political powers have blasphemed the name of the God, his church and its members, by setting aside any and all divine commands which stood in the way of their progress. by suppressing all divine ^{precepts} ~~precepts~~ with which you ~~they could not~~ ^{created} your brother, still stands against you; go to him and beg his forgiveness. Pay that little debt; set a good example for others by doing your own duty. In brotherly love.

HOMER A. GAY.

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.

country" above all other powers, and making themselves willing tools in the hands of "our country," to uphold its honor and dignity, although that upholding involved all of the war and bloodshed which has devastated the earth. The parallelism is complete.

As the seven-headed beast and the world powers are counterparts of each other, so the two-horned beast and human authority in religion are counterparts of each other. All religious teachers of all creeds teach their following to serve the state in any capacity which the state requires (with a few exceptions), until the mass of professed christians have "no hesitancy in violating any divine command at the behest of the state, from hanging a man according to law, to shooting him on the battlefield according to orders. In short, the state law has become the christian's conscience, therefore repentance for evil deeds cannot follow.

This human authority in religion compels the making of an image of the state power in religion. First, the Catholic hierarchy with an imperial pope was the image in its government of imperial Rome. This continued until the imperial power was overthrown and smaller states were established. Coincident with this date protestant parties began to arise, conforming their church governments largely to the model of the state, until now, in this America, they have a decided democratic formation. In a general view the parallelism is complete.

These images have life given them by human authority, and they cause all of their members to be cut off who will not subscribe to their respective dogmas. By open profession of allegiance to church and state they receive the mark of the beast and become his servile servitors.

Upon this beast and his following the divine wrath was poured out through all of the history given by John. Their's has been a life of continuous woe and suffering. Through all of the ages, they have had no rest day nor night.

And such has been the common history of the nations from the beginning. History is but a continuous account of the woes and suffering of mankind, read one page and you have an epitome of all the pages. By reason of man's wickedness God has been continuously

ing in his ears since the days of righteous Abel.

From the mouth of the dragon, the beast, and the false prophet went forth three unclean spirits like frogs, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. Here their antagonism to all that is good is graphically stated.

Had John been stating the attitude of the world toward the revealed will of God, he could hardly have done it better. All of the geologic science of the world clearly contradicts the Bible account of the creation, and Moses is discredited. The evolution of Darwin, and the spontaneous generation of Haeckel dispute the Bible account of man's creation; and gather their hosts for the battle against the Word of God. The false prophet has espoused their doctrine to an eminent degree and Theistic evolution obtains, a sort of compromise between truth and error, which always secures the victory to error for the time being.

The battle between man and his Maker, under the leadership of the beast and the false prophet, has been going on for ages, and will go on until the rider on the white horse shall overcome them, and cast them alive into the lake of fire.

Those of the world who are not deceived by the beast and the false prophet are extremely few. Hear John first: "Here is the patience and faith of the saints." "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

Jesus is coming; the final act in the drama is being staged. Lord grant that we be not found under the banner of the beast.

GEO. DOUGLAS.

"BEN'S BUDGET."

Those religious teachers who have in the past been calling our attention to the fact that the real place for preachers is, not in the assemblies for worship, where local disciples should be early taught their duties of common, self-edification, thus making themselves strong and giving full religious light to all in the neighborhoods, but in the regions beyond, where the Gospel has not been heard—these preachers should have been more generally heeded.

I do not think we would learn from the New Testament that preachers never have been where churches have been established; but it might appear that Timothy and Titus were left to give certain instructions (I Tim. 1:3, 4, 18; 3:14), etc., to order certain things that were necessary (Titus 1:5). And these things lead me to think that it is yet the duty of preachers to seek out at once those who need attention, put them in order for their development—and "go" to the mission of Peter and Paul (I Pet. 2:5) when they (evidently) have the natural abilities to discipleship. It was the mission of Philip to scatter the disciples (See Acts 8.)

Likewise Paul again at Ephesus (Acts 19) immediately inquired if these same special spiritual gifts were at work for the building of the congregation there. So I understand these special impartations.

Let me be clear that I do not think preachers can never benefit congregations. Far from it. But I do say that some preachers can go on indefinitely in their ministrations, with the effect that the congregation is more helpless than ever without a preacher. It depends on what the preacher does while he is with a congregation, whether he is rightfully there or not. I may "know more" than the congregation, all right. The very point is that, with him doing what the congregation should be, he will become the more accomplished the while the congregation becomes the more inefficient. That is a poor teaching, too.

And does it not appear that, while there has been rightful lamentation on account of the scarcity of material for scriptural elders, there has been, perhaps without real intention, an effort made to remedy the situation by means just as unscriptural—the thrusting of fledgling preachers into the gap, while these same preachers were just as undeveloped in judgment and heart (and often in knowledge) as the very men who were there, kept out of the eldership, and out of the very thing that would bring them speedily into the qualifications for it. These things are no harder on others than on me. Let us all try to find and rightly fill our places.—Ben J. Elston in *Christian Leader*, Feb. 3, 1920.

A REQUEST.

I want to thank the brethren for their articles on the Sunday School question, for I am in the midst of that class and am fighting hard for the old land mark. We have had quite a little difference over the question of women teaching, as recorded in Paul's first letter to the Corinthians. Chapter 11:34 says, "Let your women keep silence in the churches." Was Paul writing to the church here, or was he writing to some individuals? If to the church, then please tell me why so many of the churches do the very thing they are commanded to not do. And if to individuals, then why did Paul write like he did to Timothy? Was Timothy sent to the churches, or to whom? Did Paul send him to individuals scattered abroad over the country?

Brother Teurman, I wish you would let as many brethren as will write on these questions. I tried to get the *Firm Foundation* to answer these questions over a year ago, but they passed them up without trying to answer.

If there are any brethren within my reach who want a meeting held beginning on the last Sunday in July up to the last of September, I would be glad to do their work for them.

J. W. POSEY.

Recklaw, Texas.

Brother Jernigan's article, found elsewhere in this issue, fully and clearly answers Brother Posey's questions.—C. T.

SUGGESTIONS THAT WILL HELP.

I now have on hand a lot of splendid articles that I am not able to use simply because they are not properly prepared. I am entirely too busy to rewrite these articles. Very few writers take the pains they should in preparing copy for the press. The following suggestions will perhaps be of benefit to many of those who write for publication, and I assure all that if they follow these suggestions as nearly as they well can it will be a great help to the publisher, and they stand a much better chance to see their articles in print:

- (1) Always use a typewriter when convenient.
- (2) Write only on one side of paper.
- (3) Boil down what you have to say, so your article will not be too long. It is more likely to be read; besides, there are others who wish to be heard.
- (4) If you use pencil or pen, write so as to be easily read, giving plenty of space between both words and lines. This will give the publisher room to enter any necessary corrections.
- (5) If you are not a good scribe and do not understand the art of punctuation very well, it would be well for you to ask some friend who is better qualified to rewrite your article for you.

CLARENCE TEURMAN.

WOMEN TEACHING.

There can be no harm, but much good may come by an honest investigation of any scriptural subject. Since we walk by faith, and as faith comes by hearing God's word, our appeal should be to his word. If upon investigation we find that women read, asked and answered questions or taught in any other way, with the approval of an apostle, while the church was assembled in one place, we should not hinder, but encourage them to do such teaching now. But if there is no approved example or command for such practice, it would be presumption on their part to practice such things. Should it be that the Lord has commanded them not to teach in the church, it would be open disobedience for them to do so. When Paul wrote his first letter to the church at Corinth, they were in a confused condition. They were divided into classes, and making a drunken feast of the meeting on Lord's day. Some of their women were, probably, praying and prophesying in the public assembly.

Paul accused them of being carnally minded, and then told them how they ought to behave in the house of God. In the 11th chapter, beginning with the 23rd verse, he told them how to observe the Lord's Supper. In the 14th chapter, beginning with the 23rd verse; he told them how to conduct themselves, when the church had come together in one place to be edified. If one who could not speak the language of the others was present, he was

required to be patient, unless there was an interpreter present.

The prophets, or teachers, were told to speak one at the time. But what of the women? "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church". Perhaps if the translators had said men instead of husbands, it would have saved a lot of quibbling. Women are commanded to keep silent and not to speak while the church is being edified. She may not teach by reading, asking or answering questions without disobeying the Lord.

In I Tim. 2:11,12, the apostle says: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Here women are plainly told not to teach, but to learn in silence.

While she reads, asks questions, and answers questions, surely she is not silent. She is not to teach nor usurp authority over the man—neither the one nor the other.

This does not refer to the church in the broad sense, but to the church assembled in one place.

"These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of God, the pillar and ground of the truth." I Tim. 3:14. Whatever else this may mean, it certainly includes the church come together in one place.

In another article I may notice some of the quibbles about women singing.

A. J. JERNIGAN.

Elk City, Okla.

FIRST BE RECONCILED TO THY BROTHER.

In his sermon on the Mount, Jesus distinguishes service to God from other service by showing that God requires a *heart* service. The laws of the land are against the *action*. Your soul may be a veritable hell, your mind may teem with black, licentious and passionate thoughts, your memory may live amid tragical, bloody and rebellious scenes; but so long as the tongue is still, and the hand is guiltless, and the feet refrain—before the state and all her laws you are a white and unoffending person. But not so in our obedience to God. The *state* says, "Do not commit murder," but Jesus says, "Whosoever shall say to his brother, Thou fool, shall be in danger of hell fire." The *state* says, "Do not commit adultery"; but Jesus says, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Hence, Jesus says, (Mat. 5:23,24),

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift." This, my brother, sister, comes to *you* and *me*. It is not, "if we have something against our brother"; but, "if thy brother hath aught against thee." It is not what "the other fellow" has said or done; it is what *I* have done.

When we stand over the grave of some one, we are willing to remember only their good traits, and forgive their shortcomings. But the remembrance of the wrongs we have done to them stays with us. And O! how we wish we could now make amends for our wrong treatment.

Irving says: "If thou art a child, and hast ever added a sorrow to the soul and furrow to the silver brow of an affectionate parent; if thou art a husband, and hast ever caused the fond bosom that ventured its whole happiness in thy arms, to doubt one moment of thy kindness or thy truth; if thou art a friend, and hast ever wronged, in thought, or word, or deed, the spirit that generously confided in thee; if thou art a lover, and hast given one unmerited pang to that true heart which now lies cold and still beneath thy feet, then be sure that every unkind look, every ungracious word, every ungentle action, will come thronging back upon thy memory, and knocking dolefully at thy soul; then be sure that thou wilt lie down sorrowing and repentant on the grave, and utter the unheard groan, and pour the unavailing tear, more deep, more bitter, because unheard and unavailing.

"Then weave thy chaplet of flowers, and strew the beauties of nature about the grave; console thy broken spirit, if thou canst, with these tender, yet futile tributes of regret; but take warning by the bitterness of this thy contrite affliction over the dead, and henceforth be more faithful and affectionate in the discharge of thy duties to the living."

If my brother has aught against me it is *my* duty to go to him and confess that wrong, saying, "I repent," and make amends. The brother will love me better and I will feel better after doing my duty. I have known brethren to worship together who would not speak to each other! I do not think God will accept such service. "Be *first* reconciled to thy brother." If we would only do this, then we could realize how pleasant it is for brethren to live together in peace.

Dear reader, this is a lesson for *you*; that unfriendly word, that unpleasant glance, that indifference with which you treated your brother, still stands against you; go to him and beg his forgiveness. Pay that little debt; set a good example for others by doing your own duty. In brotherly love.

HOMER A. GAY.

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MORE FROM THE BLIND GUIDE.

"Why is it unscriptural to have the printed helps in the study of the lesson and in their recitation, but very scriptural and sound for the preacher to take his notes with him into the pulpit for use while he is teaching the people? Why is it any more scriptural for him to use a blackboard which he purchased from McQuiddy Printing Co., making free and copious outlines on the board, which he uses in teaching the people, but very wrong for another brother to use the lesson leaves which he bought from the McQuiddy Printing Co., to teach better and more satisfactorily to himself and others, the lesson he wishes to impart?"

No one knows better the misleading sophistry of such queries as the above than the author, Bro. Joe S. Warlick, and he would not expose himself to the ridicule of all logical reasoners by pursuing such a line of defense if he could produce a single passage of scripture in support of his contention, but beggars cannot be choosers and this is especially true of one who is begging the question. Things that have never caused strife or division can never be parallel illustrations of that which has not only been the fruitful source of both, but has caused the advocates of the Sunday school to actually assault those who oppose them, as was the case at Elk City, Okla., besides—the means used by the preacher to refresh his own memory or to illustrate his thoughts in the legitimate and scriptural work of preaching the gospel, can never be logically used for an argument for that which would do away altogether with the necessity for a preacher. Mark this thought well; If the Sunday school and the cut and dried literature, such as McQuiddy, Tant and others furnish, are the effective, scriptural and necessary means for the propagation of the gospel that such men claim, then it follows as surely as that two and two make four that if we have a sufficient number of Sunday schools and prepared literature, it will do away, entirely, with the need for any preachers and these wise men will have proved that scripture a lie which teaches that preachers are a necessary and

indispensable factor in the conversion of mankind. "How can they hear without a preacher?" Rom. 10:14. Send them to Sunday school!

"Why is it so very unscriptural to appoint an hour in the forenoon, in which to meet and study the word of the Lord, in the capacity of a Sunday school, that is, a school taught on Sunday, under the direction of the elders; and yet perfectly all right to appoint an hour in the afternoon when the church not under the direction of the elders meets to sing and thus teach each other and all that come in unto them in singing songs of praise and adoration? Can some one tell us why?"

More queries, trying to confuse the mind, instead of the scripture with authorizes the Sunday school, so badly needed and so hard to find. Let us answer query with query. Where is the authority for elders to take the oversight or direction of any kind of a school at any time? Is the teaching and admonishing in song for the edification of the church or is it for teaching little children, not members of the church? If there is any scripture which, either by precept or example, authorizes such a thing as a Sunday school, why is it that as able a preacher as Joe S. Warlick cannot give us just ONE instead of having to rely on questions framed for the purpose of entangling and confusing the thoughts of his readers? WHY?

G. A. TROTT.

READ AND MEDITATE.

Those who wrongly quote the Bible, and thus pervert its meaning imitate the devil. Matt. 4:5-10.

* * *

Men must hate and forsake sins in order to be prepared for the kingdom of God. Prov. 28:13.

*

In order that repentance may be shown to be sincere, it must produce good works. Matt. 3:8.

*

The character of external actions is determined by the feelings and motives. Matt. 6:1-2.

*

Union to Christ by believing in him produces union among his people, and leads them to delight in their associations, and in doing good, as they have opportunity, to all men, especially to the household of faith. Gal. 10.

* * *

Wars are the fruit of human wickedness. The devil is a living and busy spirit, exciting and increasing human wickedness, tempting men to envy, violence and fraud. But he may be, and he ought to be effectually resisted, by refusing to comply with his temptations. Read James 4th chapter.

*

"O, that I could rescue one wayward wanderer from the spell of this awful

teaching; O, that my brethren would return to the cross of Christ."—Geo. Douglas in *Gospel Herald*. No one can appreciate the power of the above exclamation, but those of kindred spirits with that of Bro. Douglas. When we can see and hear the young manhood of our land being taught from the pulpits of the churches that to murder your foreign enemy is your duty, and has God's divine approval. Nothing is further from the truth. "Whatever ye would that men should do to you, do ye even so to them," and wars will cease. This is the motto of the Son of God. This is the motto of his true followers. "Peace on earth, and good will to men."

J. C. PEARSON.

Gainesville, Tex.

LETTER TO BROTHER CHAMPIE.

Ft. McKavett, Texas,
Feb. 15, 1920.

Sam H. Champie,
Eden, Tex.

My Dear Bro. Sam:

Unbidden tears filled my eyes last night when by last issue of "The Apostolic Way" brought me the following:

"Just as I am ready to lock our forms for completing this issue I have a letter from Brother Sam H. Champie saying he will accept work with the 'Christian Church.'"

I first thought my eyes were deceiving me, and had to take a second and third look before I was satisfied.

I have not forgotten you, Brother Sam, and you may be sure I still love you. Well do I remember the hours we spent together some five or six years ago, when we were together almost every day. Those were happy days with me. I remember the unbounded confidence I had in your sincerity and how I loved to be with you; I always felt better after being with and talking to you.

We were young then, especially as preachers. I needed your advice and help and you needed my encouragement. Well do I remember the encouraging things you said to and of me; and, Brother, Sam, without your assistance I could not have been what I am today.

Many changes have come since we were together in the old Fort; we have both learned a whole lot in these six years—both by studying and from experience.

I have been put on the test in many ways since I last saw you; and many times, during severe temptation or persecution, I have wished that I were with you so we could "bear one another's burdens and so fulfill the law of Christ."

When I was with you we both held the same views that I now hold—"Who hath bewitched you?" Has God's eternal word lost its meaning and power with you? "You did run well; who hath hindered you that you should not obey the gospel?"

Brother Sam, I cannot think of you as losing faith in God's word; but as one who has been deceived by the doctrines and commandments of men.

We have long fought for the same cause; but, if you have lined up with the apostate "Christian Church," we have come to the parting of the ways.

I am ready and willing to accept any views you may have that are founded on a "Thus saith the Lord." But I refuse to take the wisdom of men in preference to

God's word. For we know that the world by wisdom knows not God. (I. Cor. 1:21).

I hope I have not been too harsh with you, Brother Sam, for I am writing this in the spirit of love, and hoping to restore you to the Faith you once loved so well.

Just here let me sound a warning note in the language of Paul—"Take heed, lest there be in you an evil heart of unbelief, in departing from the living God." (Heb. 3:12).

Your old friend and brother in Christ,
HOMER A. GAY.

Remarks.

In a postscript Bro. Homer suggested that I forward his letter on to the A. W. His appeals are all to the heart and the prejudices, and can best be answered privately. But the letter is such a splendid one, written by such a splendid young man, that I shall be glad to have it published. I have received such letters from Wm. Guy Ashley and others. I could wish that I had no head to protest the prompting of my heart, and that I were free. But many years ago I dedicated my life to the service of Christ, and am no longer free to please whom I would. All the fruit of my training, development and opportunities I owe to his service; and if to some it appear unworthy and misshapen I must think it is due to the point of view. My past impels me to my present and future. But to all who come in need or in kindness the latch string of my home and heart hangs ever out. SAM H. CHAMPIE.

Eden, Texas.

APPOLOGIZING FOR SIN.

It is a common habit of some people to apologize for sin. They will endeavor to show that the person referred to in a particular instance was driven to sin. Even it is said that his parents before him did that way and that we can not expect him to keep from doing the same. It is true that some families have records back for generations of peculiar weaknesses, but in no wise is that fact any excuse to apologize for the sin or to justify anyone in committing a certain sin. Each person is endowed with brains, some degree of judgment, and with a conscience. Using these three, with an open Bible, an eighth grade school student can decide what is right and what is wrong in most cases. Also each one has will power given of God to be used in fighting any evil tendency there may be in his life. With a knowledge of right and wrong, with a Bible, with judgment and with conscience and will power, we should overcome our weakness instead of consoling ourselves under a shield that we "came by them honestly." We must maintain a standard of eradicating weaknesses, and sins, by Bible study and practice. We must raise the tone of our personal conduct if we are to take the place in the world and in the sight of God God wants us to. There is no action too good for us to do. Any evil is too base for a christian who is on his job. Too many evil deeds in the world now. Not enough good deeds. Christ

calls us to him to purify our lives and habits that we may be safe guides. Do not justify your evil, but rather fight it and when in a wrong admit it, not squirm trying to prove your weakness. Get rid of the weakness by hard effort.

ARTHUR B. TENNEY.

MISCELLANEOUS NOTES.

Under date of February 2 Brother H. H. Montgomery of Shreveport, Louisiana, bears to us the following sad message:

Dear Bro. Teurman:

My brother, J. A. Montgomery, of Rising Star, Texas, died Jan. 23rd. He had preached in the neighborhood of Rising Star for about 30 years. He visited me here last September and preached here and at Hosston a week or ten days. He was a subscriber to the A. W. and appreciated the paper very highly. He leaves a widow and eight children, all grown and married except two. He was nearly 76 years old and had lived in and near Rising Star more than 40 years. I am sure he was ready and prepared to go.

H. H. MONTGOMERY.

Brother J. A. Montgomery was a staunch friend of *The Apostolic Way*. He has several times sent us nice lists of subscribers, with words of encouragement for the paper. His loved ones have our sympathy in their great loss.

Dear Bro. Teurman:

Will you please print this appeal in your paper?

Dear brethren and sisters: I am down with a carbuncle on my neck, and have been for five weeks, under two physicians and am no better. Means gone. Have been in the ministry of Christ twenty-three years, and have never before made an appeal in a paper or asked for help only in sickness. I will acknowledge all offerings through your paper. May God bless all the faithful.

A brother in Christ.

CHAS. T. ABBOTT.

Tarpon Springs, Florida.

Following is an excerpt from a good letter received from a faithful sister in the state of Michigan, who formerly lived at Atlanta, Georgia. I give these lines from her letter, leaving off the name of the writer and the preacher referred to in the hope of encouraging others to do what they can to extend the circulation of the paper. This preacher is pastor of a large church in that state. He is no doubt honest in his views concerning the Sunday School. Like many other, he has never given the question any serious thought. Let us hope that this sister's efforts may put him to *thinking*, and that he, and perhaps many of his flock may be taught the way of the Lord more perfectly.

The excerpt from the sister's letter follows:

"Dear Brother Teurman: Enclosed find M. O. for one dollar. Please send me the

paper for 1920, beginning with January numbers. You certainly have made great improvement in your paper. After reading them, I gave them to Brother _____, pastor of _____ church of Christ. They are like yourself, except they have a Sunday School. He says your paper surely fights the Sunday School. When he asked me to unite with the church I told him I couldn't, as he had a Sunday School. He said he did not know that anyone fought the Sunday School. Two Sundays after he read your papers he said in his sermon that if parents would do their duty by their children at home there would be no need for a Sunday School. He said the Jews did not have it, yet their children were taught. I see from your paper that Brother Dennis is turning out to be a fine preacher. I have always expected great things of him, and I have often thought how nicely he would fit in up here. I know you all have missed Brother and Sister Duckworth. The snow has been on the ground here for two months, and is still snowing while you good folks are all gathering flowers. I like better here than any place I have ever lived."

While doing some work on our engine it back-fired, catching my right hand between the wheel and gear-frame and tearing and bruising it in several places. At this writing, my hand has been hurt eight days, and while it is doing nicely under the daily treatment of the doctor, it will be a week or ten days yet before I shall be able to use it to any advantage in operating the machinery. Under these conditions, I see no chance for me to put out another issue of the paper for this month. In the meantime, I shall do what I can, and I hope to be able to mail out another issue of the paper April 1st.

I take this means of thanking all who have sent in subscriptions, and will write all when I can.

Remember, if you send us three yearly subscriptions we will send you the paper for a year free.

CLARENCE TEURMAN.

TRUE MEANING OF LIFE OR DEATH.

The generality of people take a very contracted view of life, or death. They seem to think that the chief aim of men and women should be to acquire as much of the transient things of the world; lands, money, pleasures, etc.; as possible; to "eat, drink and be merry," and never to look beyond, or to realize what ought to be plain to the shallowest reasoner; that this little brief life, with its fitting pleasures, is but just a training ground for the eternity that they know they must plunge into when their little span of life is measured. They do not seem to realize that the chief aim of men and women should be to spend their days here earnestly striving to prepare themselves to be judged worthy of eternal

life and happiness. They do not seem to realize that in a few years, or maybe days, or even moments, that death may lay his hand upon them, and that at that moment, that fearful moment, they forever part with all the treasures, lands and worldly pleasures for which they spent their lives, and plunge into eternity facing a God whom they rejected and dishonored.

They seem to have no true conception of death or its significance. Their chief feat of death seems to be about the physical pain of dying; but that, when compared with the full meaning of such a death, is less than a drop compared with all the oceans and seas that cover the earth.

The physical pain of dying is nothing, but no tongue can describe the horrors of the eternity of torment that the dying moment plunges them into.

Let them call up the most horrible, torturing experience that they have ever passed through, and multiply that by thousands, and then take that as their portion through the eternity that figures cannot measure, and they may begin to have some idea of the significance of death to them, and all who carelessly and foolishly fritter away their precious days seeking the

ephemeral pleasures of life, for this life is less than a moment in comparison with that that follows.

Solomon said: "The whole duty of man is to fear God and keep his commandments."

Think of this, all pleasure seekers: Though you may acquire all the world you will have to lay it down in a little while. We came naked into this life, and we will go out of it naked, so far as our worldly goods are concerned.

You may lightly and foolishly barter your souls for these transient things, but you will find it a horribly serious matter when your time is out.

Wake up as if you were asleep and your house on fire, for your danger is far greater.

A. M. GEORGE.

THE CHRISTIAN RACE.

The Apostle said in Heb. 12:1, 2, "Let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking to Jesus, the author and finisher of our faith."

Jesus has marked out the race course on

which the christian must run, and we must, after having entered said race-course, remain and run on it.

We cannot expect the prize if we attempt to run on the outside of the course.

The Lord has placed marks along that course that we may be able to keep in it, and we must not at any point go off at a tangent to incorporate anything in that course that the Lord did not mark therein.

Every institution put into this race course by man must be strictly avoided by those who would please the Father.

The Lord knew best what was good for us, and we must rely wholly on his wisdom and not that of man.

The denominations today are burdening the professed christian world with all sorts of fads gotten up by men, seemingly to help the Lord to perfect his imperfections.

What presumption in poor, weak, puny man, to try to assist and All-wise Creator in adding to the race course that was perfected by him.

Back to Jerusalem; back to apostolic teaching, in firm and saving faith, and trust in God's promises.

H. H. MONTGOMERY.

THE REVIEW AND BAPTISM.

(Number six.)

3. Sommer says of "the Baptists, as well as other sectarians," "Therefore they preach the Gospel in its facts—its chief or fundamental facts." And he says: "Their immersion is not sect-immersion, but it is authority immersion."

But again he says: "What is the position of the Church of Christ on this subject of re-baptizing those who come to us from the sects? That position has already been set forth in these words: 'A majority of those who have been immersed by the sects should, no doubt, be immersed again.'"

Evident, then, it is that Sommer's position is not "the position of the Church of Christ," he himself being witness. This has been plain to most of us for some time; but there are still some who look upon Sommer as "a safe teacher." We hope this will open their eyes. For if Peter preached "the gospel in its facts—its chief or fundamental facts," on the day of Pentecost, "the Baptists, as well as other sectarians," do not preach the gospel "in its facts—its chief or fundamental facts." If they did, there would be no "A majority of those who have been immersed by the sects" to come under "this subject of re-baptizing." A man can be born but once, either of the flesh or "from above."

So Sommer stands a self-condemned factionist.

But Sommer has at last found "sect baptism." He says:

"In the light of this definition is there any baptism which may be justly called 'sect baptism'? Yes, trine immersion may be thus called, with justness. It is not mentioned in the gospel and it originated with the falling away from the primitive faith or pure gospel, which falling away from the primitive faith had finished their ministry. Moreover, it is now advocated by certain sects which are not mentioned by name in the Bible. Nor is this all. It originated in human choice, as is evident from the fact that it is now advocated and defended by human reasoning, and by means of human history."

And why does Brother Sommer reject "trine immersion" as "sect baptism"?

Is it not "performed in the name of the Godhead"?—And do not those who submit to it do so "because they wish to do what divine authority requires"? Yes, sir.

But he tells us—

1. "It is not mentioned in the gospel."

Very well. Now will he be so kind as to tell us where the baptism of the one who believes he is saved before baptism—be it "single immersion" or "trine immersion"—is mentioned in the gospel?

No, he never will do this—he simply cuts his own head off.

2. "It originated with the falling away from the primitive faith or pure gospel."

Very well. Then any baptism, "single" or "trine"—is not scriptural if it does not accord with that of "the primitive faith or pure gospel."

Now will Brother Sommer have the audacity to tell us that a baptism "because of the remission of sins" is found in "the primitive faith or pure gospel"? Let him speak out!

3. "It is now advocated by certain sects which are not mentioned by name in the Bible."

Well, if this is an ear-mark of "sect baptism," every immersion administered according to sectarian teaching is "sect baptism." Sure! That is exactly Campbell's contention—it is "a human invention."

4. "It originated in human choice."

So be it. Then the baptism of a person who believes he has the remission of his sins before he obeys in baptism is "sect baptism." If not, let Brother Sommer find where such a baptism is authorized in the New Testament. If he cannot do this, away goes such a baptism, together with "trine immersion." Sommer himself being the judge. And if such baptism does not have to be defended purely by "human reasoning, and by human history," let him find Bible statements for it. I challenge him to do it! If such baptisms are not "a human invention," just find where the Lord ordained them. Who wants the job? Don't all speak at once, now.

If Brother Sommer could leave off his trumpeting of his Ashdodish twaddle that is as senseless and immeaning in the light of the gospel as the prating of an idiot, he might find the "one baptism" authorized by the "one Lord," namely, the baptism commanded "for the remission of sins." (Acts 2:38.) But to this he is as blind as a bat until he undertakes to defeat a Baptist or other sectarian. Then he says: "The practice of baptizing because of the remission of sins is an unscriptural practice," and kicks his own little cob house to pieces. Of course, he has sense enough to know that the truth is the only thing with which to down a sectarian. And I want to tell him right here—What's sauce for the goose is sauce for the gander! And down he goes!

He defines "sect baptism" thus: "But that is sect baptism, and is faction-baptism, which makes a faction in the church of Christ."

Sure! And Sommer admits that "trine immersion" is "sect baptism." And I have shown that a baptism under the pervasive "faith alone" teaching, as practiced by the sects, must go with it. And the man who indorses such baptism is guilty of producing "a faction in the church of Christ." There is the man, and Sommer is his name. If I have not proved him a factionist, let me know and I will double the dose!

H. C. HARPER.

(To be Continued.)

THE GOSPEL VERSUS SOMMERISM

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5.)

"Those religionists that will not measure themselves *fully* by the book of Acts are sectarians; and those disciples that will not measure themselves *fully* by the letters to Christians, as found in the latter part of the New Testament, are hypocrites. Both classes of errorists will turn from the true church!"

The above excerpt is from the pen of Daniel Sommer, as published in *Apostolic Review* of Jan. 27, 1920.

When one reads and considers the above from Sommer, knowing as we do, his position concerning several important matters before the brotherhood, our mind is at once attracted to Rom. 2:1-3.

When Sommer's own rule is applied to the *Apostolic Review's* attitude toward christians' participation in war, where does it consign him?

Do you suppose the *Review* measured itself *fully* by the following scriptures, when it urged christians to engage in war, even slandering "Conscientious Objectors" for their refusal to do so? Matt. 5:44; Rom. 12:17-19; I Cor. 4:12,13; II Cor. 10:4; I Pet. 2:23; I Thess. 5:15-22; Rom. 14th Chapter.

To show the evil of military training, the following from *The North American* will suffice:

"A problem worthy the efforts of big men and high officials is penned up within the walls of American penal institutions. In Philadelphia it is seen within the Eastern Penitentiary.

"It is the ex-service man prisoner.

"In spite of prohibition, which has always proved the greatest crime reducer the world has known, penitentiaries are being filled with men who have committed grave offenses against the state.

"Who are the men and what are their crimes?

"Not old offenders, the records show; not the men whose pictures are in the rogue galleries and whose faces are known to the detectives of city and state. They are not the older men who have lived their lives plotting and working against society.

"They are young men, between 18 and 24 years of age, whose offenses in the main have been bungling stick-up jobs, a store hold-up perhaps, a highway robbery or a window smash.

"In the Eastern Penitentiary in this city there are accommodations for 1,000 prisoners. Add a hundred to that figure and conditions become crowded; but in spite of this there are packed within the walls, figures yesterday showed 1,637 men.

"The warden doesn't believe these men are bad at heart. He says:

"They get wild for a little of that old excitement, and the next thing you know

they're up here for a rest.

"The government turned them out too quick, I tell you. Take a training camp where these fellows had a lot of time on their hands. The first thing they learned to do was gamble. Then they found out where the old-timers get their stuff, and they go out and try the same job.

"It took a camp to train 'em, and it will take another camp to train 'em back."

"So today the penitentiaries are filled with a lot of good young Americans who have done their bit and then landed in prison for letting the *viciousness* they were taught get the best of them.

"But he offers a possible solution that would give the government an opportunity to start these men out right:

"There are plenty of camps' he says. 'Let the government look into the records of these ex-service men who have gotten into trouble and where they are first offenders with nothing against the past records but this one outbreak, let the government put them in a camp for awhile and cure 'em just like they would cure a man in a hospital. You have got to get this craving for excitement out of their systems by degrees. Just like it was put into them.'"

Why will a paper claiming to be apostolic (?) urge young men to do that which will make them "VICIOUS"?

"Evil communications corrupt good morals." (I Cor. 15:33.)

What these young men need is, not another training camp, but the gospel of Christ.

Sergeant Height, of the Canadian Black Watch Battalion, which did such hard fighting in Europe, stated in a lecture here:

"The young men who entered the first line trenches ceased to be human beings and became mere animals."

"To be carnally minded is death." (Rom. 8:6-9.)

"But, if a disciple does not measure himself FULLY by the New Testament, he is a hypocrite."

THOMAS J. SHAW.

Le Contes Mills, Penn.

MATERIALISM AND CHRISTIANITY CONTRASTED.

(Article Number Eleven.)

The atheistic evolutionist accepts the intuitions of reason in absolute space and duration, absolute power and sustenance in matter and force, and bases all his reasoning on these intuitions. Intuition of reason as clearly and positively gives us absolute mind, immortality and retribution, here and hereafter. Why does the atheist reject these intuitions when he implicitly accepts the others, and bases all his reasoning on them?

Why accept half of what his ultimate standard human reason gives him and reject the other half? Is it not because, in the former, there is no law-giver, ruler, judge, responsibility, retribution or government, and there are in the latter?

Why will the atheist accept everything absolute and infinite in the universe, and

everything in nature except God and what is inseparably connected with that idea? Is it not because there is law, government and restraint in the idea? Is not the wish father to the thought, and the desire parent of the conclusion?

David uttered a profound truth when he said, "The fool has said in his heart, There is no God." Atheism is a sin of the heart and not an error of the head. If the atheist will not obliterate the image of God in the soul, or shut the eye of reason to this light that lighteth the world, he will find the universe filled with the resplendent glory of the Presence, before whom all intelligence should bow, exclaiming, "My Lord, and my God."

The position of the atheist now is that religion is a perversion of man's nature, at least of one element in his nature. To establish this, he should tell us the element perverted. He cannot do this, and give a name to it that expresses its nature, and define it correctly, without conceding religion. The element is veneration, spirituality, and conscientiousness. The proper and absolute object of veneration, and without which it is not satisfied, is God. Every other element of our nature is to be elevated, expanded, and cultivated, according to the atheist, but this religious element. It is to be eliminated. We are not to have perfect religion, but atheism, no religion. Why? Because in religion there are government, restraints, responsibility, law, punishment. An attempt is made to show that admiration for the true and beautiful and good in nature and art is a full exercise of the element that is used in religion. As well might one claim that tawdry daubing of the savage is a full exercise of the law of beauty. The christian can admire the beautiful in nature and in art as much as the atheist, and in an infinite higher sense, for it is the work of Infinite Wisdom. He can love the truth in nature as much as the atheist, and in an infinite higher degree, for it is the voice of Infinite Wisdom and Truth. He can reverence the good in nature as much as the atheist, and in an infinite higher scope, for it is the image of Infinite Goodness.

Man is as essentially a worshipping being, a religious being, as he is a rational or a social being. Late research has proven that no race or tribe of men exist or ever has that has been so degraded as to have no system of religion. There are certain religious ideas, traditions, rites and ceremonies that are found in all, or nearly all religions. It is a mooted question how they had their origin. Certain theologians claim that without revelation man would have had no religion or religious ideas. This is virtually saying that man has no religious nature. It virtually assumes also, that revelation creates or implants within him his religious nature. Another error closely related to the above is, that true religion must be and is utterly foreign and repugnant to our nature. If reason

and nature rebel against a dogma the reply is easy. It is to be expected, and indeed, necessary, and is an evidence of its divine origin. The rationalist accepts the assertion that religion must be foreign and repugnant to our nature, and argues that this proves all religion to be inimical and hostile to our nature, and therefore false. Many of the dogmas of theologians are responsible for materialistic atheism. For if there be in man's nature no religious element on which revelation builds, on which it is based, and to which it appeals, revelation is absolutely impossible. An attempted revelation would be like singing to a deaf man, or painting a picture for a blind man. The truth is that revelation and religion to regenerate our nature, must be based on it and in accordance with it, appealing to it, and allying themselves with it, elevating and purifying it, and restoring it to its legitimate use. On the other hand, they are and must be opposed to and repugnant to the depravity and perversion of our nature in sin, and the corruption resulting from such perversion. Another extreme is, that religion must be exclusively and entirely of divine origin and revealed to benefit man. If at all human, or having a human element, as far as it had such human element, it would corrupt man. Some contend that religion must be entirely of human origin to be received by man and benefit him. The true position is that religion must have a human and divine side or element to reach man and influence him, or the Christ never would become the Son of Man, God manifest in the flesh.

It must be based on man's nature and in accordance with it. It must be a lifting force, and a standard; and to be such it must emanate from a source above man and then it will aid and elevate him, and be to him an objective standard of conduct.

In debate with an agnostic several years ago, he expected that I would base my argument on the sensational, materialistic philosophy of Locke, that man has and can have no knowledge or idea except such as comes through one of the five senses. As neither God nor his attributes are objects of sense, man can obtain such ideas only through direct revelation. I repudiated such a position, maintaining that man is constitutionally a religious, a worshiping being, and that the religious element of man's will exhibits itself in systems of religion and acts of worship, and that reason and intuition declare there is a divine being, a God.

To this he retorted, "If man can, by his unaided efforts, attain to as complete an idea of God as his reason can grasp, he did not need revelation, and revelation was unnecessary. To which I replied, that while man can, and does, reach the idea of God, and his natural attributes, but such an idea would be imperfect. This would be especially the case with the moral attributes of God. And as these are the very attributes that man must know, for on a knowledge of these depends on his eleva-

tion by worship and religion. God must reveal his real character in full for man's adoration and imitation. And as the child can be taught what he can not attain by his unaided efforts, so can the mightiest intellect that the world has ever known receive and grasp ideas above its capacity to discover, if imparted to it by a higher intelligence. As man learns by comparison induction and deduction, and as he is imperfect and impure, himself, he cannot attain to a correct idea of God's moral attributes by his own unaided efforts, for he cannot evolve the idea of absolute holiness out of his own nature, or that of his fellow men. If he could attain to such a conception, he cannot determine in what it consists. Man has never emancipated himself from idolatry, except by and through revelation. His intuition, his aspirations and his history prove his need of revelation.

W. H. BIRD.

(To Be Continued.)

NOTES FROM OKLAHOMA.

I am glad to report the prospects are brighter for the cause of Christ now than at any other time since I have been here. Bro. R. F. Duckworth preached for us from Thursday night over Sunday night the second Lord's day in February. Much good was done.

I went to Denison, Texas, recently, and heard Bro. H. C. Harper preach one night and spent one day with him and Bro. Duckworth.

Wednesday night Bro. Harper induced me to make a talk, as neither he nor Bro. Duckworth had ever heard me preach. Bro. Harper was to remain over Sunday in Denison. I was very favorably impressed with the Denison brethren. They seem to love each other and the cause of Christ so much. I will remain here till next fall, the Lord willing. I desire to hold some meetings beginning about July 15. I am ready to arrange for meetings in August.

W. T. TAYLOR.

Lark, Oklahoma.

LETTER FROM BROTHER MITCHELL.

Dear Bro. Teurman:

I will try to write you a few lines. I am so blind I can not see how to write much, but maybe you can read it. I am still able to be up and I meet every Lord's day with the congregation and teach them the pure word of God, and when the weather is good I preach at night to the people. My cough gets worse every year. I have about given up the hope of being well again, but I am going to continue the fight for what is written as long as I live.

The brethren had some sort of Sunday School when I came here, but they have given it up.

I had to leave Bayside. That country was too low and damp after so much rain and that terrible storm. I was at Aransas Pass to preach when the storm came and wife and I had to wade out in water waist

deep, and we remained in our wet clothes about twenty-four hours, and it liked to have killed me. The storm almost ruined this country. About half the crops were destroyed. There are but few brethren in this country, and they were so damaged by the storm that they are not able to help us very much. As we are dependent on our brethren for a living will you please state in the A. W. that we are in need of the fellowship of the faithful children of God. I am sixty-five years old and am nearly blind and am otherwise afflicted. My wife is nearly sixty years old and is badly afflicted. We have given the best of our lives to the church of Christ, but do not regret it. I would do the same if I had my life to live over. I am not tired of working for the Lord and for the souls of men. It is my greatest pleasure.

We greatly enjoy the A. W. and read every word of it. Send me a few sample copies of the Way; I am going to send you some subscriptions soon. I give my paper to some brother as soon as we read it.

May God bless you in your good and noble work, is my sincere prayer. Pray for us.

Your old brother in Christ,

W. C. MITCHELL.

Big Foot, Texas.

IN MEMORIAM.

Brother N. Reeves died January 22, 1920. Brother Reeves was 75 years, 3 months and 21 days old at his death. He lived a quiet, unassuming life in the Baptist church of Marion, La., and was a deacon of that body until about 25 years ago. At that time I came into this part of the state to break the bread of life to the perishing. After hearing me preach the gospel in its simplicity, Brother Reeves and his wife, both well stricken in years, became interested and were baptized for the remission of sins. Since then several of his children have become obedient to the faith. Brother Reeves was respected by all who knew him. He was a loving husband and father, and his heart and ears were ever open to the cries of the needy. But he is gone. No more will we hear that gentle, fatherly and loving voice in counsel and brotherly admonition. His chair is now vacant. We will miss him. But we shall mourn not as those who have no hope for we have the happy assurance that we will meet him

Beyond the storm-swept shores of time,
Where the saints of all ages meet
Their Saviour and brethren transported to greet,

While anthems of rapture unceasingly roll

And the smile of the Lord is the feast of the soul.

His brother in Christ,

W. R. CARPENTER.

Route 1, Marion, Louisiana.

There will be no paper for March 15th. See statement on page five.

THE APOSTOLIC WAY

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

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THE TRUE VINE AND ITS BRANCHES.

In the opening verses of the fifteenth chapter of John we find the parable of the Vine and its Branches. This parable, like all other parables spoken of by the Savior, contains many valuable lessons for the careful student of God's word. Several very popular theories have been based by men upon the supposed meaning of this parable. Of these probably the most popular is the doctrine that the various denominations of christendom are all branches of the true church. Those who advocate this doctrine must begin with the hypothesis that there has been, is now, or is to be, only one true church, represented in this parable by the one true vine. They are logically driven to the conclusion that all the various denominations with their various and conflicting creeds, doctrines, practices, etc., are outgrowths of this one true vine, viz: Christ and his teachings. Opposed to this monstrous and absurd doctrine stands every principle of reason the prayer of Christ for this unity of his followers, and the unanimous teaching of every apostle who in any way mentioned the subject. Did Christ approve of the relations existing among his apostles regarded as branches? To be sure he did. He said to them, "I am the vine, ye are the branches." Just as he regarded himself as the true vine, so he regarded them as branches. Now branches of a vine are not one except as their common union with the vine makes them one.

Again, in John 17, Jesus prayed for these very apostles, these branches, that they might be one. But Paul in I Cor. 3 condemned division among the disciples of Christ as the result of carnality. Now those disciples were simply divided into parties, contending sects, one saying he was of Paul's party, another claiming Apollos as his leader, another Cephas, another Christ. This was the very ground upon which Paul condemned them as carnal, walking as men.

With Christ's prayer and Paul's teaching before them men will publicly teach that such division into warring and contending factions as now exists in the religious world is in harmony with the will of Christ, and that all these parties are so many true branches of Christ deriving their spiritual life, their doctrines and practices, and above all the authority for their existence from the Son of God. Such an interpretation of this parable is utterly illogical and positively anti-scriptural.

Moreover, it is clear to any unbiased mind that reads the Savior's language un-

der consideration, that he speaks of men as branches. He said to the eleven apostles then present, "I am the vine, ye are the branches." Again he said, "If a man abide not in me, he is cast forth as a branch and is withered."

But what or who is the vine? Christ said, "I am the true vine, and my Father is the husbandman." In what sense are we to understand that the apostles were in Christ? For as the branches are in the vine, he surely taught that the apostles were in him in some sense. I answer, They were, of course, not in him in any physical sense. Neither were their spirits literally in his spirit. The meaning must have been that their faith, their hope, their love, were centered upon him. They thus sustained such a relationship to him that they drew from his words and acts the inspiration of their every word and deed. Thus related to him they were called branches. In their relationship to each other they were brethren, fellow-citizens of Christ's kingdom, and together constituted the nucleus of the church of God.

I believe that the branches in the parable in the primary sense were the apostles. I believe that a careful study of the context will lead any one to the same conclusion. It was through their words that all believers in Christ since Jesus left the earth have been made believers. In the sense that disciples now are brethren of the apostles and like the apostles draw their spiritual vitality from Christ, we may regard them as branches of the true vine. Hence I am a branch only in this secondary sense.

Finally, it was through the power of the Holy Spirit given to the apostles that they bore fruit. They were enabled by this power to preach the gospel in its fulness to the nations and by this means to bring men into the kingdom of their Lord. Those thus brought in were the fruits of the vine borne on the branches. Christ came to establish a kingdom in which men should enjoy actual remission of sins and be christians in the full sense of that term. It was given to the apostles as the branches to proclaim Christ's gospel in fullness and by this means to enable men to become the fruits of the true vine borne on the branches.

N. L. CLARK.

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.

Remember, if you send us three yearly subscriptions we will send you the paper for a year free.

THE BIBLE IN THE SCHOOLS.

This matter of the Bible in the schools has caused a good deal of trouble to so-called christians and others, and there is little prospect of the trouble ceasing.

So-called christians want the Bible in the schools, and other so-called christians do not.

It is babylon against babylon, the daughter against the old mother.

Babylon put the Bible in the schools, and babylon wants to put it out.

It is a kind of a "Kilkenny cat fight," and they can fight it out.

Real christians, God's people, are a peculiar people—they are cut off from the world, a separate people. Numerically they stand in the world, as about one to hundreds.

They are not concerned about the Bible in the schools. They have it in their homes, and they use it; and teach it diligently to their children, both parents and children growing in the knowledge of the Lord, while babylon wrangles over "the Bible in the schools," and teach it nowhere. If people who profess to be christians can't have a Bible in their homes and read and study it and teach it to their children, I guess they will have to do one or the other of two things—remain in ignorance without an effort at teaching their children, or take the schools as they find them, and quit fussing about it.

Every christian home should be a Bible school, and if they were there would be no more trouble among christians about "the Bible in the schools."

Yes, when babylon took the Bible out of the homes and put it in the schools they laid the axe at the root of the tree of the knowledge of God.

In the home is where children must be ballasted for the voyage of life, and if so done, it will matter little to them whether the Bible is in or out of the schools.

Some one may think that what I say would be all right if christians and others would teach the Bible in their homes, but they will not.

Well, if christians and others will not do right, they will do wrong and take the consequences.

Because they will not heed God's ways, will not make it right for them to seek out ways of their own.

Under these human ways it is fast coming to be a fact that parents and children are about on a level so far as knowledge of God's word is concerned, and as a consequence the world is about as ripe for fire as Sodom of old was.

A. M. GEORGE.

LOYAL TO WHAT?

The above question is being asked by many members of the church at this time. One said to me, "Brother Duckworth, what is a loyal congregation?" Another said, "I went to worship with a congregation which claims to be loyal and they had everything that the 'Progressives' have except instrumental music;" and another said, "When you tell me a congregation is loyal I do not know what you mean."

I do not wonder at the confusion nor at the aching hearts of faithful brethren who are ordered to swallow unscriptural practices or get out.

Loyal means faithful to the established government when applied to an individual; when applied to a congregation it should mean faithful to the established government of Christ. So, to be faithful to Christ's government the congregation should give a plain commandment or example of its practices. So far as I know the word loyal is not found in the Scriptures. If one should say, loyal to the Methodist church it would be correct, provided the person or congregation referred to was faithful to the Methodist government. If one should say loyal to the Christian Church, it would be correct, provided the individual or congregation was faithful, to their laws and regulations, seeing they do not purpose to be governed by the Word of God. If one should say use the word loyal, in reference to a Sunday School "Church of Christ," it would be correct, provided the individual or congregation was faithful to the Sunday School government, as they do not require faithfulness to the word of God. If one should use the word loyal in reference to the church of Christ it would be correctly used provided the person or congregation referred to was faithful to the government established by Jesus Christ, following it (the word of God) without addition or subtraction and without private interpretation. To do this an individual or congregation must trust Jesus Christ implicitly, believing he had the power, the knowledge, and the forethought to give us everything that "pertains to life and godliness."

To be faithful to any government one must have a knowledge of that government, its instructions, directions and regulations. If people professing to be followers of Christ had such a knowledge of his government there would not be so many isms or commandments and doctrines of men and the word loyal would not be so often misused. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." (Heb. 12:2, 1.) R. F. DUCKWORTH.

All matter intended for immediate publication should reach this office not later than the tenth and twenty-fifth of the month.

THE MILLENNIUM.

This has been a most vexatious and troublesome question all down the ages, and many conclusions have been offered as a true solution. I have never read or heard anything that has satisfied my mind as to its correctness.

This has led me to investigate more fully for myself, and without any intention toward egotism, I am proud to say, I am quite sure I have solved the problem.

The millennium must take place before Christ comes, or after. Let me quicken your interest by saying, if it takes place after his coming, the future kingdomists are correct, and Christ is not now reigning. If I believe Christ is now reigning, I must believe the millennium is in force. The millennium period merely means an era of peace, called a 1,000 years. Jesus Christ is the prince of peace. He came to this world and the proclamation was heralded, "Peace on earth, good will toward men." The whole New Testament system is one of peace—peace among ourselves and all mankind. As the system of Christ is one of peace, I am forced to conclude the millennium era and the reign of Christ are coextensive. But, says one: "During this era of peace (the millennial reign) we are to beat our swords into plowshares, and spears into pruning hooks, and nation shall not rise against nation." How can you conclude this is now effective, in the face of the greatest war the world has ever had?" Please follow the connection of this utterance in Micah 4:5 to 7, and you will find it predicated on our walking every one in the name of our God; and notice also, it becomes effective with the establishment of his kingdom, the reign of Christ. If the millennial era is not in force, Christ is not now reigning. Every time you make a christian, you drive murder out of that heart, and no matter if he was loaded with shooting irons, swords and spears, his change of heart dispenses with all these things. Show me a true christian and I will show you an individual that fulfills this prophecy; show me a true christian nation, and I will show you one that does likewise. This argument would suffice to sustain my contention, but there is another, which is of equal force. The binding of satan, and the 1,000 years are simultaneous and coextensive. (Rev. 20:2.) If I prove satan is bound, I not only prove the millennial era in progress, but I also prove the reign of Christ, which is one of peace, and all these conditions are inseparably connected. If satan is not now bound, the millennial era is not in progress, there is no peace, and Christ is not reigning.

Paul says (Heb. 2:14, 15) that Christ came in the flesh, that through death he might destroy the devil. Just as sure as Jesus died, was buried and resurrected, just that sure is satan bound. Jesus was declared to be the Son of God with power, by his resurrection from the dead. Satan, having been bound, Jesus could say:

am he that was dead, but am alive forevermore, and have the keys (the power) over hades and the grave. (Rev. 1:18). Jesus said (Matt. 12:29, Mark 3:27) that no man could enter the strong man's (devil's) house, and spoil his goods (sin), unless he first bind the strong man, and then he will spoil his house. As stated above, if satan is not now bound, there is no peace, no forgiveness of sins, Christ is not reigning; in fact, the Jew would be proven correct, the man Jesus be an impostor. But Jesus came, he died, was buried, resurrected, binding the strong man (the devil), destroying his goods (sin). I John 3:8 says: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." What does John say Jesus came for? To destroy the works of the devil. But Jesus said this could not be done until the devil was bound. Hence conclusively, the devil is bound.

From the transgression in Eden, until Christ came and shed his blood there was no forgiveness of sin. Why? Because he was not bound. But Jesus came, bound him, threw him into the bottomless pit, where he will remain until Jesus comes. He will be loosed to gather his own, and the last great battle will take place (Armageddon), they all will be cast into the second death. (Rev. 20:7 to 14). Some one will say, "If the devil is bound, why so much sin on earth? In fact, the world is growing more wicked. The devil sowed his seed (sin) into the hearts of men from Eden to Christ. It's like Johnson grass seed; it's prolific, he has many followers. Jesus came, sowed his seed (the word of God). Jesus bound satan, threw him into the bottomless pit, that he should deceive the nations no more. (Sow no more seed). Jesus returned to his Father's house to prepare a place for the faithful. Neither head, Jesus nor the devil, on earth to-day, but the battle is being waged by the followers of their respective seed sown. The devil was bound when remission of sins was preached, which started at Pentecost. The answer for the question of a 1,000 years, is found in (I Pet., 1st chapter, especially verse 8).

I solicit any question. Please send to me at Ardmore, Okla.

GEO. W. PHILLIPS.

PRO AND CON.

"Pro and Con" is a thirty-two page tract on the Sunday School question, by Prof. N. L. Clark and Dr. G. A. Trott. No better work to be had on this question. We are now having more calls for this tract than ever before. If you are bothered with Sunday School innovators, order a dozen or so of these tracts, and put them to teaching the truth in your town or community. Price: 10 cents per copy; 75 cents per dozen. Order from *The Apostolic Way*, Union City, Ga.

WHO WILL PAY THE PENALTY?

Who will pay the penalty because quarreling church members bring to nought the faithful efforts of gospel-preachers?

Here is an extract from a personal letter, written by a young man who farms for a living and does what he can for Christ publicly and privately.

"The time that I spent at church work the last year has been wasted, as far as visible results are concerned. But the experience that I have received has been worth much to me. I have learned that it is useless to try to help a congregation that will not help itself. I find that mad people are like mad dogs."

This young man was consecrated to Christ, wanted to do all he could, and yet brethren who had no ill will toward him brought his work to almost nothing, as far as he could see. That congregation has a large community to itself, at one time had a strong and harmonious working church. Each revival brought large ingatherings. But now what is it? Even members so work against each other as to neutralize the efforts of those who be have themselves. It is not just. There will be a separation some day (read Matt. 25:46, etc.)

Some congregations would be very glad to get this young man to live among them, and would help him. But in his situation where his home is, they do not appreciate him enough to quit quarreling and unite for Christ. Hence his labors are not very fruitful.

ARTHUR B. TENNEY.

Harper, Kansas.

THE COWAN-CHISM DEBATE.

This debate was held at Sinton, Texas. It began on Tuesday night, March 23rd, and continued for six sessions.

I will first state the causes that led up to the debate. There had been trouble over the Sunday School at Odem, seven miles from Sinton, and I had preached there and got the loyal brethren to work, and they bought out the interest the Sunday School people had in the house, and was not troubled with them any more. They did think that they would get Chism to meet me at Odem in debate last fall, but for reasons best known to them, they had it called off. I have held several meetings at Sinton in the past, and have had to settle Sunday School trouble at each meeting. About three years ago, I got all the brethren to agree to leave off their Sunday School literature and women teachers, and all unite on the Bible only. They all give me their hand on that proposition. But afterward through the influence of W. A. Barnhill, they installed another Sunday School. Not being satisfied with that much digression, they appointed a committee to meet the Digressives, and they consolidated the two Sunday schools. The Digressives then stayed with them after Sunday School and communed with them. Finally, they had the Digressive leader, O. E. Smith, taking

an active part in church work. It was distinctly understood that they were not uniting churches, but Sunday schools. So this is the mixture that Chism engaged to defend. I pressed him hard to tell what should be the character of a Sunday School teacher, and to tell the audience if he would appoint a Digressive to teach a class in a Sunday School, but he would not say. He tried to shield them in this mix up.

When the loyal brethren engaged me to come to Sinton to hold a meeting, the Sunday School folks dreaded my influence, and thought to cripple the meeting by getting J. W. Chism to meet me in debate.

I regret that the debate was a jumped up affair, and that I did not have the time to publish it, so that more of our preaching brethren could have come. The debate was well attended, and centrally located, and I think much good was done.

Chism's course was the same as at Shreveport, La., his opening speech being identical with his opening at Shreveport. He manifested the same bad spirit, and seemed to be out of humor all the time. He called in question all the encyclopedias, and said that his brethren knew that he had studied hard and deep, and that he was prepared to deny what they said about the Robert Raikes School. That he had studied the same things that the makers of the encyclopedias had. Of course, we ought to take for granted what Chism says, as he is the smartest man in the world (?). I called on him for his titles of nobility, or scholarship, but he failed to give any. If I did not expose him on this score, I never did anything in my life. He pursued the usual course on the literature question by claiming that the translations were uninspired, and no one could read the inspired word of God but a Hebrew and Greek scholar, but I pressed him so hard on this that he finally admitted that it did not change the inspiration of the truth to translate it. This was all that I wanted, and I showed that it was far superior to that literature that made no claim to inspiration. I held up the New Testament in one hand the McQuiddy's Quarterly in the other and asked him which was the best, and when all admitted that the New Testament was best. I then threw the Quarterly down and put my foot on it. He said I was putting my foot on the word of God and picked it up and read a verse of scripture in it. To this I replied, that I could read about as many verses in the M. E. Discipline as he could in that, and asked him if he would put his foot on the M. E. Discipline? I will give in nother article some of his positions on the texts used in the debate. Brother C. W. Sewell, of Corpus Christi, said before I got out of the pulpit, that he would like to discuss the question with me, but his brethren had laid him on the shelf, and that he would pursue a different course to what Chism did. This shows how he regarded Chism's effort. There is no one better able to judge than he. One Mission-

ary Baptist lady told me that she came to the debate thinking that a Sunday School was a good thing, but she was convinced that there is nothing to it, and that she was going to take her children to the church of Christ. A number of outsiders said that I had put it on Chism good and proper. I am sure we made a good impression on the public by conducting our side of the debate in a Christian-like way. I do not intend that any of those fellows shall crow without calling their hand.

J. N. COWAN.

Robstown, Texas.

SHOULD WOMEN SING?

Some brethren who advocate women teaching in the assembly of the saints, when confronted with the word of the Lord, as I. Cor. 14:34, 35, will say: "Women can't sing then." This is assuming that one cannot sing without teaching. The first song recorded in the Bible, was sung by Moses and the children of Israel just after they had crossed the Red Sea. They sang a song of praise and thanksgiving for their deliverance from bondage. No one was being taught while they were singing, for all of them had crossed the sea, and knew what had just occurred. In I. Chron. 16th chapter, is a psalm of praise and thanksgiving. The 4th verse says, "And he (David) appointed certain of the Levites to minister before the ark of Jehovah the God of Israel." I could cite a number of passages in the Old Testament to show that singing is a praise and thanksgiving service, but I will turn to the New Testament, Matthew 26:30, says, "They sung a hymn and went out." That is, Jesus and the twelve sang the hymn, will some one say that the twelve taught, or could have taught Jesus? They sang praise as the word hymn implied. They were speaking to one another in praise to God. See Ephesians 5:19. (American Revised).

Paul and Silas sang praises to God while they were fast in the stocks. I do not suppose any one will claim that Silas was teaching Paul or was able to teach him.

Since christian women are children of God, I can see no reason why they should not sing praise and thanksgiving to him, without fear of violating any scripture.

A. J. JERNIGAN.

Elk City, Okla.

Dear Brethren:

This will inform you I am able to be up again, after two months' suffering. But thank the good Lord, who brought me back with better health again, and thanks to those dear brethren who remembered me in time of need. Bro. M. T. Beaman, of Rice, Okla., sent \$2.00. The congregation at Ballinger, Texas, \$5.00, and the congregation at Riverland, Fla., sent \$5. May God's richest blessings rest with those dear ones who remembered me in time of need. CHAS. T. ABBOTT.
Tarpon Springs, Fla.

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NOT SO BLIND.

"Bro. G. A. Trott, than whom there is not a better man among us, nor one I love more, is making a very weak effort in the "Apostolic Way," to reply to what the Guide had to say a few issues back about the foolish hobby of those good brethren who are really making themselves ridiculous talking against what they call the Sunday School, as if any one had even thought of a Sunday School in any other sense than they do of Sunday service, Sunday worship, terms which these good but opposing brethren will themselves allow.

I showed in the Guide, that to oppose studying the word of the Lord at an hour on Sunday could not be wrong, but right. That to use lesson helps, though obtained from the McQuiddy Co. was exactly equal with the preacher using the black board, which he obtained from the McQuiddy Co. Bro. Trott, thinks that since the preacher must preach, in order to convert the world, the two are not analogous. But suppose the elder, or some brother uses the board which is sometimes done, even in the few congregations, that are lined up with Bro. Trott, then what? Why our good brother's criticism on what we said is worse than child talk; it is actually silly.

For the people to be divided into classes, when they are reciting or studying the lesson is a perfect parallel with different congregations in the same town, or same county or even same state, to be divided into different classes when they teach the word of the Lord. Suppose for instance that Bro. Trott were to preach, teach, one congregation in Atlanta, Bro. Teurman another, and Bro. Duckworth in another, would that not be dividing the people into classes? Is such a course admissible? If so, then to divide them into classes, in the same building, sometimes in different rooms, and if not, in different parts of the same room is all right.

I think too much of Bro. Trott to express my feelings fully over the puerile things he says in his paper. He says some one was assaulted at Elk City? I had not heard of that before, but I rather think that the little hand-full of pessimistic growlers there, some of them at least, need to be dealt with as children, who ought to be corrected, for they talk and act with less sense than sensible children.

If Bro. Trott, or any one else, will undertake the job of answering the questions I have asked, on the lines approached, and put the whole thing in their paper, I will be glad to let it all appear in my paper.

But I will not give space to silly twaddle on an entirely false issue, which they themselves make. All their talk about a Sunday School as they call it, viewed from the standpoint from which they view it, exists no where, except in their own minds. I have never seen, nor have I heard of what they are all the time talking about, except I read what they publish. To speak of a Sunday School in any other sense than that which we mean when we speak of Sunday worship, Sunday service, etc., is simply to misrepresent what the brethren who meet on the Lord's day, and teach all that come in unto them, after a fashion which does not contravene the teaching of the word of the Lord, is misrepresentation, brethren; that's all of it.—*Gospel Guide*.

I must concede that the *Gospel Guide* is not so blind after all, for its editor, Bro. Joe S. Warlick, seems to have vision enough to see what a suicidal act it would be to let his readers see for themselves the "puerile things" I have written against his Sunday school hobby. I can heartily reciprocate the good and kind things said of me by Bro. Warlick and my affection for him is too sincere to permit me to criticize him without quoting him in full, as I am doing now and have always done. There is but one reason available why Bro. Warlick's love and esteem does not make him equally fair and that is that he knows if our respective arguments were to appear side by side, his sophistry would suffer by the comparison. As a matter of fact some of his statements can only be classed either as outright blasphemy or the babblings of an idiotic infant. Take, for instance his illustration of different congregations in one city, which he calls a "perfect parallel" to the Sunday school and therefore, of course, proves the latter to be scriptural. The first flaw in that illustration which would be apparent to even a casual reader is that each congregation is a complete unit in itself, while the classes in a Sunday school are but fractions of one of those units. Secondly, in his illustrative case, the congregations do not first assemble in one great body and then subdivide into fractional parts. To see any parallel at all one will have to put on Bro. Warlick's progressive glasses, which may so distort his vision as to cause him to see double, or even multiply a single assembly so as to see a dozen classes, but normal mental vision does not work that way. But in order to see clearly the innate blasphemy of that illustration, let us extend into its legitimate conclusion. If six congregations worshipping in the same city is equivalent to six classes formed by dividing up one congregation, then it necessarily and inevitably follows that six congregations, each having one loaf or cake of bread on the communion table, is the exact equivalent of one congregation having six loaves or cakes on the table. Do you get that? If you have the brains of a two by twice half-wit, you do. I fully exposed Bro. Warlick's foolishness on the other points he introduces above in my criticisms in *The Apostolic Way* in which I quoted him in full, something which he will not dare do,

and I refer the reader to them. I challenge him to yet show his christian manhood by giving his readers what I said in those articles that they may be able to judge for themselves just how puerile they are, and then they may know more about how weak is the brain that can be deceived by such sophistry as that being doled out by Bro. Warlick.

Bro. Warlick, you say "I think too much of Bro. Trott to express my feelings fully over the puerile things he says in his paper." Oh, my brother, let me beg of you to think too much of the Saviour who bought you with his own precious blood to contend for anything which impeaches his wisdom or the perfection of his law.

G. A. TROTT.

KEEPING THE RECORD STRAIGHT.

I take the following from the *Firm Foundation* of January 27, 1920:

An Explanation Desired.

I notice in the *Firm Foundation* of January 13, an article from Brother A. B. Barret under the heading of, "The Fort Worth Meeting," in which he speaks about the forming of a "Corporate Body," of "Three Prominent Brethren," who are "to have charge of raising and distributing \$1,000,000 for the work, as above proposed." Having reference to the plan to unify our school interest and orphan homes, etc. I wish to ask a question with reference to this "Corporate Body," and would be glad if some Christian gentleman who is able to do so would answer it for me. I wish to state that I will make no reply to anything any one may write. I only want to see an effort made to explain this matter. And if the question is to be discussed I will leave it to better writers than I am. Now, whoever answers this please treat me as a brother, and do not call me hard names, nor tell the people that Ing is foolish and a crank, for we all know that already, so conserve the space in the paper. But the question: If there is no Scriptural authority for a foreign mission board or other societies which the Digressives have, please where are the Scriptures authorizing this "Corporate Body," to direct a campaign to raise the funds to put all these schools and homes spoken of on a sound business basis and to distribute this \$1,000,000?

Understand me, I favor Christian schools and orphan homes, etc. But want to know about this "Corporate Body" and the Scriptures authorizing it. Yours in Christ,
C. W. ING.

The editor, Brother Showalter, says: "I am not quite sure that I understand the matter myself," and he "really felt," he says, "that some explanation should be given." "I could not," he says, "endorse a society for doing the work of the church."

But what do these fellows care about Showalter's endorsement? They claim they whipped him into silence on the "literature" in the Sunday school, and they know they have the whip yet, I suppose. Ask Charley Nickol.

And it seems there has been some whipping or "policy" on other lines, too, with the paper in recent years. One brother,

an editor, too, writes me that the *Firm Foundation* used to oppose sect baptism, but in recent years it has dropped that hobby and is *growing*—it had just about died while opposing sect baptism. Now don't ask me who said this—just ask F. L. Rowe. But this by the way.

Now, let us hear Showalter, further, on this "society" for doing the work of the church. He says: "As the matter has been explained to me, these brethren were contemplating the operation of the schools strictly as a business proposition, and not as in any way a work of the church."

So it seems it was "the work of the church" when drumming money from the church to build and equip and run these "colleges" and "chairs," but now it is "strictly as a business proposition, and not as in any way a work of the church." Just like Smith's farm, or Jones's grocery, or any other "business proposition," I suppose.

Now, don't those who have been contributing money to this "business proposition," thinking it was "a work of the church," feel as though you could knock them down with a feather?

Now, remember when that MILLION-DOLLAR drive is made, it is "strictly as a business proposition."

This makes me think of the tricks in the early days of digression. They told us the Sunday school was not a society, it was just the church—the church at work. Then after the Sunday school has been brought in and they wanted the organ in, they put it into the Sunday school. When objection was raised, they said we can have it in the Sunday school, it is not the church, and you just let it alone and keep your mouth shut—you can just attend the church if you are such an old grumbler. And the organ stayed in the house. And when a "progressive" preacher, fresh (and he generally was *fresh*) from "our" college, came along, the organ was used in the church—there could be no harm in it,—and if the old fogies don't like it, they can get out.

Yes, these innovators are as slick as an eel, and as slimy as a snake. They get the money, and get off with it, leaving us to hold the sack. They get up the "frolic," and persuade us to try the latest step—and we pay the fiddler.

Now watch the papers interested in this graft, as they come out with "good words and fair speeches" in behalf of this MILLION-DOLLAR drive.

The trouble with Ing's crowd is, they are headed in the wrong direction; but like a lackey, he will trot along a few paces in the rear, I suppose. H. C. HARPER

"FROM ONE EXTREME TO ANOTHER."

"The human mind is somewhat like the pendulum of a clock. It swings from one extreme to another. I have noticed for several years, that, in most cases, when a gospel preacher goes off with those who travel too fast, he has been one of the

brethren who has been always objecting to some things which he understands not. He is a hobbyist in most cases, being very much on the extreme.

"Sam H. Champie, who has been one of the writers for *The Apostolic Way*. (If I were to follow Brother Trott's methods, I would call it a 'Blind,' 'Rugged Crooked Way,' or something worse), has changed his position, and says he will take work with the Digressives.

"I have heard, do not state it as a fact, but it came pretty straight, that Brother Ligon has done likewise.

"Who'll be the next? Will it be Brother Teurman, Duckworth, Phillips, or the thought to be invincible G. A. Trott? I wonder which one."

REPLY.

The above clipping from the *Gospel Guide* is from the pen of the redoubtable Joe S. Warlick and adds another item to the proof that he is hard pushed to find some loop-hole of escape from his horrible predicament of furnishing scriptural authority, which does not exist, for the Sunday school. If he could possibly produce even a single passage from the word of God, giving precept or example, doesn't every one know he would give it instead of handing out such inuendoes to an expectant brotherhood? Of course he knows—none better—that I could cite him to ten Sunday school advocates who have apostatized for every one he can show from the ranks of those who contend for a "thus saith the Lord" for our faith and practice, latest among whom would be Klingman, Martin and McHenry. I have never yet heard that any of those who stand with me in contending for apostolic usage consider Dr. Trott invincible, so the idea must have had its origin among those who have tried to meet my arguments and failed, of whom Warlick is chief. It is the word of God that is invincible, Brother Joe, and you and others are learning that "it is hard to kick against the goads." If you "were to follow Brother Trott's methods" you would return to the safe ground that the wisdom of the Holy Spirit transcends that of the wisest men as the heavens are higher than the earth, that the way the apostles taught is God's way and he that shall presume to speak a word in God's name, which he has not commanded him to speak, shall die. Champie has gone but a step farther than Brother Warlick on the same road he and others are swiftly traveling. My prayer is that all such transgressors may "return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." G. A. TROTT.

Remarks.

My old friend and I have chewed the rag many times over religious differences. And he has made this same remark to me, many years ago, but instead of its terminating as predicted, I have grown exceedingly stronger in the faith, and with Paul exclaim: "I am *determined* not to know anything save Jesus Christ and him crucified"—and any one with that purpose of mind

can possibly go astray.

But how fallacious, childish, and amusing his position. Because one has left us and gone to digressives No. 1, he has been traveling *too fast*. I will agree to find ten that have left digressives No. 2 (the S. S. brethren) and gone to digressive No. 1 (organite brethren), not because they traveled too fast, but because they realized you also had innovations (were digressives) and swallowed the whole thing. Ask any of them, and they will make that reply. I complimented Brother Champie for his consistency. Inasmuch as he left the truth, he was wise enough not to stop on Brother Warlick's half-way ground, but took it all. Brother Warlick needs not to travel to become digressive. If he travels at all, he will be either more or less digressive. I wish you were, either hot or cold—but as you are not, you are nauseous.

I believe in swinging to proper extremes. I was once a Roman Catholic, a system of error, and have swung to the other extreme, viz.: The truth, the whole truth, and nothing but the truth. What system of error did you start from? Why did you not go to the other extreme, the whole truth? If you started in your present system of error, you have not swung at all; and according to your reasoning, you have not a human mind. I will finish this laugh when I see you in Dallas.

GEO. W. PHILLIPS.

VERY IMPORTANT.

In issue of *Way* for March 1st, appears a clipping from the *Christian Leader*, under the caption "Ben's Budget." Please allow me to insist that every reader read, re-read, and study this article. Brother Elston therein clearly traces and presents the duties of an evangelist from an apostolic way. It was refreshing to me to read and know, that there are at least a few who have studied and found things as they are taught, and not as many have and like them.

When we measure up to the apostolic evangelist, and the apostolic eldership, then the churches and truth will prosper and rejoice, and not before. If we don't strive lawfully, we will not be crowned.

GEO. W. PHILLIPS.

CULLINGS AND COMMENTS.

"It is most devoutly to be wished that all who plead for reformation would carry out their principles in the plainness, convenience and cheapness of the buildings which they erect for the assemblies of Christians. No greater satire could be inscribed on marble against the religion of Jesus Christ than are many of the houses called churches wherever the people have the means of gratifying the spirit which is in them. . . . Large, convenient and permanent houses may be built for generally half the sum usually expended on the same number of square feet. . . . Let there only be a regard to convenience and durability; let all that is merely to gratify the lusts of the eye and the pride of life be left

to them who seek to gain influence over the children of the flesh by reducing Christianity to the taste and fashion of this world, and we can build two, three and sometimes four meeting houses for the price of one of the same dimensions."—A. Campbell, p. 365, Mem. of C.

"We are drifting."—J. D. Tant.

Yes, brother, "we" are drifted—right in the sectarian rubbish.

"If it made us any better or gave us more influence on the outside world, or more opportunities to do good, God knows I would not protest against so much of the Lord's money being put into fine houses; but believing anything beyond a good, modest, comfortable house leads to false pride and worldliness. I can not refrain from protesting against them."—J. D. Tant, in *Firm Foundation*.

But when "we" get strong, we are weak, and get a "pastor" to "take charge," just as the other "digressives" did, and "we," as Campbell says, "reduce Christianity to the taste and fashion of this world." Yes, "we" are drifted, as "our" memorial windows, name on a brick or stone, etc., witness against "us." And "we" and "us" will soon be full-fledged Digressives.

I clip the following lines from that princely writer, John T. Hines. He seems to be much alone in the *Firm Foundation*, since it has gone to wabbling so ridiculously while trying to poise itself on a "Thus saith the Lord." I love Brother Hines for his sober words occasionally in that wabby paper, which does not seem to know yet whether to call itself a bird or a bat. Here are his words:

A thing may be right in principle and clearly taught in God's word, yet there may be times and places when it will not work, simply because sinful men will not let it work. Unity among brethren should be, it is necessary to properly doing the Lord's will, but when some brethren will not follow the Lord's word, division becomes a necessity. This is just the principle carried out when some one is withdrawn from for his ungodly walk; or when a lot of brethren introduce innovations into the worship till pious, sincere christians can no longer follow them. There "must" be factions is too plain to be misunderstood.—(F. F., March 30, '20.)

Yes, God's plan is all right. The trouble is that, as Brother Hines says, "Sinful men will not let it work."

"Clearly taught in God's word," certainly; but man closes his eyes, "as one that beateth the air," and as our good brother says, "will not follow God's word." Hence, there must be "factions," as the brother points out, for Paul says: "Mark them which cause divisions and offenses CONTRARY to the doctrine which ye have learned; and avoid them." (Rom. 16:17.) Yes, as the brother says: "Sincere christians can no longer fellowship them." But as John says: "If we walk in the light as he is in the light, we have fellowship one with another; and the blood of Jesus Christ, his Son, cleanseth us from all sin." Brother, how are YOU walking? H. C. H

MISCELLANEOUS NOTES.

The church here at Union City gave up one of its very best and most devoted members in the person of Brother T. P. Gilpin, who died February 29, 1920. I think I have never known a purer man and one who was more devoted to the church of Christ than he. Brother Gilpin has many friends about Sulphur Springs, Texas, where he lived before coming to Georgia some twelve years ago, who will regret to hear of his death. Brother Gilpin's wife died in August, 1919. He leaves two children, Sister R. F. Duckworth and Brother W. E. Gilpin, of Union City, Georgia.

In a personal letter to me, date of April 20, Brother R. F. Duckworth of Denison, Texas, writes:

"I spent Sunday and Sunday night with the brethren at Kemp, Oklahoma. A large crowd was out Sunday morning and night. I took part with them in the worship Sunday morning and preached Sunday night. They asked me about you and your welfare. You have many warm friends at this place who are still giving you credit for the building of their house. I secured ten subscribers and Brother H. N. Williams will send you more soon. I promised them to return as early as I could. They certainly would appreciate a visit from you. Enclosed find check and the ten names.

"I do not know what I am going to do with some of my work. I have all I can do without losing another day. My doctor thinks I should only hold one meeting, then return for treatment. This would only allow me to preach about half the time. My eyes are improving, and I feel like staying with the doctor's directions. I shall try some way to reach Eden, Eldorado, Balingler, Blanket and Munday, Texas, before I leave for Alabama and Georgia. I regret that I am not able to visit all the places that have been so kind as to invite me into their communities. I am advised by the doctor that I will have to take up regular treatment again next fall, to continue over a period of several months, if I would have my eyes restored to a normal condition. I do not know just what I will do about it. The loss of time and the expense are not pleasant."

I am glad Brother Duckworth visited the church at Kemp. I held my fifth meeting at that place in the summer of 1907. There were seventeen baptisms, nearly all heads of families, with a general spiritual awakening of the town and the country around, and a new house was built and paid for immediately following the meeting. I think of those days spent there with great pleasure. We also appreciate the fine list of subscribers Brother Duckworth sent in from Kemp.

The same day I received Brother Duckworth's letter I sent him ten dollars. I mention this simply as a suggestion to others who might be encouraged to help him bear his extra burdens in his efforts to have his sight restored. While Brother Duckworth has not asked for any help, I feel that there are a number of brethren and churches who will be glad to help him. I have had sickness in my family and know something of what it means to have the fellowship of faithful brethren, who have never failed me in time of need.

CLARENCE TEURMAN.

THE ISSUE FULLY STATED.

Some preachers of the church of Christ affirm what they term "Christian baptism," in debate with the sects (denominations) affirming the above proposition. In so far as I have seen, it is a waste of time and injurious to the cause of Christ for the following reasons:

1st. "Christian baptism" isn't mentioned in God's word!

2nd. Baptism doesn't belong to christian, or christians, hence not christian baptism. (Mark 16:15, 16).

3rd. Christian baptism isn't in keeping with the scriptures. Read I Pet. 4:11; Isa. 8:20; Titus 2:3, etc.

4th. Christian baptism is a doctrine of man or men. (Eccl. 7:29; Isa. 55:8, 9).

5th. It is not of faith (Rom. 10:17, 14:23).

Other reasons could be given, but these will suffice for the present.

Some brethren write and talk vigorously on "Christian baptism," yet they condemn the name "Christian Church." Such preachers don't seem to have learned that neither "Christian baptism" nor "Christian church" are made mention of in the revelation of God! Some years ago a preacher of the church of Christ signed the proposition with a Missionary Baptist preacher for debate, "Christian baptism is for, or in order to obtain remission of sins." I informed said brother that wasn't a fair proposition, and I wouldn't debate such. He responded to me, saying, "The Baptist preacher is welcome to all he gets out of it." I replied, "If the Baptist preacher is critical he shall get plenty out of it!" The time came for the debate to begin, and I attended.

The Baptist preacher showed the people as follows: The brother doesn't believe his proposition. He teaches that baptism helps to make or produce a christian; hence not "Christian baptism." We Baptists teach and believe, if a person is a christian he ought to be baptized, and will be. Therefore, "Christian baptism," etc. When the debate closed, the truth had suffered in the hands of said brother. But the Baptists appeared to be feeling good, and went on their way rejoicing. That brother told me sometime after the above debate, he wouldn't affirm that proposition again. It seems to me that the following proposition could be affirmed without any harm being done to the truth (or cause of Christ).

1. The baptism taught and commanded by Christ and his apostles, to the proper person, or persons, saves.

2. The dip or dips, sprinkling and pouring (so-called baptisms) taught and practiced by the denominations are commanded by Christ and his apostles, and are therefore, because of remission of sins.

I exhort all the faithful to continue to stand for "Thus saith the Lord."

JOSEPH MILLER.

14 E. Park St., Brazil, Ind.

"THINGS HARD TO BE UNDERSTOOD."

(II. Pet. 3:16.)

"For if the word 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, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will." Heb. 2:2-4.

But who were those angels? Were they the spirits of dead people? Oh no, God does not use the angels of dead people as messengers of his word. Where the term "angel" is referred to in the Bible, or elsewhere, most people get the idea that the spirits of the dead are implied. But this is not always the case. Those angels were proclaimers of the word of God. And while the word spoken by them was not confirmed by signs and wonders and gifts of the Holy Ghost, as was the case with our Lord, yet Paul tells us even the word spoken by them was steadfast and every violation thereof received its just punishment. This being true he warns us: "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 how shall we escape, if we trample under foot the Son of God, and count the blood of the covenant wherewith we were sanctified an unholy thing, and do despite unto the spirit of grace? But let Paul tell us who those angel messengers of the word of God were: "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, has in these last days spoken unto us by his Son." Heb. 1: 1, 2. "Has spoken in times past unto the fathers by prophets." Then we find that Paul's statements concerning the word spoken by angels referred to the prophets of God. Then in II. Pet. 2:1, we are told that some of the prophets were false, and of course sinful. Therefore, "God spared not the angels [prophets] that sinned [that kept not their first estate, Jud. 6], but cast them down to hell and delivered them into chains of darkness to be reserved unto judgment. Oh! but says one, "After Christ was crucified he went and preached to those wicked spirits in prison!" But the record does not so teach. This argument is used, I presume, in support of the "second chance" heresy. The text used being I. Pet. 3:18-20, which reads: "For Christ also hath once offered for sins the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the spirit. By which [in the spirit] he went and preached to the spirits in prison." Alright. Now who were those spirits referred to by the apostle? In verse 20, he tells us that it was the disobedient spirits in the days of Noah, at the time that the ark was preparing. In other words, by the self-same

spirit that Christ was quickened with after his death in the flesh, he went (at the time the ark was preparing) and preached through Noah to the people who possessed those disobedient spirits imprisoned (surrounded) by the death-dealing impending flood.

Submitted with the hope of discouraging the false idea of a possible apostasy of the spiritual body after death and the dangerous supposition of the "second chance" advocates.

R. M. MICKLE.

Route No. 2, Waco, Texas.

I am interested in getting the truth before these people. [Bro. S. has sent us about a dozen subscriptions recently.—C. T.] I sure do enjoy reading the good pieces in The Apostolic Way. I should like to correspond with some gospel preacher about holding a meeting here at O'Brien, Texas. We haven't any Church of Christ at this place, but I don't mean for a preacher to come and work for nothing. Some preacher answer this call and tell what time you can come.

M. D. SCROGGINS.

O'Brien, Texas.

All ex-students of Harper (Kansas) College and of Cordell Christian College are invited to a reunion to be held at Harper College May nineteenth. Harper College, with its faculty and board of directors, all members of the church of Christ, has an enrollment in all departments of about 250 students. It has \$130,000 endowment drawing five per cent interest. Next year's catalog now being printed.

ARTHUR B. TENNEY.

Remember, if you send us three yearly subscriptions we will send you the paper for a year free.

MATERIALISM AND CHRISTIANITY CONTRASTED.**Article Number Thirteen.**

The pivotal question on which all turns is the existence of God, or an Intelligent First Cause, as Creator, Ruler and Judge.

If this be conceded, or established, the cardinal ideas of christianity are necessary corollaries of the idea of ideas.

We will ever maintain the distinction between mind and matter and physical force, and the phenomena produced by mind and that produced by matter and physical force. This regulative thought must not be laid to one side for one moment.

The present order of things is unthinkable and absolutely impossible without the originating, controlling, and regulating energy of mind. This is a last resort of the atheistic evolutionist. The term God is merely an expression for a mode of the unknowable, like the term X in an indeterminate equation. All existences are the result of a force which is a mode of the

unknowable. This misty conception of a nothing something, or an indefinite something nothing, is the acme of all science. This theory was furnished to the atheist by the apologist for christianity who took the position that Reason could not know that which was infinite, and as a necessary consequence the Infinite must reveal himself. Atheists accept the premise and carry it to a logical conclusion, that if Reason could not know the Infinite, neither could it by revelation. He thus decorously bowed the Creator out of the universe through the back door of ignorance, and shut the door in our faces, and now coolly tells us that all inquiry concerning what is back of it is folly and unscientific. It is not the first time misguided zeal has furnished weapons to an enemy. This is the latest and most popular refuge of atheism at the present time.

The present order of things is dazzlingly luminous with reason and thought, for the highest conception of reason, concerning every department of science, order, system, harmony, beauty, wisdom and beneficence, are displayed in it.

The primordial constitution of matter and force did not originate, as claimed now by the materialist in unconceivable, unthinkable nondescript.

What is science? Science is classifying the facts and phenomena of nature by ideal conceptions, by ideas of reason, and if the facts and phenomena of nature have not been constructed on and by such ideas, and if they are not realized in them by mind, then all such study and classification of nature is impossible, and science is a delusion. The materialists claim that the result of modern science warrant our rejecting the cardinal ideas of christianity.

These cardinal ideas are:

1. God, or the self-existent, absolute mind or spirit.
2. The creation of all things by him.
3. Personal, efficient and active control of all his works and all things by him. Spiritual existence, or spirit in man, and also higher spirits or intelligences.
4. Responsibility and accountability of man and all intelligence to God as ruler and judge.
5. Providence, or care and protection exercised by God over his creatures and works.
6. Prayer to God by intelligences, and answer to such prayer by him in his providences.
7. Revelation, or an impartation on the part of God of truth, as a standard of truth, conduct and objective teaching.
8. Inspiration of chosen men as a means of revelation.
9. Miracle as an evidence of inspiration and revelation, and as a sanction to them, and as a means of cultivating religious nature and sentiment.
10. Prophecy as a means of preparation for future events and as a species of miracles.
11. Sacrifice as an expiation for sin, as

a means of propitiation.

12. Expiation and atonement by a superior being.

13. Mediation between God and man, by one superior to the worshippers.

14. A personal object of faith, gratitude, love and devotion in religion.

15. A personal leader and guide and ruler in religion.

16. Incarnation, or a manifestation of divinity in human form, as leader, personal embodiment of doctrine and life and as object of devotion, faith and love.

17. Forgiveness of sin, by and through atonement and mediation, on reformation of life.

18. A system of religion, embodying the above cardinal ideas, and based on them, with worship and discipline.

These cardinal religious ideas have the field of human thought, and have had full possession of it from the very dawn of thought; and this new claimant must disprove this title, and establish its own, before it can obtain possession. He must show that mind, mental action, mind force, is but a different manifestation of physical force, and that the difference is occasioned by the difference in the organization of the matter, through which it is displayed. He must show that the present order of things can exist without the controlling, originating and regulating energy of mind. He must not only show this, but show that it *does* exist without the controlling, and regulating energy of mind. He must show that the course of evolution was possible without mind, and that it did transpire without mind. He must show that the primordial constitution of matter and force was possible, and did transpire without mind. He must prove beyond the possibility of doubt, his position so diametrically opposed to all intuition of every mind capable of the simplest thought, of all languages, all fundamental ideas of law, society, morality, human action, and all reasoning and not assume it, or ask us to accept it as a mere guess or speculation.

The fundamental error of the materialist, and the source of all other is, that he overlooks entirely the mental and spiritual world and its phenomena. He entirely ignores and refuses to investigate or accept the phenomena of the mental and spiritual world. He makes mind the slave of matter, instead of making matter the servant of mind.

The material world was made for man, and not man for the material world.

Man can and does intervene in the operation of nature, and modify the processes of matter and physical force, and render them subservient to his use and needs. All the objections and analogies of the materialist are taken from the material world. It is a fatal error of the atheist that he makes the ongoings of nature so sacred, that they can not be modified for the higher world, the mental and spiritual.

W. H. BIRD.

(To Be Continued.)

DEATH OF BROTHER FRANKLIN.

John A. Franklin was born in Laclede county, Mo., December 1, 1871; departed this life March 25, 1920, after an illness of four weeks. He was married to Verdie Robertson, December 25, 1904. To this union were born six children; two of them preceded him in death. He is survived by a devoted wife, four children, two brothers and many relatives and friends.

He obeyed the gospel about seventeen years ago under the preaching of J. M. Martin, being a member of the church of Christ at Union, twelve miles west of Lebanon, Mo. He was a faithful and consistent christian man, always present at meeting on the first day of the week whenever possible. While we shall all miss his presence, yet we believe he died in the triumph of a living faith, and we sorrow not as those who have no hope. Eternity alone will reveal the influence of such a life with its circle of friends. I was with Brother Franklin on the night of March 22, and most of the day following. He talked freely of his death and the future, always in strong faith. He said: "Brother Homer, it always has been our custom to have something said, and I want you to say it." I replied: "Brother Franklin, this will be a hard task for me, but I shall do the best I can." I shall never forget the words he spoke to his elder son after calling him to his bedside, "Son, I can't be with you much longer. I want you to be a good boy, stay with your mamma at night; don't go and leave her. Read your Testament, and when you get a little older obey the gospel. Did I hear you say you would?" The child replied, "Yes." Then he asked me to lead them in a few words of prayer, and the family and I knelt by his bedside and prayed with sobs and tears as best we could. I spoke at the funeral from Rev. 14:13.

HOMER L. KING.

Lebanon, Mo.

FROM WEST TEXAS.

The congregation at Shep, Texas, is still doing very well. Not as well, of course, as it could if every member would do as well as they could. I suppose there are always some in every congregation who are careless and indifferent about their duty, and Shep is no exception to the rule. However, I am glad to say that we have some who are earnestly trying to prepare themselves to live with the Saviour in the mansion he has gone to prepare. (Jno. 14:2, 3.)

We have in our congregation here four members who are able to teach by word and doctrine, and very near all the male members can take an active part in the worship.

The brethren at Wingate also are moving along nicely. They recently supported Bro. G. C. McCraw in a mission meeting about twelve miles west from Wingate. There were no visible results, but we are

sure good seed were sown. Bro. McCraw is a faithful old soldier of the cross and a stickler for what is written. I am so glad the A. W. is now visiting us twice a month. We eagerly watch for it to come at the appointed time. It is the only paper coming to my address that I consider of such importance that I read all it contains—It always is full of good things. I hope it may ever continue loyal to what is written.

J. L. ALLEN,

Wingate, Texas.

NOTES FROM OKLAHOMA.

Warlick does not think that the Sunday School is dividing the church. Then pray tell me, what is? Our preachers as far back as I can remember have stressed the absolute necessity of speaking as the oracles of God speak and of using sound speech—"sound words which can not be condemned," and that we *must* have a "Thus saith the Lord for every custom or practice in the church."

Luckily, I came to a knowledge of the truth as it is revealed about the year 1896, after hearing such men as E. Handborough, J. W. Jackson, A. G. Ament, J. P. Nall, J. D. Tant, and G. A. Trott, who baptized me in 1896. All these brethren could quote with telling effect such statements of "Divine Writ" as "Prove all things, hold fast to that which is good," and passages of like import. Hearing these men preach several years I became thoroughly imbued with the ideas expressed in these scriptures, hence I have looked on all innovations with horror. I understand Christ to be a king, an absolute monarch, whose word is his law, which *must* be obeyed to the letter without either subtraction therefrom or addition thereto. We have not "a thus saith the Lord" for the custom among the churches of dividing the assembly up into two or more classes. And as concerning women reading, asking or answering questions, it is a positive violation of the divine law—a commandment of the Lord. See I Cor. 14:34, 35; I Tim. 2:11, 12. So put it down, brethren, one and all, that W. T. Taylor is opposed to Sunday Schools, Bible classes, et al. I am determined by the help of God to stand for and preach the truth as revealed in the New Testament, regardless of what may happen to me. I stand substantially where I stood on these questions twenty-five years ago. So the brother who accused me of having "left the church" and of having gone "off with a faction" were mistaken.

Brethren, if there ever was a time in the world's history when we should earnestly contend for New Testament truth that time is NOW. We should know the men we encourage, and whom we get to do preaching for us. We should stand by and support men who are opposed to these modern innovations. W. T. TAYLOR.
Lark, Okla.

THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY.

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

\$1.00 THE YEAR.

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PASTOR RUSSELL'S SECOND CHANCE

Forasmuch as many have taken in hand to speak of Pastor Russell's second chance for eternal life, I decided that I might also have somewhat to say upon this, to some delectable hope (?), but since the New Testament has nothing upon the subject, I can have but little to say, and first, I know nothing of any such offer in the Bible. Second, all the people to whom I have an opportunity to talk, still have the first chance. Third, since the Master offers eternal life to all of Adam's posterity upon belief of the truth, and strict obedience thereto, I have neither opportunity nor desire to offer this precious gift upon any other terms.

As to the Master's proposed millennium, I think he has arranged every part, therefore, nothing that I might say would either hasten or delay it.

I think P. R. indefinite as to the precise time and place of his opening, and a man of his very fruitful imagination might select the north pole as a suitable location, for I think he might open in a hot region, and it might be well for him to select an atmosphere where even a few drops of water would be refreshing. But locating in the extreme north would hinder our attending, for surely no Titanic could ascend those icy mountains and prevent our attendance in his world-wide theatre.

But one thing which might encourage his beginning is, when that great event occurs, the hills will all be graded down and the valleys will all be filled and the whole world will become one continued productive field, and by the time of his beginning he may have stored a sufficiency of his "Miracle Wheat" to enable him to begin farming upon a larger scale. However, another hindrance may fall in his way; when he arrives he may learn that the season will not be profitable there for farming—too dry and too warm.

But seriously, for it is a serious matter for any man to rise up against the Lord's perfect plan of salvation and sow a crop of tares in the Lord's vineyard, and deceive the thoughtless multitudes and destroy their chance for eternal life.

Men of the true faith will not consider this frightful deception. Moreover, he is trifling with the souls of the ignorant and holding them in disobedience and causing them to slight the first—and the only chance for the crown. No one can afford to listen for one hour to this egregious mistake.

And since multitudes are at our door who are still without hope, why not gather up the preachers and send and support them while they make efforts to save the

lost. "O, what shall the harvest be?" Love to all.

A. ELLMORE.

A BIG HOW.

Take out of any school the teachers, the students, the classes, and the recitations, and the school will be utterly destroyed. Put them back and the school will be restored. This shows that these things are essential, wholly indispensable to a school. This includes the Sunday School, for they are in it as in all other schools.

Our schools are said to be "institutions of learning." Then they have been instituted, the Sunday School the same as others. The Methodists instituted (founded and put in operation) all of their Sunday Schools; the Baptists, theirs; the Presbyterians, theirs; the Adventists, theirs. I know, too, that the people who call themselves Progressives, started their Sunday Schools just as they did their Endeavor and Missionary societies. There are churches that claim to be loyal that have THEIRS. HOW came such institutions in congregations that are loyal? Let some one please answer. That's a big question. Amen.

J. R. JONES.

THE FALL OF THE NATIONS AND THE COMING OF CHRIST.

These are perilous times. Universal unrest and discontent run rampant. "Upon the earth there is distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Some of the strongest nations have already fallen, and others are fast crumbling to ruin. And world-wide anarchy stares us in the face. The storms is about to break upon us in its fury. And who shall be able to stand?

Men are trusting in the vain and false hopes of their own devisings. They have invented peace plans galore, but still we have wars and commotions. They cry peace, when there is no peace.

Before the great world war, the cry was "peace." Then came the slogan, "Make the world safe for democracy;" "make the world a safe place to live in." And so, "Peace and safety" became the hue and cry. But the apostle said, "The day of the Lord so cometh as a thief in the night. For when they shall say, *peace and safety*, then sudden destruction cometh upon them." (I Thess. 5:2, 3). All of which goes to show that sudden destruction is about to befall the nations of earth.

Jesus said, "Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled." The signs of the

time seem to indicate that Jerusalem is coming out from under the dominion of the Gentiles, which points to the consummation of "the time of the Gentiles." And as the time of the Jews has already been fulfilled, we are doubtless near the time when we shall "see the Son of man coming in a cloud with power and great glory."

I believe that the seventh angel has poured out his vial of wrath, and that the great earthquake has already begun to rumble. "Babylon," the system of confusion that rules over the earth, together with "the cities of the nations" will soon fall. "Every island fled away, and the mountains were not found." (Rev. 16). The "island" governments are those, evidently, that are least above "the people"—"the water." Rev. 17:15. While the "mountain" governments are the strong, towering governments of earth that are exalted above the common "people"—"the water." And the earthquake—economic and political upheaval—is already leveling them to the dust, and anarchy and bolshevism are being fast ushered in. The wisdom of man is being brought to naught. Man is proving his inability to govern himself.

Let us teach and warn people as never before. And above all, let us prepare for the coming of our Lord. These things should not overtake us as a thief; we are the children of light. So "look up, and lift up your heads; for your redemption draweth nigh." WM. GUY ASHLEY.

CROOKED NEIGHBORS.

"You have crooked neighbors. Yes. We all think so. But say, let's not treat them as if they were crooked. Let's act toward them just as if we expected them to do the right thing always and be just as honest as the day is long. A kick hurts; a boost helps a lot more."—*Farm Life*.

As humans we have to put up with a great many things that are disagreeable and that we feel are unjust. Naturally we are afraid some one is going to undermine us or get something without paying for full value. We see people do wrong to others and fear we will be the next victim. I read a thought not long ago that gave this idea—If you think every one is against you, you will treat them in such a way that they will be against you.

As this is a world of competition and of striving after possessions, we have to be prepared to meet the unfair efforts made on us and our holdings. As we are suspicious of most people we feel a tightness toward letting them into our affairs. And we may treat them so that they will feel the same way toward us. Looking at these things makes

things makes us feel that we are in a miserable world. Well, Jesus Christ had to put up with all kinds of unfair treatment, and we need not expect to fare much better.

In Romans thirteen Paul taught us to love our neighbors as ourselves, which is a very hard thing to do. We are afraid of our neighbors lest they take advantage of our open-heartedness and get what is not justly theirs. I have nursed the thought a little that though we are to love others, it is a fine help for them to act so as it will be easy for us to love them. This is true, but Paul does not tell us to limit our loving to those who deal with us kindly alone, but to love our neighbors, and as Christ expressed it, our love is to extend even to our enemies. All mankind is to be an object of our love. While I feel a reserve toward people whom I do not know to be honest and fair—for my own protection—it remains my duty as a christian to develop the spirit of love. It may not be an easy matter to determine what love for an enemy will do in our lives, but I believe we should study it from Christ's point of view.

ARTHUR B. TENNEY,

Harper, Kansas.

FISHERS OF FISH MADE FISHERS OF MEN.

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers; and he said unto them, Follow me, and I will make you fishers of men," and they straightway left their nets and followed him. And going on from thence, he saw other two brethren, James * * * and John, his brother, in a ship with Zebedes, their father, mending their nets; and he called them: and they immediately left the ship and their father and followed him." Matt. 4:18-22.

So far as the record shows, those men left all that they had, and in one case, even an old father, to follow him and fish for men.

What may have been the motive that moved those men to so promptly, and without a question, follow Christ we are not informed. It may have been the result of God's predestination, or their ambition, or mere curiosity, but they followed; and not long afterwards they began to realize what it meant to become "fishers of men." In Matt. 10 they got some information concerning their new vocation. Their Lord says: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." "Ye shall be brought before governors and kings for my sake * * * and brother shall deliver up brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. * * * Think not that I am come to send peace on earth: I come not to send peace, but a

sword. For I am come to set a man at variance against his father; and the daughter against her mother; * * * and a man's foes shall be they of his own household, * * * and he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." "When they persecute you in one city flee ye into another." Then he who called them proclaimed that while the foxes have holes and the birds have nests, he himself had no place to lay his head. The call to such a life as here set forth will not prove a lure to very many in this age of the world.

If a man should come into any community, so poor that he had no place to sleep, but preaching the same gospel that Christ gave to the world, and telling them at the same time that it would set the people at variance; make enemies in households; cause fathers to sacrifice their sons; mothers their daughters, and vice versa; bring beatings, stonings, imprisonments, crucifixions, burnings, and all imaginable persecutions upon those who followed him, how many converts do you think he would make in any community known to you? Would not the well clothed, well fed, well bedded clergy, with salaries varying from one to twenty-five thousand dollars, and their followers, denounce him as a tramp, and if legal restrictions were removed would they not treat him about as the people treated Christ? When Christ called those people, under the circumstances named above, that is, called them through the apostles, many readily answered the call, notwithstanding they knew that it might take them to the most cruel death within the hour. I think that more people responded to the call then, with all those horrors staring them in the face, than do now to the same gospel, with all those horrors removed.

Now, nearly all are crying peace, peace; "Let us magnify our agreements, and minimize our disagreements."

Well, if Christ and his martyred saints did so, then let us follow their example by all means. But did they do so?

Place the Savior's words, "Think not that I am come to send peace on earth: I came not to send peace, but a sword," before your eyes, and then answer. It was a queer kind of peace that brought the most cruel deaths to Christ and the legions of his martyred saints. I am inclined to believe that most of these peace men and women would have escaped a martyrdom in those early days of persecution, and would now if put to a test.

There is not, and cannot be any peace between truth and falsehood, or between Christ and satan.

No christian can, in any degree, compromise with error. In Gal. 2:11, 14, Peter was guilty of a little compromising, and Paul rebuked him before all, because he walked not uprightly according to the truth of the gospel!

There is too much of this compromising

spirit in the church; that is, if a compromising church can be called *the church*. There are thousands of christians, so called, that constantly compromise with the sects, in calling them brethren; it is brother this and brother that. I have asked several of our preachers, who do this, why they do it, and one replied: "If I miss them in Christ, I hit them in Adam." If it be lawful to call the sects, or any of the balance of the world brethren, then I can see no reason why we cannot lawfully recognize their churches as churches of Christ, and no excuse for the existence of what we call churches of Christ, to keep alive this strife in the religious world. Any man, who obeys the gospel of Christ is my brother. No man is my brother who does not, whether I get his good or ill will.

I don't want the friendship of the world at the cost of enmity with God.

A. M. GEORGE.

FIELD REPORTS.

I closed a good meeting at Old Norton the 23rd instant. Baptized eleven and two returned to their first love. There was a good interest throughout the meeting.

Owens, Texas. S. A. BRYANT.

When last heard from, Brother W. G. Ashley was in a good meeting at Mannsville, Okla. Brother Ashley recently held a meeting at Locust, near Pottsboro, Tex.

Brother W. L. Shelnett recently has held short meeting at Cass Station and Gravelly Hill, near Canton, Ga. One was baptized at Cass Station. There are six members of the church there who meet to break bread every Lord's day at Bro. C. L. Myrick's home. Brother D. L. Keeter and Dr. D. A. Hardin and wife meet in Dr. Hardin's home near Gravelly Hill every Lord's day. A young man who lives at Stamp Creek, nine miles from Gravelly Hill, came up and demanded baptism during the meeting. After the Gravelly Hill meeting closed, Bro. Shelnett went to the Stamp Creek community and preached three nights at private homes and baptized the above-mentioned young man's wife. Bro. Shelnett thinks others there are almost persuaded to obey the gospel, and we hope to build up a faithful church at that place. For the present the young man and his wife will attend Lord's day meeting at Dr. Hardin's home.

Brother H. C. Harper was entering into the third week of an interesting tent meeting at Clinton, Ind., when last heard from.

PRO AND CON.

"Pro and Con" is a thirty-two page tract on the Sunday School question, by Prof. N. L. Clark and Dr. G. A. Trott. No better work to be had on this question. We are now having more calls for this tract than ever before. If you are bothered with Sunday School innovators, order a dozen or so of these tracts and put them to teaching the truth in your town or community. Price: 10 cents per copy; 75 cents per dozen. Order from The Apostolic Way.

AN ABSURD POSITION.

Some of the ablest advocates and most popular leaders of the Sunday School institution today claim that *God has revealed no method of teaching his word*. Such is an awful position to take, especially by men who claim to believe and teach God's word. Would it be considered imprudent in me, just here, to exclaim, in the language of one of the advocates of this human invention, "What awful positions a man will take in trying to defend error!"

If *no method of teaching God's word* has been revealed, as the Sunday School propagators claim, then the HOW that God managed to hold back and keep as a profound secret the method or methods of teaching his word, both from the apostles and all other inspired teachers, and from all the subjects taught by them, would have been, it seems, a greater miracle than any recorded miracle wrought among men.

The truth of the matter is that, wherever and whenever an inspired teacher taught, the method used was ever present in the teaching; and there was no intervention of a miracle to hide the method used at any time, either from the teacher, or from the taught.

Brethren, called "digressives", use an unscriptural method in propagating the gospel in foreign fields, while many brethren, claiming to be "loyal", use an unscriptural method in propagating the gospel at home. And, yet, the one party condemns the other for doing the very same thing (in principle) that they themselves are doing, namely, using an unscriptural method of propagating the gospel. (For they call the class system a "method".)

Now, since God is no respecter of persons, it follows that, if he is pleased with and accepts the use of, the unscriptural institution of the Sunday School arrangement for propagating the gospel in home fields, then he will be pleased with, and accept the use of, the other unscriptural institution of the Missionary Society arrangement for propagating the gospel beyond the home, in foreign fields. But, on the other hand, if the one party is to be condemned and rejected in the judgment for using an unscriptural method in carrying on God's work away from home, then, to maintain his justice, and manifest his irrespectiveness of persons, God will also condemn and reject the other party in the judgment for having used an unscriptural method in carrying on God's work at home. The principle is exactly the same in each case, and, being no respecter of persons, God will either accept both parties "despite" all such errors, or reject both parties on account of such.

But, dear brethren, it is not safe to run such a narrow risk in such an important matter as the eternal salvation of our souls, presuming that the "gates" of heaven—the "everlasting doors", will be *lifted up* to us, and that we will be called to "come in", all weighted down with unscriptural meth-

ods, ways, and institutions; some carrying one human invention, some another, and still others loaded with a number of such things.

Let us look for the "old paths", and walk therein, trusting in God to direct our every step in all we teach and practice. For the decree has gone forth out of the mouth of Jesus our Lord and King that "Every plant which my heavenly Father hath not planted, shall be rooted up". (Mat. 15:13.)

J. P. WATSON.

Rt. 9, Cookeville, Tenn.

THINGS IN BRIEF.

Do the will of the Lord first; it pays.

Don't say, "I will give as much as any one." The Lord expects you to give as you have "purposed in your heart" and as you have been "prospered," whether any one else gives or not.

Don't be selfish. Any one, even the Hindu, can be selfish.

Do the pure, clean things all the time; it will make you wiser, nobler.

Do your work for the church, whether any one else does their's or not; you must save yourself regardless of what others do.

Don't grumble and fuss about what the church is doing. Teach firmly, but kindly, the Lord's way.

Do right because it is right to do right, not just because some one wants it done. A lack of purpose will rob you of your reward as completely as it will to have the wrong purpose.

Don't deceive yourself into believing you are serving God when you are serving your own whims or following the doctrines and traditions of men. Test your own heart by the word of God, lest you be in the wrong way.

R. F. DUCKWORTH.

Denison, Texas.

FITS AND MISFITS.

"The entrance of thy word giveth light; it giveth understanding to the simple." (Psa. 119:130.) Yet there are a great many people who ignore God's word, and seek for "light" and "understanding" at a "mourner's bench."

* * *

Infidelity is a trail that is manifested by all sectarians. "They profess that they know God, but in works they deny him; being abominable, disobedient, and unto every good work reprobate." (Titus 1:16.) They have gone in the way of Cain, through substitution of their own way for the Lord's way.

* * *

"Be sober, be vigilant; for your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8.) But Baptists say, by implication, that Peter and the devil are both fools; for they ought to know that "Once

in grace, always in grace." It is implied also that Paul was wrong when he said, "For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain." (I Thess. 3:5.) Who is right?

* * *

Some very foolish things continue to be taught in regard to "the first resurrection." It seems that some of our brethren are just about as slow to learn the truth concerning some things, as are the sectarians around us; and, to take positions that are fully as ridiculous. If, as has been asserted, the first resurrection is consummated in the act of "baptism," then, the individual who is baptized, need give himself no further concern in regard to his safety; for "on such, the second death hath no power" (Rev. 20:6). Brethren, be ashamed!

"Now, the scriptures speak of two resurrections, and show them to be 1,000 years apart (Rev. 20:4, 5); both of these resurrections are future; nothing has yet occurred in regard to the first resurrection except a gathering in of its "first fruits;" and the "first fruits" of a "harvest," do not constitute the "harvest." Brethren, study up, so that you may be able to rightly divide the word of truth.

C. C. HAGGARD.

BROTHER DUCKWORTH VERY SICK.

On the afternoon of September 11, I received the following telegram from Brother R. F. Duckworth's son at Denison, Tex.: "Papa very sick with fever. Keep you posted. Tell Elvis.—Bruce Duckworth."

This is the first we knew of Brother Duckworth's being sick. Brother and Sister Duckworth, left Union City, for Denison, Texas, September 1, and Brother Duckworth was to go to Cleburne, Texas, to begin a meeting the first Lord's day in September. I have a card from him written at Cleburne on the 6th in which he states that the meeting there began with a fine interest. Let us all earnestly pray that Brother Duckworth may soon be restored to health again. His sickness will no doubt delay him in reaching other places promised for meetings, and brethren should hereby take notice.

You will find enclosed \$1.00, for which you will please enter my name on your subscription list for one year, as I see you are standing by the faith once delivered to the saints. I certainly appreciate the fact that we have a paper that is true to the principles as laid down by the Apostles. I will begin a meeting near Quail, Texas, tomorrow night (Aug. 26). You might send me some samples there in care of H. K. Wilingham, and I will try and get subscribers.

W. H. RILEY.

Rt. A, Shamrock, Texas.

"Sermon Outlines" by John S. Dürst may be ordered from this office; 50 cents

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FOOT-WASHING.

Is foot-washing a church ordinance? Some honest people have been led to think that it is, and I have received a pamphlet setting forth this teaching with a request that I review it.

The writer I am to review evidently needs reviewing. He says: "Besides feet-washing, the communion supper is the only ordinance that sprang into existence that night."

Here the writer would have us accept his *ipse dixit* that "feet-washing" took place "that night"—the night the Lord's supper was instituted. But nothing is farther from the truth. Not only did "feet-washing" as recorded in the thirteenth chapter of John not take place "that night," but it never did take place by the authority of Christ as "a church ordinance" like "the communion supper." Never!

The "feet-washing" took place at a supper "before the feast of the passover," as John plainly states. Jno. 13:1.

At what "supper" was this, where Jesus washed the disciples' feet? Well, let us see. Turn to the "supper" mentioned in Matt. 26:6-16; Mark 14: 1-11, and Luke 22:1-6. Read them all, and note the facts of that "supper."

1. The feast of the passover drew nigh." (Luke 22:1.) To be exact, it was "two days before the feast of the passover." (Mark 14:1.)

2. Satan entered Judas (Luke 22:3.)

3. Judas went out to bargain with the priests for the betrayal of Christ. ((Matt. 26:14-15; Mk 14:10-11; Luke 22:4-5.)

Now turn to the "supper" recorded in the thirteenth chapter of John, and note the facts and you will see that it is this same supper, as recorded in Matt. 26:6-16; Mark 14:1-11; Luke 22:1-6.

1. As we said, it was "before the feast of the passover" (verse 1). In fact some thought at this supper that Judas, when he went out, was to buy what was needed "against the feast" of the passover (vs 28, 29) plainly showing as stated in verse 1, that this supper in the thirteenth chapter of John was before that feast.

2. Satan entered Judas (v 27.)
 3. Judas went out to bargain with the priests for the betrayal of Christ (verses 21 and 30.)

Now, all can see, except those who close their eyes to the "facts" that the supper recorded in the thirteenth chapter of John is the supper that took place in the house of Simon the leper at Bethany two days before the passover supper, and hence two days before "the communion supper," which followed the passover supper.

Hence, "feet-washing," so-called, as a church ordinance, being founded upon a false conception of scripture, is seen to be merely an ordinance of men. And the apostle plainly says: "Why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men. (Col. 2:20-22.) H. C. HARPER.

(To be continued.)

QUERIES ANSWERED.

Was not the communion services instituted after the eating of the passover? Matt. 26:26-27; Mk 14: 22-23; Luke 22: 13-20. Was not that passover taken at night and called a supper? Exod. 12:6-8; Luke 22:20. Does not Paul call our communion services a supper? I Cor. 11:20.

Could the Jews have eaten their passover (supper) at eleven or three o'clock in the day, and yet be obeying God? Would it not be a dinner or mid-evening meal? Can we eat a dinner or mid-evening meal and logically call it a supper?

We know the time of day the communion services were instituted. We know it is a supper. We know the disciples met on the first day of the week to observe it. If the time of day (supper) to partake of this institution is not necessary, why is the day of the week necessary? seeing we have precept and example for both.

Bro Teurman, I would be pleased to see these questions and the answers appear in The Apostolic Way. I want to be apostolic in every thing, so I ask the brethren everywhere if they can show from a precept or example that I am wrong in my deductions to say on. If I am right, let us teach the brethren more perfectly.

Your for the whole truth,

J. S. BEDINGFIELD.

Curry, New Mexico.

Bro. Bedingfield is correct in so far as his position concerns the time when the passover was eaten and the Lord's supper instituted by the Saviour, but I am sure he is wrong in regard to the inference he draws therefrom for the following reasons.

1. The definition of *deipnon*, the word translated supper, does not justify any of the conclusions drawn by brother B. I give Robinson's definition in full. "Deipnon, In Homer, breakfast; in Attic writers and in N. T. dinner or supper, i. e., the chief meal of the Jews and also of the Greeks and Romans, taken toward or at

evening, after the labors of the day were over, and often prolonged into the night; hence generally a banquet, feast, in general."

We see from this definition that breakfast, dinner and supper are all included in the meaning of the word, hence it cannot indicate the time when it is to be eaten, but it does designate the meal taken as the principle one of the day, so that whether taken at morning, noon or night, we recognize the Lord's supper as the principal, or most important event on the first day of the week.

2. If intended to be taken only at night, that would have been a very important item and it is hardly conceivable that the apostles would not have included that fact in an unmistakable way and not have left it to inference.

3. The passover was a type of Christ, and hence the Lord's supper was instituted after the passover supper to indicate that the one institution was to follow the other. Now, the reason the passover was eaten at night because the event it commemorated occurred at night, but when Christ, our passover, was sacrificed for us (I Cor. 5:7) he was crucified in the day and not in the night. In partaking of the Lord's supper we do not celebrate the killing of the passover lamb as did the Jews, but the crucifixion of the Lamb of God and as he was both crucified and rose again in the daytime, the first day of the week is the proper time to partake of it.

G. A. TROTT.

REVELATION THIRTEEN.

The Book of Revelations, is a book of warnings, and that it is comprehensible is a proposition of my faith. As I would not go to the creeds and confessions of faith of the denominational world to get an understanding of the New Testament scriptures, so I would not go to the writers and commentators on the book of Revelation, to get an understanding of that book. While I would use both to gain a knowledge of what men taught concerning these things, I would try to walk in the footsteps of inspired men in order to get correct information in regard to the things which they would teach me.

The symbols of the thirteenth chapter are replete with a meaning of great importance to the saints, and as they were written for the warning and instruction of the saints, let us take a general view of the chapter first, and see what we can learn without defining the symbols.

A beast is seen to rise from the sea, having seven heads and ten horns, possessing the animal markings of three other beasts, and the heads full of the names of blasphemy.

A great red dragon gives to this beast his power, his seat, and great authority. One of the beast's heads received a deadly wound and was healed, and all the world wondered after the beast.

The world worshipped the dragon, and

the beast, saying: Who is like unto the beast? Who is able to make war with him? There was given to the beast a mouth speaking great things and blasphemies, and power to continue forty-two months.

This beast opened his mouth and blasphemed against God, against his name, his tabernacle, and them that dwell in heaven. He made war with the saints and overcame them, and extended his power over all kindreds, tongues and nations. All of the dwellers on earth worshipped him except those whose names were in the book of life.

Then another beast came up out of the earth, with two horns like a lamb and speaking as a dragon. He had the power of the first beast, and caused all to worship the first beast, doing great wonders, and deceived those who dwelt on the earth by his miracles, teaching them to make an image of the first beast, and to this image he gave life, so that it could speak, and put to death those who would not worship it. And he put his mark on all the people.

The surface lesson here is that the seven-headed beast was the enemy of God and man and all that was good. In his work he made war on and overcame all of the saints and brought them into his worship, except those who were written in the book of life, and his power extended over all of the earth.

The second beast was his faithful servant and ally. His work was to cause the world to worship the first beast, deceive them by his miracles, and have them to make an image of the first beast, and give life to this image that it might destroy all those who would not own its sway.

The work of both was of the same character, bad from start to finish. The first was to continue for a period of time, the last drops out of history with this chapter, unless he reappears as the "false prophet in chapter nineteen.

The beast and his worshipers appear again in the fourteenth chapter, verses 9, 10, 11, as follows:

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

This condition of affairs is consequent on the fall of Babylon spoken of in verse eight.

In chapter 16:2. those who receive the mark of the beast appear again in the following language: "And the first went and poured out his vial upon the earth:

And there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

And again in verses 10, 11: "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."

In chapter 19:19, 20, the beast and his allies appear as follows:

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of brimstone."

The last we hear of the beast is in chapter 20:10:

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

We now have before us the history of the beast, the false prophet, and their following, and their awful destiny, without any attempt at their identification. Without being told, we know that they are men. This point goes without dispute among the scholars of the world. I do not know what Roman Catholic scholars say about it, but I do know that Protestant scholars charge it all up to pagan and papal Rome, with slight exceptions.

From the character, the work, and the extent, of the seven-headed, ten-horned beast, the only institution among men large enough to fill it in all of its bearings and ramifications is the political state. All state governments blaspheme against the God of heaven, against his name, against his tabernacle (church) and them that dwell in heaven, by setting aside the law of God in peace or war as often as it suits their convenience to do so, and that is distressingly often.

The state has overcome the saints in that the professed christian people are its most ardent supporters, saying: "Who is like the state? And who is able to make war with it."

Human authority in religion will supply the character and work of the second beast, the two-horned one. Human authority causes men to worship the first beast. From the press, from the pulpit, from the chaplains in courts, senates, and armies; goes forth the appeal to the christian world to be loyal to the state, to serve it as good and loyal citizens should do. Enact good laws for domestic government, and rally around the flag in time of war; maintain our honor and our liberties regardless of cost.

I have not in anywise overdrawn the power of the state, nor the power of the religious supporters of the state, and their work and attitude toward each other. The symbolic signification of these figures from the standpoint of the Bible I have not touched upon.

GEO. DOUGLAS.

INFLUENCE.

What a great, terrible and undefinable word is influence!

There is not a rational person alive who does not wield an influence. We cannot get away from it, and, as there are only two kinds of influence—good and bad—how careful we should be about the kind we are wielding! Influence lives on and on. Those whom we influence will influence others, and they others; and so on and on it goes until the end of time.

Some great writer has said, "The stone, flung from my careless hand into the lake, spashed down into the depths of the flowing water, and that was all. No, it was not all. Look at those concentric rings, rolling their tiny ripples among the sedgy reeds, dipping the overhanging boughs of yonder willow, and producing an influence, slight but conscious, to the very shores of the lake itself. That stray word, that word of pride or scorn, flung from my lips in casual company, produces a momentary depression, and that is all. No, it is not all. It deepened that man's disgust at godliness, and it sharpened the edge of that man's sarcasm, and it shamed that half-converted one out of his penitent misgivings; and it produced an influence, slight, but eternal, on the destiny of a human life. Oh, it is a terrible power that I have—this power of influence—and it clings to me. It speaks, it walks, it moves; it is powerful in every look of my eye, in every word of my lips, in every act of my life. I cannot live to myself. I must either be a light to illumine, or a tempest to destroy."

Brother, sister, the words we speak will still be influencing others when we are returning to dust in the cold tomb! Then, how careful we should be to always use "sound speech, which cannot be condemned," and, "let no corrupt communication proceed out of your mouth." (Eph. 4:29).

But, as there are two kinds of influence, there are also two ways of having influence—by word, and by deeds, or actions.

Let us make "straight paths for our feet, lest that which is lame be turned out of the way." For, we will be judged by the deeds done in the body. No matter if we are at home or abroad, some one is being influenced by our actions.

I once heard a story of a preacher, who had lived in a certain neighborhood for a number of years; and was loved, and almost worshiped by all, for his upright, godly life. There was, as the story goes, a young man of the community, who had grown up under the influence of this godly man, and was, himself, a sincere christian. The young man finally went to a

distant city to work. The preacher visited this city, not knowing that the young man was there. That night there was to be a grand ball, and the preacher reasoned like this: "I am a long way from home, no one here knows me; and as I have never been to a dance, I will go down and see how they are carried on." And, so he went. But the young man coming along, recognized him just as he entered the hall, and says, "Surely there is no harm there or Bro. — would not go there." So, the boy entered and, alas! he was overcome by the temptation! He visited the dance again and again; then the house of shame, then the saloon and gambling den, where he was fatally wounded and sent back home to die. His mother proposed to send for Bro. — to come and pray for him, but he said, "No; he is the one who led me to this awful condition." This gives us an idea of how careful we should be at all times. For we are influencing someone, and that influence will terminate in eternity.

Reader, are you living a life that will lead others to the Christ, who saves? Or, are you, by your life, turning precious souls away in disgust?

There are things that may not be wrong within themselves, but for us to do them may cause some one to doubt, may arouse suspicions. Beware!

Let us seek the sheep who are astray, and in the end let us be able to say,

"And lo! we came at night-fall
Bearing them safely home."

HOMER A. GAY.

UNDRILLED SOLDIERS.

As it was in the days of the unjust steward, so it is now. "The children of this world are in their generation wiser than the children of light." Luke 16:8. In the late war when soldiers were enlisted they immediately set about drilling and preparing for battle. Their commanders put arms into their hands and taught them how to use them. They taught them ever to be on their guard, and to be prepared to meet the enemy, to lay down their lives for the cause in which they were enlisted. They were taught to deny themselves and to endure hardships, to be subject to their rulers, and to honor them. Yet we see many soldiers enlisted under the banner of the Lord of hosts, who are not drilled in the use of their arms, and many that do not know what their weapons are. They seem not to know that the enemy is nigh, and that they must give him battle, and that the battle will be a fierce one, and that if they are not valiant and skillful in the use of their arms, they must be defeated. We go into the camp of the christian soldiers and find them off their guard, their sentinels asleep, their swords rusted and out of place, their commanders engaged in some scheme to make money, unmindful that the enemy is making one of his masterly flank movements to cut them off from their supplies and drive them into perdi-

tion. Those commanders have no knowledge of but one clause of the army regulations, which they make to read thus, "He that provideth not for his own household is worse than an infidel". There is one other clause in the regulations I would have them read: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven; for where your treasures are there will your heart be also. And what profiteth it a man if he gain the whole world and lose his own soul." Brethren, if we be the children of light, let us not walk in darkness. Arm and equip the soldiers under your control, and "Fight the good fight of faith; lay hold on eternal life, where unto thou art called." No army can be successful unless every man be fully equipped and well drilled.

H. C. PEARSON.

Gainesville, Tex.

SOME REFLECTIONS.

Dear Bro. Teurman:

I have been reading with especial interest what you and other brethren have been saying in The Apostolic Way about the evils of the tobacco habit. It certainly is deplorable that any being created in the image of God will defile their system with such filthy, nauseating and poisonous stuff. Drinking of whiskey has almost been driven out of the church, and a preacher who would drink or defend whiskey drinking in the church now would be considered a very poor sort of hypocrite. But church members and even preachers of the gospel now use the filthy weed *ad nauseum*. Hard are the chief instruments the devil has to start the youth of our country on their downward career of debauching, by their nefarious and defestable example. One such preacher will have more influence over the innocent boys of the community where he is called to labor for the salvation of souls, than half dozen saloon keepers. The saloon keeper is caged in his kennel and cannot reach the decent boys. Only those who go to his cage can be poisoned by him. But the tobacco squeezer, the cigarette sucker, and the man with the pipe, whose stem contains enough nicotine to kill a mad dog, are foisted upon society and their odious example, like the frogs and lice of Egypt, so every where spreading their infections by example of moral rotteness.

Oh Lord, how long before christians and especially preachers of the gospel, who have been made "clean by the words spoken unto them" (Jno. 15:3), and who should therefore live clean lives, lay aside all filthiness and superfluity of naughtiness and receive with meekness the ingrafted word by which we are taught to cleanse ourselves from all defilement of flesh and spirit? (II. Cor. 7:1.)

Instead of spreading an example of moral defilement, they should be examples of believers, in work, in conversation, in

charity, in spirit, in faith and in purity.

In hope of the joy that awaits the christian whose life is clean, I am your brother in the ONE FAITH. J. L. ALLEN.

Wingate, Texas.

CONCERNING BROTHER WATSON.

Brother J. P. Watson has returned to his home at Cookeville, Tenn. We were much pleased with his faithful work in this field and we hope to have him with us for a longer stay some time next spring or summer.

Brother Watson will be busy holding meetings in Tennessee for the next few weeks. I wish to heartily commend Brother Watson to brethren everywhere. He is a pure, good man. Moreover, he is true to the Book; he earnestly contends for the "old paths", and he is able to meet all innovators on any part of the ground, and he always manifests the spirit of Christ.

During a meeting at Cookeville, a few years ago, Brother S. H. Hall challenged Brother Watson for a discussion of the Sunday School question, evidently hoping to leave the impression on his Sunday School brethren there who heard the conversation, that he really would debate the issue. After failing to send propositions as promised, Brother Watson entered into a correspondence with Brother Hall about the discussion. He completely silenced Brother Hall, and in this correspondence he even denies ever challenging Brother Watson. I hope we can arrange to give space for this interesting correspondence later on, as I wish for our readers to see just how anxious (?) some of these Sunday school fellows are to defend themselves.

In a correspondence with Brother J. C. McQuiddy, Brother Watson silenced him on his positions on sect-baptism, the Sunday school, and his straddling policy during the war.

Another commendable feature of Brother Watson's work is that he does not seem to have the idea that some of our preachers appear to have in their work; he does not do all his work from the pulpit by any means. Some of his best and most effective work is done in private talks in the homes of the people where he visits. He knows how to drive home Bible lessons in private conversation in an unoffensive way. We need more preachers who know how to effectively do this kind of work as they go among the people.

CLARENCE TEURMAN.

Please announce that the faithful few in El Paso, Texas, are meeting in the county court house for worship. Brethren passing this way, who have nothing but the Bible to offer, are requested to be with us.

JESSE E. JAMES.

I hope you are well and progressing with your great work with The Apostolic Way. It is the best paper ever printed.—J. P. Vernon, (Okla.)

INTERESTING PAGE FROM AN ANCIENT PAPER.

It is the page given by religious papers to the reports of meetings and other activities of the churches, by the evangelists and others, in various parts of the country.

Christian Messenger.
(Jerusalem, A. D. 60.)

News and Notes.

Brothers Paul and Barnabas have just closed a very interesting meeting of ten days' duration at Corinth. Brother Paul preached with power, and Brother Barnabas led the song service, and the singing was fine, and a great help to the success of the meeting.

Twenty-five were baptized and others almost persuaded.

This church has an exceptionally live Sunday school, in which Sisters Priscilla, Phoebe and others are efficient workers and teachers.—Probus, Pastor.

The church at Laodicea wishes a first-class musician to lead the song service in a protracted meeting to run over two Lord's days, and begin in twenty days. They will also employ him to stay and teach music as long as he may think necessary. Address the elders at Laodicea.

Brother Titus reports that the churches in Crete are moving onward. The one at Lasae has a fine Sunday School, well attended, and the classes mainly under the instruction of two consecrated sisters. What this church lacks now is a competent music teacher to instruct them in the science of music.

Brother Tychicus reports that he has recently closed a splendid meeting at Ephesus with thirty-two baptisms. The song service was led by a brother Hun, a professional music teacher, and any congregation needing a first-class song leader will make no mistake in securing Bro. Hun. Address him at 200 Calvary street, Jerusalem.

Brother Archipas, a faithful servant of the church, closed recently, a meeting at Collosae, that ran over two Lord's days, without additions. He reports that he preached the gospel to the best of his ability and attributes the failure to the poor singing; and he advises the church to employ an up-to-date teacher of music to teach them how to sing, as good singing is an essential to the successful preaching of the gospel.

Brother Gaius reports a great meeting at Samaria, with thirty additions, and several restored. Church greatly strengthened. The success of the work must be attributed to the faithful work of the church, with the splendid assistance of Brethren Zenas and Alexander, who led the song service. The church is justly proud of its large and growing Sunday School.

Brother Himeneus of Antioch, a graduate from two of the best musical institutions in the Empire, may be had by any church to conduct their song service, or teach the science of music. He can furnish

the best references. Write him, brethren, and use him.

In explanation of the above, I will say that I do not know of any religious papers, or paper of any kind being printed in Jerusalem in these days; nor do I know of any such reports as I have presented, ever being made by any preacher of those times, but if such things are good and scriptural now, they were equally good and scriptural then, and who can object to my supposing such things?

I wonder why the "Sunday School", "Song Service", "Song Leader", "Singing Evangelist", etc., were never mentioned in the New Testament? A. M. GEORGE.

MISCELLANEOUS NOTES.

Brethren are heartily responding with good lists of subscriptions, which we appreciate, and we hope all will continue to do what they can to secure new names. We want to add many new names to our list during the next few weeks, and we hope every friend will do his or her best to help in this work. With a little effort on the part of all we should be able to double our present list during the next few weeks. May we hear from you with a good list?

* * *

Brother J P Watson began my meeting for me at Antioch, near Piedmont, Ala., on Saturday night before the fifth Lord's day in August. I reached there on Wednesday following and continued the meeting over the first Lord's day in September. We had good crowds all the time. Brethren attended the meeting from Borden Springs and Payne's Schoolhouse, some coming six and eight miles every night.

* * *

After closing at Antioch, I went to Payne's Schoolhouse and preached three nights to good crowds. Brother W. L. Shelnett has done a good work at that place the past two summers. A small band of faithful brethren now meet there to break bread every Lord's day. I was pleased to find the brethren in that section free from the Sunday School and the pastor idea. Brother J. D. Holt and Brother Noah Holt (son of J. D. H.), both good men and faithful preachers of the gospel, live in the Antioch community. Brother H. D. Messer, who is also a good man and a faithful preacher, lives in the Payne Schoolhouse community, and is, I was told, of much assistance to the work there. Brother Messer was with us in the Antioch meeting most of the time. Brother Alex Mercer and wife of Borden Springs, were there all the time. I was told that Brother Mercer is a good preacher. He preached for me one night when I failed to get to the church because of rain. I also was glad to meet Brother W. G. Civils of Mackey, Ala., at Payne's Schoolhouse. Brother Civils has bought him a home near there and will move there soon. He impressed me as being a good man, and I am told he is a preacher of splendid ability.

Brother Civils suffered much persecution during the recent war. He remained three months in an Oklahoma prison rather than sacrifice his convictions for the Bible teaching against Christians going to war. For this he is to be commended. It is to be regretted that we have so few brethren among us who seem to be willing for such a test! CLARENCE TEURMAN.

SUGGESTIONS THAT WILL HELP.

I now have on hand a lot of splendid articles that I am not able to use simply because they are not properly prepared. I am entirely too busy to rewrite these articles. Very few writers take the pains they should in preparing copy for the press. The following suggestions will perhaps be of benefit to many of those who write for publication, and I assure all that if they follow these suggestions as nearly as they well can it will be a great help to the publisher, and they stand a much better chance to see their articles in print:

- (1) Always use a typewriter when convenient.
- (2) Write only on one side of paper.
- (3) Boil down what you have to say, so your article will not be too long. It is more likely to be read; besides, there are others who wish to be heard.
- (4) If you use pencil or pen, write so as to be easily read, giving plenty of space between both words and lines. This will give the publisher room to enter any necessary corrections.

MAKING FACES.

I copy the following clipping from *Farm Life*, which may be suggestive to us.

"Don't stand back and make up a face at the man with the soiled hands and the sunburned face. Water will wash off the hands and buttermilk will take the tan off the brownest face; but it takes something besides elbow grease to whiten a man's soul. It can be done though. Try helping him to be a better man. First, be sure that your own heart is pure as a lily."

If we bear in mind Matt. 7:3-5 our attitude toward others will be kept at a good quality: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

How apt we are to correct others and overlook our own faults. We are so absorbed in taking the kinks out of the lives of others that we seldom straighten our own. When any man possesses the spirit of Christ to the extent that he earnestly desires to remove the evils from himself, there is hope of meeting him in heaven, if we get there. If we do not, he is likely to be there any way.

ARTHUR B. TENNEY.

HELP BROTHER MITCHELL.

To the Brotherhood in Christ:

I am old and nearly blind and otherwise afflicted. I can not do much, but I am doing all I can for the Master and the souls of men. I preach some here at home on Lord's days, and I preach some out when I am well enough, but my public work is about over. My wife is a cripple and hardly able to do her house work, but we are doing all we can. We have given our lives for the cause of Christ for 35 years now. We owe one hundred and seventy-five dollars on our little home here and have no way to pay it. Will you donate to us the money to pay out this home? With our home paid out we can almost make our own living. I have faith and confidence in my brethren that they will not let us suffer. I have preached the true gospel of Christ for 30 years and never asked for money. Now I am dependent on my brethren. God will bless you. Send all donations to me at Sabinal, Texas, Box 174. I will acknowledge all help through The Apostolic Way.

Your old brother in the Christ,
W. C. MITCHELL.

I have closed my summer's work and am now at home wondering if I am going to get to go to school. It is rather doubtful at present. I had only four meetings arranged for, and one of them was unavoidably called off. My first meeting was at Waples, Texas, a mission place, you might say. No good was done except some who are not christians were taught, and almost persuaded to be christians. My next meeting was at Robertson's Creek school house, about four miles from Thorp Springs, and another mission place. Here the brethren were encouraged to the extent that they promised to go to meeting regularly for worship. My next was at Michigan School house, nine miles north of Honey Grove, Texas, and this was another mission place. Here the brethren were so badly scattered that they could hardly be encouraged to meet every Lord's day. Some middle aged people, I was told, were almost persuaded to become christians.

These meetings all closed without visible results, but I am ready to try again. Hence I am ready to hear from places that might want to consider me for a meeting next summer; and also, places within one hundred miles or so of Thorp Spring in regard to monthly appointments. Brethren, let me hear from you; I want to be busy.

T. E. McBRIDE.

DEBATE WITH THE LATTER-DAY SAINTS.

Propositions have been signed up and all necessary arrangements have been made. Hence we can announce definitely to the readers of The Way that E. E. Long, superintendent of the missionary work of the Reorganized Church of Jesus Christ of Latter-Day Saints, and resident of Lamoni, Iowa, will be here in Spearfish September

20th to begin, with myself, as representative of the churches of Christ, a discussion of the following propositions:

1. The Book of Mormon is of divine origin, and worthy of the belief and respect of all intelligent people. E. E. Long affirms. I deny.

2. The Reorganized Church of Jesus Christ of Latter-Day Saints is the true church and in harmony with the Bible in origin, organization, doctrine and practice. E. E. Long affirms. I deny.

3. The Church of Christ, of which I. Robert R. Hull, am a member, is the true church and in harmony with the New Testament in origin, doctrine and practice. Robert R. Hull affirms. E. E. Long denies.

The debate will continue fourteen nights, six sessions being devoted to the first proposition, four to the second, and four sessions to the third. Readers of The Way in Nebraska and Colorado are near enough to attend. Let me know at once if you are coming, and if you can't take it all in, come for a part of it. You should come to Deadwood, South Dakota, by rail, stage from there to Spearfish. ROBERT R. HULL.

FROM WEST TEXAS

Our meeting at Shep, Texas, was a failure so far as visible results were concerned. At the very time we expected an in gathering of souls, rain came and brought the meeting to a close. We have some good material at Shep and they appear to be determined.

My next meeting was at Robert Lee, Texas, and a good one. Five made the confession and were buried with their Lord in baptism. The saddest occurrence took place during the meeting that I have ever witnessed. Sister Moore, who had been attending the meeting, took sick on Friday night and passed into the great beyond on Saturday night. Brother G. C. McCraw and myself tried to speak words of comfort on Lord's day evening. This sad occurrence almost ruined the meeting. We have a faithful band at Robert Lee, and the church now numbers almost seventy. Bro. McCraw is doing a grand work at this place. He baptizes some one almost every time he preaches, and in the very face of his adversaries. I go today to Hylton, Texas, for a long siege. This will complete my summer's work, and I will then be in position to respond to other work, whether it be for meetings or monthly work. Brethren, let me hear from you. Our duty is to keep before the people the simple gospel of the Christ. J. A. BRADBURY.

McCaulley, Texas.

The meeting at Shep, Texas, has come and gone. We have had good crowds at nights and the attention was as good as is generally given in protracted meetings. The lessons in day time were especially for the brethren and contained some splendid teaching. The preaching at night was logical and scriptural—just such as the Lord

will approve. We were rained out on the last Sunday and only had one meeting in the evening, a few of the brethren and sisters met for the worship. There were no additions to the church during the meeting. People gave good attention to the preaching, but failed to be influenced to act. Brother Bradbury does not use any superficial influence to try to move people, but presents the gospel plainly and clearly and leaves the results with them. The gospel is God's power to save, and if people will not be moved to obedience by it, I think they had better be left unmoved and not try to move them by some other means, as many preachers do now, who claim to be apostolic. The gospel in its purity and simplicity has been preached at Shep enough in the past few years to have saved every sinner in reach of the place, and still there are plenty of sinners there who have not yielded, but seem altogether unconcerned. What is the trouble? Has "the fullness of the Gentiles" come in?

J. L. ALLEN.

The branch office of The Eureka Music Co., of Bonham, Texas, has been discontinued and we call attention of our patrons and others wanting any thing in our line to order direct from us at Mena, Arkansas.

Mrs. FRANK GRAMMER.

Mena, Arkansas.

Through the appeal made in The Apostolic Way my brother, E. T. Gillespie, of McKinney, Texas, has received the following help:

Church at Alum, Texas, \$5.00; J. M. Duncan, Uvalde, Texas, \$6.00; Dr. Boone, Stephenville, Texas, \$1.00; P. S. Hall, Los Angeles, Cal., \$5.00. Another sent \$4.00 and another \$1.00, whose names and addresses have been lost.

Brethren, please accept our thanks for this fellowship in this time of need. My brother is not able to do any manual labor and may never get well. He fears he has the consumption. His wife is at work in the cotton mills at McKinney, Texas, but she cannot meet their expenses. They are poor people and having to pay house rent, buy fuel, food, clothing, medicine, etc. Winter is coming on and their expenses will be greater. They will need winter clothing. Brother is not able to make a change in climate for the lack of means. He is dependent upon his wife and brethren and friends for help. He says "times look gloomy" to him.

There is not much hope of his living very long in his present condition, but there may be hope beyond the grave. He has suffered a great deal in this life, and now it is a struggle between death and life.

Reader, go and read Matt. 25:31-46.

H. L. GILLESPIE.

Rt. 1, Danville, Arkansas.

Remember, if you will send us three yearly subscriptions accompanied by \$3 we will send you The Way a year free.

THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY.

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

\$1.00 THE YEAR.

VOLUME VIII.

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A THEOLOGICAL GEM.

The various denominational churches persistently claim that they are branches of the church of Christ, and that altogether they are the church of Christ. Is this true? They say that it is.

If they are right, then it is clear that whatever will put a man into Christ's church, will at the same time, put him into all denominational churches, because they are the church of Christ. These churches have a law, that "faith only" puts a man into Christ's church.

Now with these two denominational claims in mind let us try them out and see how they will work.

Suppose that a man believes in Christ. They say that puts him into Christ's church. He is then a christian; and if their churches are the church of Christ, as they claim, he is a member of all denominational churches at the same time. If they deny this, then they go back on their own teachings. So their own rules put a man into all of their churches and God's church in the same moment, and all by "faith only."

Now, the man, being a christian, a child of God, wishes to identify himself with some one of these visible organizations, say, the Baptist, or Methodist, and applies to them for admission and fellowship, to which their rules entitle him; can he get in? No, not on "faith only." Not one of them will let him in, or regard him as a brother until he submits to what they call baptism. In the first place, these churches, being as they say, the church of Christ, have the man in all by "faith only."

In the next, he is nowhere. He is black-balled by all, and like the Savior, he has no place to lay his head; and so by this fine specimen of human wisdom, they have the man in the church, and out at the same time. What wonderful rules these are, and what wonderful churches to masquerade in the name of Christ! Why will people suffer themselves to be beguiled, at so fearful a cost, by leaders who can hatch up nothing better than this? God has given men minds to think and reason with, and they make good use of them in quest of things of this world that perish with the using; but when it is a question of salvation in heaven, or eternal punishment in hell, they lay their reason by and blindly, ignorantly, carelessly, and heedless of God's law, eagerly run after these false teachers to ruin.

The people are without excuse. God's word is plain and simple, and in reach of all in Bible lands, but they turn it down,

and risk their all in the human mess described above.

They will not open their eyes to see, but these facts set forth above, and facts that they can't set aside, will confront them in the judgment, and there will be "weeping and wailing and gnashing of teeth," all to no purpose, too late.

Christ said, "Be not deceived"; but nearly all the world is deceived. They will call this crazy foolishness, and I have no doubt the world called Noah a fool, but the flood opened their eyes.

To sum all up, so that every thinking person can understand, I will set the facts forth in a short recapitulation.

(1) These denominations claim that they all are branches of the church of Christ, and that altogether they are that church.

(2) They claim that "faith only" puts a man into the church of Christ.

(3) Not one of them will receive into their fellowship or church, a man on "faith only."

Question: Are the church of Christ, into which a man can enter by "faith only," and the Baptist, Methodist, or any other denomination, into which no man can enter by "faith only" the same, or any kin to each other? Answer who will.

The facts above are founded on their own teachings, and their condemnation is self-imposed. A. M. GEORGE.

Albany, Texas.

WHEAT AND CHAFF.

Do you say God will answer the prayers of his creature man? Not all of them; he has promised not to answer the prayers of sinners. John 9:31. There was given to Paul a thorn in the flesh, a messenger of satan to buffet him, that he should not be exalted, overmuch. Concerning this thing he said I besought the Lord thrice that it might depart from me, and he said unto me, My grace is sufficient for thee, for my power is made perfect in weakness. We all need buffeting, to keep us humble. God will answer every prayer which needs to be answered.

* * * *

We speak encouragingly of the twelve month babe; we say he is beautiful and promising. But of the three-score and ten sire, we may hear it said: He has lived out his time. Instead of flushed face, he has furrowed cheeks. Instead of the active, flexible youth, we see the man feeble, bent and grey. But could we see the real blessings of the aged saint, and the dangers to which the youth are exposed we would change our minds. Grandpa has bread to eat which the youth knows not of. He

speaks of the nearness of the crown, and speaks sympathetically of the snares which may be along the path of children.

* * * *

But my friend, let us exalt our vision and soar above and beyond the mystic stream of death, and renew our faith in the promise of God, as to what we shall be in the glorified body, we shall see him as he is, and we shall be like him. With our highest imagination, it is impossible for us to conceive the beauty and the glory of the body celestial. And, think you, that one of these illustrious beings would exchange with the beautiful babe, or with the rosy, charming maid of twenty? Or with the rich lord of fifty in his suit of cloth, ornamented with jewels? O, no, these glorified beings will outshine us an hundred fold, and endure forever.

* * * *

We may never know in this life why grandma has been left these many years, enduring heat and cold, and being the household treasure, and the stay and strength to the middle-aged and to the youth; she has seen her dear ones taken away, but I have no doubt in the final consummation that her golden sunset has been lengthened for a wise purpose. During these years of toil and anxiety she has been to the family, and to the church, and to the neighborhood a blessing rather than a burden. A. ELLMORE.

Gunter, Texas.

DO WE LOVE THE TRUTH?

Bro. Teurman's announcement that Pro and Con has been sold out is good evidence that thousands of brethren are desirous of learning the truth in regard to teaching in the Lord's day assembly of the saints. It is an accepted fact that all true followers of the Lord will earnestly desire to do all things according to the instructions of his apostles and not after the customs and traditions of uninspired men. If this be true, (and who will have the hardihood to deny it?) ought not every argument that can be made for and against the Sunday school, or class teaching, be made available to every member of the body of Christ? Would not a tract of this sort tend to establishment of the apostolic doctrine and practice and make for the essential unity of the family of God? For a long time I have been urging those who contend for a system of teaching that is causing strife and division all over the land to join us in a search for God's truth upon this subject, so that we may all walk by the same rule and mind the same thing.

It is a surprising thing that we have

been able to get no response to this reasonable suggestion. When men will continue to practice anything which they are not willing for the brethren to examine from both sides, it is *prima facie* evidence that they are wrong and know their position is indefensible. Several months ago I asked a plain question, pleading for an answer from one of the most prominent writers of the *Firm Foundation*, or from its editor, as to whether the elders of a church would be right in dividing the assembly into classes on Lord's day, over the protest of good brethren, without giving precept or example for it and incredible as it may seem, my request was utterly ignored. By all means, let the brethren everywhere insist on those who maintain this practice joining us in an investigation of the matter and instead of getting out another issue of Pro and Con, let us distribute this discussion broadcast, so that all may read for themselves and decide upon which side the truth lies. The truth loves the light and always welcomes full investigation, but error thrives in darkness and dreads for its followers to see both sides. Ridicule, slander and personal detraction will never prevail against the truth ultimately, and even if it could do so in this world, it would still have to face the truth at the judgment seat of Christ and there would then be no escape from the judgment of God, with all of its awful consequences.

In the love of God and for the sake of his approval, let us follow the example of those noble Bereans and search the scriptures to learn what they teach.

G. A. TROTT.

Bro. Warlick continues his fatuous policy of keeping from his readers everything I write in reply to his nonsense, thus making his unfairness and dread of the light more apparent with every one-sided comment he publishes; the brethren are not going to fail to "catch on" to the spirit of error that prompts this course. G. A. T

MORE ON THE FIRST RESURRECTION.

Brethren, did you ever know a man to admit he was wrong and give it over to his opponent in debate? I mean this; where two brethren differ on an issue and discuss it through a paper, did you ever know one to just come out and say the other man was right and he was wrong? I never did. I shall say what I have to say in this article, and I think it will be all, not because I do not like to discuss this with Brother Phillips, but because I can not see what good it can do, nor where it may lead to, and I have not time enough to do justice to the subject. But I notice first, he says I admit that christians are qualified for the first resurrection, and he is therefore irresistibly compelled to the conclusion that I admit **THEY ARE.**

I do not admit the last idea. To be qualified for a thing does not always make one that thing. Brother P. says one is

never qualified for president until sworn in. Goodness! Then an unqualified man is sworn in. By the same logic one is not qualified to teach school till he is hired and signs a contract. I am qualified today to be a teacher in the public schools, but I am not a teacher. Brother P. says, "The O. T. saints did not obey the gospel, hence could not meet the qualifications of the first resurrection."

Perhaps Brother P. will tell us where the gospel made it a qualification that they should obey the gospel in order to be in the first resurrection. I do not know of it. He says it is impossible for any one in the flesh to testify of the resurrection of another unless he had known him in the flesh. I do not think so. An inspired man could testify of that fact by the H. S. without ever knowing them in the flesh, and that is what was done, I am sure. No one but inspired men ever testified any thing about this, that I have ever heard of, and surely they could do this by the inspiration of the H. S. without having personal knowledge of them. Did Paul know Christ in the flesh? In his last paragraph he says he supposes we nearly all agree that ALL the spirits of those who have died are in hades; I agree to this except as regards those who were resurrected with Christ.

And now, a few remarks more and I am done for this time. If the first resurrection of Rev. 20 is our birth (baptism) into the kingdom of Christ, then, as sure as anything, we never can fall from grace, and there is no use to quibble; the word says "Upon such (as are in the F. R.) the second DEATH HAS NO POWER." If it has no power on one of us, we can not be tempted or overthrown, or anything. NO POWER is just NO POWER.

Job said his redeemer should stand in the latter days upon the earth, and he should see him for himself. We are taught in the word that the latter days were the days when Christ and the apostles were at work setting up the kingdom. Among those days was a resurrection, and many that slept arose. Isaiah tells us in chapter 29 that at that time the EARTH SHOULD CAST OUT HER DEAD, and that his body should be among the number; and "cast out" implies violence. At the resurrection when the MANY that slept arose, there was a GREAT earthquake, and every condition met as expressed by the prophet. When Christ ascended a CLOUD received him out of sight. Not a rain cloud, surely. I believe it was a cloud of witnesses. Angels said he would return (Acts 1:11) in the same manner. Paul says he will come with his saints. David describes his ascension to heaven in Psa. 25; and there he appears before the gates of heaven with a host. Daniel says he cometh before the Ancient of days with clouds. Rev. 14 tells us of 144,000 who were REDEEMED from the earth (not world, as would be implied in conversion), but from the earth, as implied in a resurrection. Some of the O. T.

saints could not qualify for this redemption from the earth, as David, because only such as were not defiled with women could qualify for this. Job could, as far as we know, and thousands of others, while thousands could not. These could sing a new song, redeemed from the earth! None could sing it only the 144,000, or those who were resurrected.

Question: How could Christ be the "First born AMONG many brethren," if no brethren were born from the dead with him?

Brother Phillips, I have mentioned these references as a few of the reasons I believe like I do, and you are at liberty to comment on them as you like. You know some one has to quit some time, and I am by no means ashamed to drop a discussion after I think all has been said that can be with profit, so unless you present something new and much stronger than you have in defense of your position, I shall not reply. But allow me once more to express my deep regards for you for the fine christian manner in which you conduct your part of this. God bless you.

TICE ELKINS.

Fort Worth, Texas.

(See page six for reply.)

WOMEN NOT PERMITTED TO SPEAK.

"Let your women keep silence in the churches for it is not permitted unto them to speak." Also, "For it is a shame for a woman to speak in the church." Many efforts have been made to explain a way the first one of these statements—"Let your women keep silence in the churches." Those who put forth these efforts think they have succeeded, I suppose, for they are, at any rate, letting them speak. But if they have tried to do away with the other two—"For it is not permitted unto them to speak," and "For it is a shame for a woman to speak in the church," I have not heard of it. Those who are permitting them to do it are certainly taking a great risk, a fearfully great one. These statements were penned by Paul in I Cor. 14:35. 36. In verse 37 he says, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord." These commandments Paul had just written, the commands of the Lord Jesus. Those who permit the women to speak run rough-shod over these and set themselves up in opposition to him who has all authority in heaven and on earth; to him who is the one lawgiver, able to save and to destroy; to him who is head over all things to the church; to him in whom are hidden all the treasures of wisdom and knowledge. Is not this taking a most dangerous risk?

J. R. JONES.

Brother W. L. Shelnett reports the brethren doing well near Delta, Ala. Brother Shelnett visited there and preached for them recently.

LABORERS IN THE VINEYARD.

There is, just at this time, a great cry for more preachers, and we are told over and over again that congregations should press their young men forward, make preachers of them, "that we may have more laborers in the vineyard." This would seem to indicate that our writers and speakers do not consider that any one can become a "laborer in the vineyard" except a preacher, and this idea has been presented so much that there is a general spirit among the brotherhood to leave all the work to the preacher. There are very few congregations, indeed, where the brethren are not waiting for the preacher to direct or lead them in everything they do.

Yes, congregations should develop their young men, old men, in fact every member, men and women, to "labor in the vineyard of our Lord" doing always the things for which they have a New Testament example or command.

Yes, indeed, I believe in developing preachers. We need more of them who are willing to sacrifice something of the pleasures of life that they might preach the "unsearchable riches of Christ," but many other "laborers in the vineyard" are needed. What are you doing, my brother? If you are not classed as a preacher, there is something you can do as a "laborer in the vineyard." R. F. DUCKWORTH.

731 W. Heron St., Denison, Texas.

THREE STUMBLING BLOCKS.

- (1) "Sanctified common sense."
- (2) "Christian liberty", and, (3) "Expeditious."

Which of the three have caused the most trouble in the church of Christ?

They are all on the same footing and are very dangerous to the cause of Christ, yet each one is harmless if left where it belongs.

What do we mean by "sanctified common sense"? Surely we all like to have "common sense", and if we have *sanctified* common sense it is much better. But what kind of sense have people who would dare use their senses, whether *sanctified* or *unsanctified*, where the Lord has spoken?

We are all glad to have "christian liberty," because the word of God teaches it. But, does this allow us to add to or take from the word of God? We are at liberty as American citizens, but can we make laws or violate them to suit our ideas? Could I run a still, make liquor with my own still, my own corn, and on my own land? Am I not at liberty to use my own goods as I see fit? Could I not tell the officers who wanted to arrest me that I am at "liberty"? No, I only have "liberty" when I abide by the law.

How far does our "christian liberty" allow us to go? Just this far: "Where the Bible speaks, we speak; where the Bible is silent, we are silent." When we add such things as instrumental music,

Missionary society, Sunday School, preacher-pastor, "traveling singer" and any other thing that the Bible is silent on, we are no longer at liberty.

James says the Bible is a "perfect law liberty", and therein we must walk.

"Expeditious." It would be expedient for us all to follow the good Book, "and walk therein."

It would be expedient for the churches of Christ to put out the Sunday School, women teachers, organ, etc., and bring about the oneness for which Christ prayed. "If ye continue in my word, then are ye my disciples, indeed." John 8:31.

J. A. DENNIS.

A VERY IMPORTANT NOTICE.

Between now and January 1 five to eight hundred subscriptions expire. We should like to have every one of this number renew, and along with this number add many new names. A small effort on the part of all will make this easily possible.

How It Can Be Done.

Let every delinquent subscriber (and as many others as will) solicit and send in at once at least three new yearly subscriptions. This will mean your own subscription will be advanced a year for this favor, and will also add fifteen hundred or two thousand new names to our list by the end of this year. It can easily be done by the help of every true friend.

Our Special Offer.

In order to stimulate an active campaign on the part of all, we are going to send The Apostolic Way to all new subscribers from now until January 1, 1922 (fourteen months), for the regular yearly subscription price of \$1.00. In other words, you will get four extra copies of the paper free, or twenty-eight copies for \$1.00. We are going to expect our friends to get to work in real earnest on this proposition and send in many fine lists of names. You may tell all subscribers that they will get the paper beginning with issue for November 1, as we will send out back issues at each regular mailing.

May we count on you for a good list of names? CLARENCE TEURMAN.

"SWEAR NOT AT ALL."

"Swear not at all," spake our Lord in his great sermon on the mount. And as if this were not enough to make the subject perfectly plain, the apostle James, writing by the inspiration of the Holy Spirit, adds in clear, strong, emphatic terms, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath." (Jas. 5:12).

These two far-reaching statements embrace and prohibit swearing of any and all kinds, civil oaths not excepted. The

language is too plain to be construed otherwise. Hence for one to contend that the prohibition given by Jesus and re-stated by his apostle does not include the taking of civil oaths argues contrary to the facts in the case.

Note, please, the clearness and emphasis manifested by both Jesus and James. "Swear not at all"; and "above all things, my brethren, swear not." And after naming a number of oaths, the apostle concludes with a sweeping stroke of finality, "neither by any other oath." Hence if there is any oath left out by name, it is included in the phrase, "neither by any other oath." Therefore, it follows that a christian violates the plain teaching of Christ when he takes a civil or lodge oath of any kind whatsoever. And obedience to this command of Christ would revolutionize christianity. It would keep all christians out of politics, offices of State, and secret orders or lodges. Yea, it would have a tremendous effect towards causing God's people to be a "separate" and "peculiar people," "without spot or wrinkle, or any such thing." Moreover, such obedience would entail persecutions and hardships. But we should rejoice when permitted to suffer for righteousness' sake. Christ suffered; and the servant is not better than the master. The reason religious people are not hated and persecuted by the world to-day is because professed disciples of the Lord do not obey him fully.

There is absolutely no need of a real christian's swearing. His word should be his bond. If he will not state the truth as a christian he is not a true disciple; and all the swearing in the world will not make him reliable or trustworthy. The simple affirmation of the christian is, "Yea, yea; Nay, nay; which in the language of to-day simply means, "Yes, yes;" "No, no." If he is testifying affirmatively, it is "Yes"; if negatively, "No." And because he is a christian he will testify truthfully and honestly. Furthermore, he will not swear because he is afraid to trample upon the express command of his Saviour.

Finally, "Let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." (Matt. 5:37).

WM. GUY ASHLEY.

A GOOD TRACT.

Those who want to see Bro. Harper's tract in review of Daniel Sommer on the baptism question published, are requested to send in to The Way office your orders. As soon as enough cash is received, the matter will be put into the hands of the printer. The prices stated below are simply to cover the cost of printing. Order at once. The tract will contain about twenty-four large pages. Per copy, 10 cents; 75 cents per dozen.

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FOOT-WASHING.

(Number Four)

Our author now turns his attention to "HISTORIC EVIDENCES." He mentions "Tertullian, who wrote near the close of the second century." Then he jumps to Chrysostom and Augustine, of "the fourth century."

But even in the time of Tertullian, who was born about A. D. 145, many unscriptural practices had sprung up; and Tertullian himself indorses trine-immersion, saying: "Hereupon we are thrice immersed, making somewhat ampler pledge than the Lord has appointed in the Gospel."

However, Tertullian's mention of foot-washing clearly shows that it was not regarded as an ordinance, a ceremony, but as an individual matter, such as feeding and lodging the saints, as mentioned in I Tim. 5:10.

Here is the quotation, as given in Lyman Coleman's *Ancient Christianity Examplified*: "Tertullian urges it as one strong objection to the marriage of a Christian woman with an unbeliever, that she could . . . not wash the feet of the saints, nor offer them either food or drink; but must if she would honor them, conceal them in the house of another, because of her husband's unwillingness to gratify her in this particular."

Any unbiased mind can plainly see that this was a matter to be attended to in her own house, with other acts of hospitality, just as it was in the time of the apostles. (I Tim. 5:10).

And there is not a thing in the quotations from Chrysostom and Augustine to show that the washing of feet was an ordinance, a ceremony. On the contrary, everything points to the fact that it was regarded as an act of hospitality, a needed service for comfort and cleanliness, as much so as food and lodging.

Even our friend admits that Tertullian "brings forth nowhere in his extensive writings, any arguments to substantiate the ordinance of feet-washing." But he asks, "Is this not a proof that down to his time this ordinance was never impugned?"

No, sir; but this is proof that down to his time "feet-washing," as an ordinance, a ceremony, was unknown. A strange man, indeed, would he have been to make arguments to substantiate a thing that did not exist! The proof of "feet-washing," as an ordinance, a ceremony, founded upon apostolic authority, is the thing that is lacking. Augustine well says: "We have learned, brethren, humility from the Highest; let us, as humble servants, do to one another what he, the Highest, did in his humility. Great is the commendation we have here of humility: and brethren do this to one another in turn, even in the visible act itself, when they treat one another with hospitality; for the practice of such humility is generally prevalent, and finds expression in the very deed that makes it discernable. And hence the apostle, when he would commend the well-deserving widow, says, 'If she is hospitable, if she has washed the saints' feet.'"

This gives "feet-washing" its place by apostolic authority and the earliest historic evidence, not as an ordinance, a ceremony; but as such an act as lodging strangers, relieving the afflicted, bringing up children—a good work.

H. C. HARPER.

WHAT MORE THAN THE BIBLE DO YOU NEED?

People sometimes claim that they must have something more than the Bible contains, in order to their salvation. Now, gentle reader, just think a moment; ask yourself the question: If this be true, how am I going to find out what that "something more" is? Paul says, "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). Study each item mentioned in the above quotation, and see if you can find anything lacking to give a clear title to the bright mansions in glory which Jesus has prepared for them that obey him. If you heartily believe each declaration in the above text, it is impossible for you to believe in any kind of a "something more" being necessary in order to your salvation.

Paul has given us to understand that God's "power" for the salvation of mankind,—Jew and Greek—is centered in "the gospel of Christ" (Rom. 1:16). So Peter, in speaking of this same "power"—the gospel of Christ—says, "According as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue" (II Pet. 1:3). Did you notice, gentle reader, the word "all" in the language just quoted: If "all" things that pertain to life and godliness, are given "through the knowledge of him that hath called us to glory and virtue," and the knowledge of God being only obtainable through the Bible, it stands to reason that "something more" is not needed.

The gospel of our Lord Jesus Christ is called "the perfect law of liberty"; and

James says: "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed". (Jas. 1:25). Any one believing what James here says, cannot believe that "something more" than doing the commandments of God is necessary in order to obtain the blessing. And Solomon has said, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Ecl. 12:13). All of God's commandments, with "all things that pertain to life and godliness," are revealed to us in God's Book—the Bible. If then, "the whole duty of man" consists in fearing God, and keeping his commandments, it is evident that any one looking for "something more", is looking for something beyond "the whole duty of man." Reader, may God help you to understand.

Nothing must be added to, nor anything taken from, the grand old Book. God says, "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." (Deut. 12:32). So you see, my dear friend, so far as our duty is concerned, anything more, or anything less, than implicit obedience to God's commandments as expressed in the Bible, is absolutely forbidden. John says, "Who-soever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son." (II John 9). The doctrine of Christ is contained in the Bible; and to transgress the doctrine of Christ, here means, to go beyond what is written. The person then, who goes beyond what is written, has no God; for God is not found outside the doctrine of Christ. How very important then, that we do not go beyond what is written, but that we strictly abide in the doctrine of Christ; for in so doing, we are in fellowship with "both the Father and the Son."

Remember, gentle reader, that "the commandments and doctrines of man" are not acceptable in the way of worship to Christ; he says it is "vain", (Matt. 15:9); and also, Paul says, these things must "perish with the using", (Col. 2:22). So the only way of safety, is to take God at his word, as found in the Bible; go to the place God tells you to go for pardon; do the things he tells you to do, nothing more, nothing less; do them exactly in the way he has commanded them to be done; and do them for the purpose for which he commanded; then you will be right, and infallibly safe. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14). Follow the direction of the Bible, dear friend, and all will be well; nothing more is needed; let God's word be a lamp to your feet, and a light to your path as it was to the old patriarch David, (Psa. 119:105).

It would almost bankrupt the human vocabulary to utter all the grand and glorious blessings vouchsafed to us through the

Bible; and yet, some people call the blessed book "a dead letter." O, for shame! Jesus has said, "The words which I speak unto you, they are spirit, and they are life." (John 6:63). As an appreciation of the Bible, let us hear the words of an unknown writer: "This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Christ its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, it will be open at the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents." And now, my dear reader, if all this is true,—and it certainly is—you need nothing more than God's book to guide you in the way of salvation.

Finally, gentle reader, "I commend you to God, and to the word of his which is able to build you up, and to give an inheritance among all them which are sanctified", (Acts 20:32).

Yours for truth,

C. C. HAGGARD.

Dawson, Mo.

ALWAYS READY.

Bro. Joe Warlick has been uttering some very weepy wails, of late, in his paper because, as he says, "I am inclined to feel that my chances for the debate, next year, with those four brethren I challenged, is very slim indeed." Bro. W. seems badly rattled; when he published his ridiculous challenge in the *Guide*, he said he was accepting OUR challenge. now he comes out with the real fact and acknowledges that he is the challenger. and when one reads that remarkable challenge, he might surmise that Warlick is entirely devoid of a sense of humor, which would be a great mistake, for Bro. Warlick has a very keen sense of humor and is doubtless laughing in his sleeve now in the belief that he has gulled some of his brethren into the notion that he really is anxious to debate the Sunday school question, whereas he has issued a challenge so ridiculous, bombastic, illogical and unreasonable, that it shows upon its face that Bro. Warlick is doing his utmost to make a debate impossible. Not a single one of his propositions states even one item of the practices engaged in by the churches which have Sunday schools and which Warlick pretends he is ready to defend.

Bro. Chism signed the following proposition, which is reasonably fair, though I have never got him to debate it after signing it and stating in a letter which I have in my possession, that he was ready to do so. I challenge Bro. Warlick to affirm this or a similar proposition and see how quickly his challenge will be snapped up. "The Sunday school (so called) with women teachers, and uninspired literature such as the *Quarterlies* published by the McQuiddy Pub. Co., together with the classification of students, in accordance with their ability, is authorized by the Bible. J. W. Chism, affirms." If Bro. Warlick will affirm this proposition in a four or six days' discussion, I will agree to affirm that the propositions published by him as a basis for discussion are unreasonable, illogical, nonsensical and idiotic and violate every rule laid down for honorable discussion in any system of logic.

Let no one think for a moment, however, that Bro. Warlick's wild effusion is due to any feebleness of intellect; he has an exceptionably keen mind and is thoroughly versed in the rules of logic, and is therefore unusually well qualified to decide whether a scriptural defense can be made for any proposition, and this mental equipment enables him to see how utterly indefensible the Sunday school is, and forced him to adopt the course he is now pursuing—not to bring about, but to evade a discussion, which he knows in advance will prove disastrous to him. By the way; let us not forget that when Bro. Duckworth held his meeting here, he was challenged to debate the Sunday school with Bro. Warlick and agreed to do so at any time. Why do we hear nothing from those bold (?) challengers? WE ARE ALWAYS READY. G. A. TROTT.

DIVORCEMENT AND MARRIAGE.

Much has been said on the above subject, but some very important thoughts in connection with it have not been noticed, so far as my observation extends.

In Matt. 5:32; 19:8, 8, the Savior was talking to persons under the law of Moses, and it was before the death of Christ. (Heb. 9:16, 17.) "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery" Matt. 5:32. How could he cause her to commit adultery? Answer: "That Satan tempt you not for your incontinency" (I Cor. 7:5) or, "if they can not contain," (I Cor. 7:9) must be the reasons. Christ said, "Moses, because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" Matt. 19:8. What beginning does our Master refer to? To the creation, Mark 10:6. If it was not so "from the beginning," it certainly is not so, or should not be so now, for all things are to be restored in Christ. See Acts 3:21. "Because of the hardness

of your hearts Moses suffered you to put away your wives." Matt. 19:8. Are the hearts of christians so hard that they have to go to the law of Moses to find an excuse for marrying other men's wives? We are not under the law, but under grace: therefore the law of Moses furnishes no authority on this subject to us.

"And I saw unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery." Matt. 19:9. Of course he would have to marry again to commit adultery: unless he would take up with a lewd woman, and in that case the Lord would not need to give instructions, for all would know that he had committed adultery or fornication, without marrying again.

Let us now come this side of the death of Christ to the will of God which is applicable to us. "For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Rom. 7:2,3. You see there is no exception here. Again, the church at Corinth wrote Paul for instructions on this same subject. Hear him: "Now, concerning the things whereof ye wrote unto me * * * And unto the married, I command, yet not I, but the Lord. Let not the wife depart from her husband. But if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." I Cor. 7:1, 10, 11. Notice, there are no exceptions here. "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord." I Cor. 7:39. Did Paul forget to put in the exception in the above passages?

It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife." I Cor. 5:1. "Therefore put away from among yourselves that wicked person." Verse 13. Now, please turn to II Cor. 2:6-8, and you will find the law of the Spirit to the church in such cases. If the church is commanded to restore such a one, should not the husband or wife restore the erring one under like circumstances? But suppose the husband or wife has married another person, while the erring one was "put away," how can they restore the erring one, seeing they are divorced and married to another?

Therefore, the ones who have not sinned in such cases should hold themselves in readiness to forgive and restore the repentant ones, but this they could not do if they have married again.

Since it is the duty of the church to

restore such a one (II Cor. 2:6-8), it is certainly the duty of the husband or wife under like circumstances to do so, for we know that the husband and wife and Christ and the church are, in several important particulars similar. See Eph. 5: 22-33. Yours for the truth,

A. J. THOMPSON.

Uvalde, Texas.

REPLY TO BROTHER ELKINS.

Brother Elkins' first paragraph and other utterances, were better not said; they are wholly irrelevant, and might darken counsel.

I know of no way to decide what a thing is, only by its characteristics. Brother E. agrees that *christians* meet the qualifications of participants in the first resurrection. They are blessed, a holy nation, priests unto God and Christ, and reign with him a thousand years (Rev. 20:6) on the earth. (Rev. 5:9, 10.) No others could possibly meet these qualifications.

The saints that arose at the resurrection of our Lord. Brother E. contends, went home to glory with Jesus. The Lord, however, anticipated this erroneous thought and said, no one has ascended into heaven except himself, because he came from there. (Jno. 3:13). Its application is after his ascension, as shown by the clause, "which is in heaven." But, if they ascended with him, they are not reigning with him *on the earth*, neither were they *priests* in their fleshly resurrection, but were as the angels in heaven (Matt. 22: 30). I called on Brother E. for proof of their being priests; *he has failed to reply.*

If a fleshly resurrection is the *first resurrection*, then those saints were not the *first resurrection*, as other bodies were resurrected before they were.

Brother E. should have understood that being, *sworn in*, is *part of the qualifications*. He reasons as do our Baptist friends (they not understanding that baptism is part of the qualifications), that we baptize an unsaved, or disqualified person. Please, how could you be a teacher before teaching? And how could you teach in a public school without being hired, or signing a contract? You emphasize in your teaching, that no one is a christian until they are baptized (sworn in); they are both passive. Having met the prerequisites of each, we are entitled to be baptized, or sworn in, and *not before* are they christians, or president. If Cox is elected he will not be president. Woodrow Wilson would be president for several months; and Cox would be merely *president-elect*, until *sworn in*. You fail to make proper distinctions.

Blessed and holy is he that hath obeyed the gospel (been born again), on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. (Rev. 20:6). This does no violence to the context or other scripture. Why should Brother Elkins object; he admits they

meet the qualifications?

In Brother Elkins' first article he says: "I agree with Brother Phillips on the *millenium* and the *binding of satan*."

But they are contemporaneous with the *first resurrection*. Hence, the first resurrection is now in progress, *not completion*. Brother Elkins also admits that being *born again* is a resurrection. He has been *born again*, hence it *must* be his *first resurrection*. The trouble is, most everybody jumps to the conclusion when resurrection is mentioned it *always* means the body. There have been numerous resurrections of bodies at different periods of time, but *not one* ever met the characteristics of participants in the *first resurrection*, not even the Lord himself.

Brother Elkins inadvertently adds to. The record says, those resurrected went into the holy city (Jerusalem) and appeared unto many—*not unto inspired men only*.

Mark, in quoting the commission, said, "He that believeth and is baptized shall be saved." He does not mention *repentance*, but Luke does, and thereby repentance becomes part of the commission. While Jesus did not mention *overcoming* as a prerequisite for the second death to have no power in Rev. 20:6, he did in Rev. 2:11. Hence, like we add repentance to the commission by Mark, we add *overcoming* to Rev. 20:6: To use Brother Haggard's expression, "Study up, brethren."

The righteous, when Jesus comes again, will *first* be judged and then, *not before*, go to heaven, the home of the father, with Jesus.

If the saints that arose at the resurrection of Jesus went home with him, then they were *first judged*, and will not be in the judgement at the *last day*.

Paul, in speaking of the resurrection of the body (Rev. 15:23) says, Christ the first fruits (he only), *afterward* they that are his (when?) *at his coming*. Hence, if those saints that were resurrected did not die again, or are not in the *general resurrection* and judgement, they would not be his. Goodness!

Brother Elkins' position on Acts 1:9 is amusing. He says the cloud was a cloud of witnesses. The context shows he ascended, went up; they watched him as long and far as their optical vision would permit, and like an airplane, he got above the cloud, and was undiscernable. Brother Elkins, why did you not think about the natural order of great events, that the great heavenly host came forth to meet Jesus and escort him back home—not the resurrected saints? Just as many a victor has been met and escorted by enthusiastic admirers.

I conclude, as at beginning, you can only determine a thing by its characteristics. Only christians meet the qualifications or characteristics of the first resurrection. There could be nothing stronger; it vanquishes all opposition.

GEO. W. PHILLIPS.

SUPPORT THE HOME PREACHER.

While in the South it was my pleasure to meet Bro. J. D. Holt and his son Noah Holt of the Antioch church (Ala.), two sound preachers of the gospel of Christ.

These two faithful preachers should be supported so that they could give more time to preaching the word. Especially do I wish to speak, just here, in behalf of Bro. Noah, as his future is before him. He should be in the field all the time.

Dear brethren, think about the many souls dying from the want of the "bread of life," and consider that, by holding up the hands of the true preacher, you will be saving precious souls for the eternal harvest bye-and-bye.

Those brethren are worthy of the firm confidence and hearty support of the brotherhood both at home and abroad, and should be encouraged to the work.

It is a sad fact that the home preacher is too much neglected in most places.

Two or three congregations, or more, could support those two brethren, J. D. Holt and his son Noah, at least half of the time, and thus follow out the scriptural example of sounding out the word in regions beyond. And you may put utmost confidence in the Lord that he will bless you both here and hereafter.

I was also glad to meet the preaching brethren, Mercer and Messer, visiting the Antioch meeting.

It was also my pleasure to meet Bro. W. B. Dasher's son, a young preacher, in the home of Bro. Dasher in Savannah, Ga. Also Bro. Beck, a young preacher from Tennessee, now located in Savannah. Bro. Beck visited our meeting one night at Oak Grove, Ga., and led the prayer service. I know Bro. Beck's father and mother. They are good christian people. I love Bro. Beck and our young Bro. Dasher. And I earnestly pray that God may help them to further investigate and to see that the Sunday School is only a *human institution*—that it is not divinely authorized, neither by precept nor example, and that they may yet come out on the Lord's side, fully determined to neither *teach* nor *practice* that for which they can give no Scripture authority. This is safe ground, the only safe ground, any other is wholly unsafe.

I am continuing to call for the Scripture authority for the Sunday School arrangement—its classes and women teachers in the assembly; but it seems all in vain: for no one has, as yet, been kind enough to accommodate me with one passage to the point. This seems to be significant that there is no Scripture authority for the arrangement.

J. P. WATSON.

Don't fail to read our special offer for new subscribers elsewhere in this issue, and let every friend of The Way get busy and send us a good list of names on this proposition at once.

MISCELLANEOUS NOTES.

We are sending out quite a lot of samples of back issues we have on hand. If you receive a bundle it is an invitation to you to help along the good work by sending us a list of subscriptions. We regret that we can't send out more sample papers to aid our workers, but owing to the scarcity and the high cost of paper just now this is most impossible.

* * *

Leaving off name and place, I give below the following interesting lines taken from a personal letter to me of recent date from an able and faithful preacher of the gospel:

"As to the paper, I am glad to note that it is growing in favor everywhere I have been. I only wish I had time to write more for it. Some day, perhaps, I shall be situated differently. Most churches in this country are going in the direction of Babylon as fast as the preachers can lead them. That old time "stubbornness" that led men to contend to the bitter end for what they believed the Bible teaches, is seldom seen now-a-days. Instead of that, a namby-pamby, "milk-and-cider," time-serving, popular religion is the order of the day. I found the churches in some parts of west Texas stronger in the old paths than anywhere else I have been. I had some of the best meetings of my life in many ways, but I baptized very few people."

*

Innovations have done their work at El Paso and Abilene, Texas. Faithful brethren now meet at the court house at each of the above places and are glad to have visiting brethren meet with them.

* * *

Concerning his home church (Sylvania), Brother George Douglas writes as follows:

"This congregation committed fornication with Jim Dunn and travailed and brought forth a three-headed baby which has to suck every Sunday morning at ten o'clock or die. For this cause your sub-
list has dwindled to one at this place. That baby is a delicate child and has to be handled tenderly, and the wind has to be tempered to the shorn lamb while it is being fed on McQuiddy panada."

* * *

Our work at LaGrange, Georgia, which was started up following our tent meeting there in September is doing well. I have been with them two Lord's days since the meeting closed. We are having our meetings there at private homes until we can do better. Eleven met to break bread the first Lord's day following the meeting and twelve the next Lord's day, and we are having a fine attendance for preaching at night. I have given five successive Lord's days to the LaGrange work, receiving for all above expenses, about \$9. The congregation is made up of poor people—mill workers. All are now working on short time and some are out of work entirely.

I am confident a fine work can be built up there, but it must be properly cared for for a time. Brother W. L. Shelmutt and Brother J. A. Dennis will relieve me of that work now for a while and I shall get out to some other places that are needing assistance. I have to do such work at times I can spare away from the office. I plan to go to a place in South Georgia soon, where a brother and his wife break bread every Lord's day in their home. Also I hope to preach a few days near Cartersville, Georgia, in November or December, where a brother and his wife, who are the only members of the church of Christ, live. CLARENCE TEURMAN.

A POEM TO BROTHER S. H. HALL.

Below I give a short extract from one of my letters of correspondence with Bro. S. H. Hall in view to a discussion of the Sunday school issue.

I ask of you to show one place,
Where in the Book 'tis said:
The crowd was all divided up;
In classes women read.

Just one place where the women taught
In classes on Lord's day:
Just one clear case alone will do,
To show it is God's WAY.

The way to test the thing is, come,
And try it, Brother Hall;
If you cannot that one place find,
Your Sunday school must fall.

The "motto" that we boast of much,
I state below in rhyme:
When you speak where the Book speaks
not,
You break it every time.

"Where the Bible speaks, we will speak;
"Where it is silent," then,
"We will be silent" that we may
Be faithful Christian men.

'Tis wrong for Christians to divide,
And add things not divine:
We take the Scriptures for our guide,
And here we draw the line.

The only way for UNION now,
And ALL of us be RIGHT,
Is, DROP ALL THINGS THAT ARE
"UNTAUGHT,"
And on the BOOK UNITE.

J. P. WATSON.

LOUISIANA NOTES.

I am a reader of The Way and like it splendidly. It brings the gospel to us in plain language that a mere child can comprehend its meaning. So many look upon the gospel of Christ as being something like a wild-west narrative, or a tale of fiction. Why do I say this? Because their life will not sustain anything else.

A workman cannot complete a job without leaving chips. Just so, a good religious person is always leaving chips—his life bears out his work.

We haven't enough gospel men and women. There are too many Bible peddlers, and too many preaching from the Bible. Yes, indeed, they get so far from the work of Christ that they never return.

Brother Carl Andrews is our preacher. No pretense about him. I knew him before he ever attempted to preach Christ. His life is fine; his work is good, and may God bless such as he is, is my prayer:

H. P. McLEISH.

Rt. 3, Plaindealing, La.

FROM HERMITAGE, ARKANSAS.

The Methodists and Baptists in these parts will not debate. I went back to Jarvis Chapel, near Crossett, the second Sunday in October to debate with the Baptists. Brother Carpenter of Marion, La., came down to moderate for me. The Baptist preacher had moved away from there, and the Methodists would not let me use their house and would not debate either. So my preaching in those parts will be abandoned until warm weather next summer, then I shall go back and build an arbor, the Lord willing, and hold about a three weeks' meeting. I begin a meeting at Willoughby school house, near Warren, this coming Saturday night (October 16.) OTIS J. HAYNES.

FROM DENISON, TEXAS.

The brethren here selected to lead on the fourth Lord's day in October, used the ninth chapter of I Cor. as a basis for their remarks. Each speaker seemed to go direct to the heart of the audience, as he made some points in the chapter stand out.

The writer was asked to close the exhortation. During my remarks I urged every one to do willingly what he knew to be his duty, and two came forward expressing a desire to be baptized, one the son of my doctor (Bro. W. S. Smith), the other my son in the flesh. It had been raining most of the day, and the baptizing took place about a mile outside of the city limits, in the midst of a cold rain, driven by a fierce north wind; yet a good crowd assembled and stood unflinchingly in the cold rain while I made a short talk, took the confessions and did the baptizing. There was no singing, though we had several song leaders and good helpers present. Every one seemed intent on doing what we came to do, and why not?

R. F. DUCKWORTH.

I have had a pleasant season in the Master's service. Baptized ten at the Minco (Okla.) meeting; one at Carl, Okla.; eleven at Merella, near Quail, Tex., and twelve at Twitty, Tex., in company with Bro. J. F. Copeland, who certainly is a fine yoke-fellow. He and I worked together and the work was very pleasant indeed. To God be all the praise.

W. H. RILEY.

Rt. A, Shamrock, Texas.

ITEMS OF INTEREST.

After sixteen nights, during which we debated three propositions, the debate with E. E. Long, the Mormon representative, completely down and out, from the polemical standpoint. Hundreds heard the truth proclaimed. In spite of all Long could do Impostor Joe suffered another defeat in the presence of the truth. The citizens ascribe victory to our cause, with the exception of the Mormons and their habitual sympathizers. Long will not meet me again, I am confident.

I have been wishing that I could keep my father, J. W. Hull, at work in meetings up here where we need the gospel preached so badly. But he grew discouraged after the debate and went to the eastern part of the state to husk corn. I have a letter saying that he is sick, after earning only \$7.80. He is down in bed. I could use him at Lead now if funds were only available, but the man who goes there cannot work all day and preach too. A sister wants us to come and preach in a hall. Write my father an encouraging letter, and send something by way of assistance if you can. Above all, encourage him to devote his time to preaching. J. W. Hull, care Will Steckelberg, Chamberlain, So. Dak.

Anything by way of assistance toward our work here will be appreciated, from readers of The Apostolic Way. We were to quite an expense with the debate, and are trying to pay out for our home, as well as to make a living. Above all we need preachers. I wish the loyal forces would do real missionary work, more of it, where it is needed. I cannot leave this field as long as there is no one else here. Why do the preachers crowd up down in Texas? I never could understand it. Is any brother who reads this a barber? If so, write me at once. I have an opening for you here.

I would like to see every reader of The Way take an interest in Bro. Harper's tract against Sommer. We can't afford to let this tract go unpublished. It is a masterly answer on the baptismal controversy. Send for \$2 or \$3 worth (10 cents a copy) until Bro. Teurman has enough to publish with. Don't neglect this!

A very interesting circular on the Inter-Church Movement and Church Federation, containing a controversy on the subject between Robt. R. Hull and Editor Senn of the *Deadwood Telegram* can be procured of this writer, by inclosing a self-addressed envelope stamped with a one-cent stamp. I had them distributed all over the county. Get the few while they last.

ROBERT R. HULL.

Box 508, Spearfish, So. Dak.

Remember, if you will send us three yearly subscriptions accompanied by \$3 we will send you The Way a year free.

NOTES FROM OKLAHOMA.

Recently I spent two weeks out in western Oklahoma. I was at Berlin and Elk City. I preached at both of these places. I also spent one Lord's day at Grandview schoolhouse, preaching three sermons.

I have concluded that as long as our Sunday school preachers continue to lord it over the churches and put men in the eldership who, if justice were meted out to them, should be in the penitentiary, we will continue to have trouble in the church.

On my way home I stopped one night in a town where the church is divided and learned the reasons therefor. After the division a so-called elder told one of the brethren that if he wanted to remain in the congregation he must quit trading with a certain brother who was running a grocery store. In a day or two this brother called at the store and paid up and expressed regret for having to quit the brother, whereupon the brother asked why he was going to quit him and was told that it was "against the rules of the church" and that he did not want to be "turned out of the church." Now, what do you think of that, brethren?

Sometimes I think all these things and conditions should be given to the public in box-car letters. Suppose it were published broadcast over the land who it was that appointed that man to the eldership spoken of above, do you suppose that preacher would be getting meetings to hold? I don't. I believe a preacher should be required by the church, to "live as he preaches." Too many of our preachers are walking crooked. Right recently I saw one paper boosting a preacher who left a west Texas town in debt and the church had to pay at least part of his debts. He would not work, but spent most of his time reading novels.

Brethren, these things must be corrected. Our Sunday school preachers minify the importance and greatness of the qualifications for the man who would be elder in the church of Christ and appoint men to that responsible position who are almost wholly unqualified. No wonder we have trouble in the church when such conditions obtain.

W. T. TAYLOR.

Lark, Oklahoma.

SOME REFLECTIONS.

Can not one go to heaven without Christ's church?

Brethren, we should not go to the extremes, one way or the other, but should take the old land-mark and press forward until death. Nor should we cast a stumbling-stone in our fellow man's way by making broad sayings of man.

The question I am writing on is abused both ways, sometimes. Yes, one can be

saved out of the church of Christ by dying in infancy or by having no opportunity to hear the gospel, and by loyally living up to the moral nature. (Rom. 2:14, 15.) (2) A man is not a moralist who hears and disbelieves the gospel, which is the power of God unto salvation (Rom. 1:16, 17); he rejects the highest morality. A moralist is one who can have no law but his on moral nature. There are none such in christian lands, and not many anywhere. (3) As the sinner goes deeper and deeper into the world his character and hope comes into great darkness; he cannot go back to child purity, but may find pardon at the cross. (4) Is there no promise for death-bed repentance? None whatever. Such a thing does not exist in the Bible. Dying persons may sorrow, but they cannot repent or turn. John 3:9. There is no promise for such; God may save without the church of Christ; but it is blank. (5) We pass into the church of Christ, and into the promises by the way of the cross. He that climbeth up some other way is a thief and a robber. Jno. 10:1. Amos 9:2 says, "Though they climb to heaven, thence his hand shall bring them down." See Matt. 7:22, 23. All shall stand in that day before the judgment seat of God. II Cor. 5:10; Matt. 25:31, 32; Matt. 13:47-50.

There is unrighteousness in the church today. Beloved brethren, let us be ready for that day will come as a thief in the night. II Peter 10:16. Sinner friends, open your eyes if these thoughts should reach you. JAMES E. TIDWELL.

Rt. 1, Houghton, La.

[I have heard many people refer to John 10:1 to teach that one cannot climb up some other way and enter the church. I do not believe such an idea is remotely taught in that passage. There were those who claimed to be the Christ; but Jesus shows that they are impostors, for they have not entered through the door of prophecy, as did he, but have climbed up some other way. Therefore, he reasons they cannot be the Christ—they have not fulfilled the Old Testament prophecies.—C. T.]

Any place in need of a good blacksmith would do well to write Brother George C. Hughes, Lindsay, Oklahoma. Brother Hughes prefers to locate either in Texas or Oklahoma, and where there is a faithful church and a good school.

"The Spirit of Christ" is an interesting tract of eight pages, by Homer A. Gay, Two copies 5 cents; 25 cents per dozen. \$2.00 per hundred. Order from The Apostolic Way, Union City, Ga.

The new leaflet on Teaching in the Church and Child Training, by Brethren A. J. Thompson and L. G. Park, is having a lively sale. Order from this office. \$1.00 per hun

"Sermon Outlines" by John S. Durst may be ordered from this office; 50 cents per copy.

THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY.

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

\$1.00 THE YEAR.

VOLUME VIII.

UNION CITY, GEORGIA, NOVEMBER 15, 1920

NUMBER 8

BIBLICAL COMMENT.

(Number 2.)

Relative to the introduction of unscriptural worship, will say that teachers in the assembly are commanded to speak one at a time. I Cor. 14:31. The reason Paul gives is to avoid confusion, and then adds that God is not the author of it. And in verse 34, the silence of women in the assembly is clearly commanded. The early custom of the literary blab schools was abandoned for the reason, that it was so confusing that the pupils could not learn, it was said. But now there is better order kept in our common schools, than there is in the church assembly.

The name Sunday School is an unscriptural phrase, and the one who uses it violates the word of God. See I Pet. 4:11. God in his word has given to us all things that pertain to life and godliness. II Pet. 1:3. So that which he has not therein given, is both lifeless and ungodly.

Four divine things cover the ground of the christian life. 1. A divine nature. 2. A divine life. II Pet. 1:4. 3. One divine rule. Gal. 1:8, 9. We must be in one divine institution. I Cor. 3:16. Outside of these four things there is absolutely no divine authority for spiritual exercise.

There is no difference between another gospel and another organization. It is the sin of presumption to even think of indulging in any religious work which God has not commanded, and to do so will surely incur God's displeasure. See Deut. 18:20. The workings of seemingly righteous institutions which are not the church serve to detract the attention of honest-hearted people from the worth of the church by satisfying their desire for spiritual things in a human institution, and therefore hinders their conversion. Such societies as the Sunday School, with all other modern societies are considered a religious work by uninformed persons, and they blind the minds of the masses to real christianity. It attracts the minds of the people from church work to that of Sunday school work, and thereby hinders the cause of Christ. No servant can serve two masters, says Jesus.

The prominence of the Sunday school is causing the ignorant to esteem it to be equal to the communion service. We are openly commanded by God, to follow after the things that make for peace. Rom. 14:19. Now, that which is dividing, disrupting and ruining the church of Christ all over this broad land, is no small thing, and is very grievous to the conscientious christian. More to follow. D. D. ROSE.
Lometa, Texas.

A VERY IMPORTANT NOTICE.

Between now and January 1 five to eight hundred subscriptions expire. We should like to have every one of this number renew, and along with this number add many new names. A small effort on the part of all will make this easily possible.

How It Can Be Done.

Let every delinquent subscriber (and as many others will) solicit and send in at once at least three new yearly subscriptions. This will mean your own subscription will be advanced a year for this favor, and will also add fifteen hundred or two thousand new names to our list by the end of this year. It can easily be done by the help of every true friend.

Our Special Offer.

In order to stimulate an active campaign on the part of all, we are going to send The Apostolic Way to all new subscribers from now until January 1, 1922 (fourteen months) for the regular yearly subscription price of \$1.00. In other words, you will get four extra copies of the paper free, or twenty-eight copies for \$1.00. We are going to expect our friends to get to work in real earnest on this proposition and send in many fine lists of names. You may tell all subscribers that they will get the paper beginning with issue for November 1, as we will send out back issues at each regular mailing.

May we count on you for a good list of names? CLARENCE TEURMAN.

TANT'S WEARISOME WAIL.

In a recent issue of the *Firm Foundation* Brother J. D. Tant mentions his proposed debate on the Sunday school. He knows he is safe from any debate and hence he can crow—like a rooster at a safe distance from danger. He has been weighed in the balance and has been found wanting—he can not find a Sunday school church that is willing to risk a discussion of the question and he has failed to receive the endorsement of the Sunday school leaders as their representative. The "minister" of the Sunday school church at Fort Smith, Arkansas, wrote me under date of April 6, 1920, saying, "I wrote Bro. Tant some weeks ago, that the Park Hill Church did not think it advisable at this time, and did not think that such a discussion was needed here, and that the church would not obligate itself to endorse or support such a discussion."

Now I suggest that Bro. Tant put in his time in trying to strengthen the backbone (if he can find any trace of it left) of those who have Sunday schools until they can stand up and defend in a fair discussion their practice. Don't tell me that digression will not make a people shrink from open discussion. History repeats itself.

H. C. HARPER.

SHRAPNEL.

It is an old saying that discretion is the better part of valor, and this old saying seems to hold a more prominent place in the minds of some of the "big preachers" than the old slogan, "Where the Bible speaks, we speak and where the Bible is silent, we are silent."

* * *

By this I do not mean to say they have not the courage of their convictions; but rather that they have not the convictions that will warrant them in allowing their followers to see both sides of the Sunday school question. Their main conviction is that they will go down in defeat if they debate, because they have no scriptural foundation for their practice.

* * * *

They shed as much ink in some of the religious papers as a cuttle fish and for the same purpose, merely to muddle up the waters, so as to obscure the minds of their readers upon the real issue.

* * * *

But when they are urged to have the matter presented by the best informed men on both sides in tract form, so that every man can dispassionately examine the testimony and decide for himself who has the truth, they are as silent and apparently as deaf as a frozen clam.

* * * *

Their imagination works overtime and their presumption never rests when they have the rostrum entirely to themselves, but they are too modest, too dignified, too sanctified or too something to assist in a full, fair and honest investigation of a practice that is causing widespread strife and division in the body of Christ.

* * * *

We may not be able to make them pull their heads out of the sand, but we can keep prodding them with the sword of the Spirit until their squirming will make manifest the true inwardness of their reluctance to affirm their practice. Watch us and watch them. G. A. TROTT.

See our announcement of Bibles and Testaments in this issue. We believe we can please you in this line.

ANOTHER BLUFFER'S BLUFF CALLED.

When Brother Nelson made his bluff at the close of his meeting at the Armstrong church here his bluff was called and he was about to have to "put up" or run, when Brother Milholland came to his rescue with, I can attend to anybody you can bring here. Milholland then agreed to debate the Sunday school question. But I understand he says now that the elders of the Armstrong church will not let him debate. A lame excuse, Brother M. Why didn't you just say, My conscience will not let me defend the thing. You know the Sunday school is not scriptural, and you know that a lot of people know that you know it. Quit the whole thing, Brother Milholland, and come back to the Lord; you and your family will not starve if you do.

When Brother Milholland was pressed by some of the brethren, to make good his promise to debate the Sunday school question, he tried to bluff them by saying he would get Chism or Tant. But the brethren talking for the loyal congregation, here would not bluff. They will have a man ready to meet any one the Armstrong church will endorse. If they want Chism, all right; Cowan is making it hot for him. But will Chism meet Cowan again? We will see. If they want Tant, bring him on; there will be a man ready to meet this big bluffer.

I here and now challenge Tant to affirm his position. If he is half as anxious to debate as he would have folks believe he will sign the following propositions:

(1) "The Sunday School church of Christ (of which I, J. D. Tant, am a member, is scriptural in faith, doctrine and practice." Tant to affirm and I to deny.

(2) "The church of Christ, of which I, R. F. Duckworth, am a member, is scriptural in faith, doctrine and practice." Myself to affirm and Tant to deny.

Now let this bluffer put up or shut up. I am ready to meet him any where he can get the local congregation or those believing in the Sunday school to indorse him, or if the *Firm Foundation* will indorse him, I will meet him anywhere without the indorsement of a local congregation, and if he cannot get such an indorsement, the F. F. should quit publishing his challenge.

Now listen, brethren, if this bluffer will not sign propositions fairly stating the issue, then I will meet him and discuss the Sunday school question without any propositions at all. R. F. DUCKWORTH

731 W. Heron St., Denison, Texas.

KEEPING THE RECORD STRAIGHT.

That all who are interested may be better prepared to judge as to the real situation in this field and that the record may be kept straight, those of us here who are endeavoring to plant the pure gospel think it occasionally call the attention of

our readers to the "movings" of those who are endeavoring to retard and disparage our efforts.

In the *Gospel Advocate*, date of November 4, 1920, Brother B. C. Goodpasture, of Atlanta, Georgia, writes: "I have just returned from a visit to Savannah. The brethren called me to meet a Seventh-Day Adventist in discussion, but he refused to defend his teachings as he had definitely said he would."

Brother Goodpasture came to this field and took over the work at West End church (Atlanta) some weeks ago, upon Brother S. H. Hall's leaving for Los Angeles, California. While I have not yet been permitted to meet Brother Goodpasture, I am confident he is fully able and willing to defend the truth against Adventism.

This is commendable both of Brother Goodpasture and the Savannah church. But some of us cannot quite understand why the Savannah church should be so much interested in calling Brother Goodpasture to meet Adventism, and at the same time seem so loath to "call" Brother Goodpasture or some other good man whom they consider able to meet every opposition, to meet the opposition they have at Savannah against the Sunday school with its division of classes, women teachers, etc., also their practice of accepting those from the Baptists and other churches on their sectarian baptism. If these brethren believe their teaching and practice on the above things, why do they refuse to "call" some one who will defend them on these things, as well as to defend themselves against Adventism?

Near Rincon, and about twenty-five miles from Savannah, we have a faithful band of brethren who desire nothing but the Book for their teaching and practice. Almost since Brother S. H. Hall started the work at Savannah last spring, these brethren at Oak Grove have been making it "interesting" for the Savannah brethren on their teaching and practice. Some of the Oak Grove brethren (one of them an elder at Oak Grove) moved to Savannah some time ago. These good brethren, as well as the entire church at Oak Grove, should be glad to fully co-operate with the Savannah church in their efforts to plant the Cause in that great city, if only they would manifest a willingness to lay aside every questionable practice, and have so expressed themselves to the Savannah church. But not only do the Savannah brethren refuse to give up these things, but, so far, they have refused to affirm their teaching and practice and to "call" a man to Savannah to defend the things they teach and practice, which have been called in question.

Are these brethren consistent? Are they really confident of their ground? If they are, do you not think they should and would be willing to "call" some man whom they are willing to risk to defend their teaching and practice on these things that

are dividing us there and elsewhere? I believe you do.

What is here said of Savannah may be said of Atlanta and elsewhere.

For about six years, a standing challenge has been before Brother S. H. Hall and the West End, South Pryor and East Point churches of Atlanta to defend their teaching and practice. But Brother Hall left the State with the challenge before him and unmet. Yet in the face of all this, in announcing their protracted meetings in Atlanta last spring and summer, they put out announcement cards containing the following statements:

"Proposition No. 1: Show us one thing we teach, practice or advocate for which we cannot give a 'Thus saith the Lord,' and we will quit it."

"Proposition No. 2: Show us one thing the word of God requires us to teach, practice or advocate that we are neglecting, and we will begin it at once."

All along, Brother Hall's pretext for refusing to debate is, that he does not believe it right "for brethren to debate". Yet he continues to challenge his Baptist "brethren" (for he call them his brethren in "Babylon") and his brethren of the "Christian Church" to debate! Not only this, but in a conversation at Cookville, Tennessee, with Brother J. P. Watson on the Sunday school question, Brother Hall challenged Brother Watson to debate the issue with him and promised to send a proposition covering his teaching and practice.

Later, failing to get any word or proposition from Brother Hall, Brother Watson took up the matter with him by correspondence, and Brother Watson pressed Brother Hall so hard in this correspondence that he even denied ever making the challenge.

But this is not all. All these years, in going about among his "friends", Brother Hall tells them he can not meet us in debate, yet he has continued to misrepresent to his "friends" myself and other brethren and has failed to state the real facts about the cause of the division at Atlanta.

Again I ask, are these brethren consistent? Are they confident of their grounds on their teaching and practice? Do they really desire to do the fair thing by their brethren, whom they say are in error? If so, why do they not come out in the open like real soldiers and fight over these grounds on propositions, fairly stating the issues?

To use a term often used by Brother Hall in debating with men whom he feels himself capable of meeting, I exclaim, "The word of God makes babes out of giants!"

CLARENCE TEURMAN.

Our special offer announced in last issue and again given in this issue already is bringing fine results. A number have sent large lists of subscriptions; others smaller lists. Keep it up, brethren, and we shall easily add several hundred new names to our list by the first of the new year.

MISCELLANEOUS NOTES.

A great many letters containing good lists of subscriptions, personal support and words of encouragement were found on my desk on my return from a recent trip to the southeastern part of this State. Several say the last issue is "the best yet." Such encouragement is appreciated, and I take courage and press on.

Don't fail to read our special offer for new subscribers elsewhere in this issue, and let every friend of The Way get busy and send us a good list of names on this proposition at once.

Sister E. E. Hood of Key West, Florida, should like to know if there are any other members of the church of Christ in her city, and if any who read this know of any members there they will bestow a favor upon Sister Hood to write her. Sister Hood and her family recently moved to Key West from Tarpon Springs, Florida. I know her personally and she is worthy in every way. Address, Mrs. E. E. Hood, 611 Grinnell street, Key West, Florida.

When recently heard from, Brother J. P. Watson was in a mission meeting at Carthage, Tennessee. Only a man and his wife live there who are members of the one body. Brother Watson sends four new subscriptions. Brother Watson is doing a fine work for The Way in Tennessee.

Brother J. C. Goad, of Route 3, Walters, Oklahoma, desires to rent a farm of fifty or seventy-five acres where there are at least a few faithful members of the church of Christ striving to build up the cause and are satisfied to worship as the Lord directs in his word. Brother Goad preaches some. He should be addressed as above.

Brother S. M. Lawrence, of Shawnee, Oklahoma, is devoting Lord's days to preaching at places in reach of his home. He preaches at Maud, Plover Hill, New Hope and Wanette. Brother Lawrence is introducing The Way where he goes, having sent us several subscriptions recently.

We are trying to give all a "square deal" on all questions which come up for discussion. We have tried to do this with Brethren Phillips, Elkins and Haggard on the "resurrection" question. But we believe this question has perhaps had sufficient attention for the present, and other vital questions need attention, and our space is limited.

Brother W. G. Ashley has recently bought him a home at Ballinger, Texas, and is now located there. Churches in that vicinity will keep him busy preaching the gospel. In addition to helping him in other ways, the Ninth Street church at Ballinger gave Brother Ashley \$50 toward paying for his home. Others will no doubt be glad

to assist Brother Ashley in this way and thus help him to get in position to do the work he is fully capable of doing in that field. In a recent letter to me, Brother Ashley sends eight yearly subscriptions and writes: "I am trying to boost The Way everywhere I go." This is only one of several lists Brother Ashley has sent us recently.

It was my pleasure to spend five days with brethren at two places in the southern part of the State recently. I was with the Oak Grove church, near Rincon, the first Lord's day in November, remaining over among them until Wednesday following. I was also glad to meet again Brother W. B. Dasher and his son and daughter, Floyd and Mettie, Brother J. N. McLeod, and to meet for the first time a young Sister Fletcher, all of Savannah, who came up to be with us over Lord's day.

On my return home, I came by Scott and spent a part of a day and a night with Brother and Sister Lampp. Brother and Sister Lampp also took me out in the country about six miles in their "Ford" for a short visit with Brother B. J. Everett and his mother, and Sister Mattie Haywood.

Our baby boy, Don Carlos, also made this trip with me and greatly enjoyed his association with the children at the places we visited. We shall be glad to respond to the invitation of all these good people to return again some time when we can.

Brethren who are expecting to hear from me by letter, will please be patient; I'll get to you as soon as I well can. My duties are too many to answer all as promptly as I should like. CLARENCE TEURMAN.

OBEDIENCE.

Paul, in Rom. 15:4, said, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Therefore we should study the Old Testament that we may profit by the things therein.

There is one thing that stands out prominently throughout the Old Testament, that God will not tolerate disobedience, though one is led into it by being deceived. Eve was deceived, never-the-less she was punished for disobedience.

Saul, king of Israel, said he feared the people, and gave this as a reason for not doing what the Lord told him to do. But he was not excused. Samuel told him that he had rejected God and because of his having done this, that God had rejected him from being king over Israel. Nadab and Abihu were destroyed while doing what God had commanded to be done. Why? Because they were not doing it the way God had commanded. They should have taken fire from off the altar (Levit. 16:12,13) But they, perhaps like a great many now, thought it was not necessary to follow the instructions of the Lord in every particular. So they took strange

fire (that is fire not commanded) and put it into their censers, and for their disobedience suffered death.

We should profit by these examples and strive to do what the Lord has commanded, and in the way he has commanded.

We are told that the Lord has not told us how to teach. Paul says, that the scriptures completely furnish the man of God unto all good works. Is teaching a good work? If so the scriptures furnish completely to that work. In Philippians 4:9 Paul says; "Those things which ye have both learned, and received and heard and seen in me, do: and the God of peace will be with you".

In Acts 20 Paul has given us an example of how to teach the church when it has assembled—one teacher at the time, teaching the whole congregation.

He did not divide them into classes, with a teacher teaching each class at the same time. He did not even have one class with men and women reading verse about. Shall we follow the example given by Paul? Is it not safe?

In the fourteenth chapter of First Corinthians Paul has commanded, or rather the Lord has commanded us how to teach when the church is come together in one place. In the thirty-first verse he says, "For ye may all prophesy one by one", and that to the whole church, "that all may learn, and all may be comforted".

The Lord commanded the women not to teach in the church. He said "As in all the churches of the saints, let the women keep silent in the churches: for it is not permitted unto them to speak." (A.R.V.) This embraces more than the wives of a few inspired teachers at Corinth, as some would have us believe. The apostle said, "as in all the churches". That means wherever there is a church of Christ.

A. J. JERNIGAN.

Elk City, Okla.

"TWO BITS."

"The dead." But something happened—some of them arose, so it was said, "the rest of the dead"—dead like the others had been, "lived not again"—like the risen ones are living, but they will after the thousand years are finished. The same sort of dead in both cases; same sort of life in both cases; the same resurrection in both cases, but a thousand years apart.

There is but one resurrection yet to come—future. It will take place at the last trump when Jesus comes. "The rest of the dead" will be in it, for Jesus says, "all that are in their graves shall hear his voice and come forth." This being the only resurrection that is future, the "first" is, of course, past. J. R. JONES.

Deming, N. Mex.

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.

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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 the instigators to show it to be scriptural, if it can be done."
—G. A., Sept. 18, 1913.

Is this the reason why some of the Sunday school advocates now tell us they do not believe in "open discussion"? Is the "burden" too heavy? Is this the reason why some have flickered after signing the Sunday school proposition? They know the fate of the "organ" when made to "face the music", and they know "any other innovation" will fare no better.

"There is no divine authority for baptizing a proper subject in Christ's name."—Harvey W. Jones.

Baptism *per se* is not the baptism commanded by Christ. Hence the person who was immersed when he was not a scriptural subject to baptism, was *not* baptized "in Christ's name". Therefore to baptize such a person when he does become a scriptural subject of baptism, is not "re-baptism", but simply a "baptism in the name of Jesus Christ." (Acts 2:38; 19:5.)

"Bro. Roberts denied flatly that one can get scriptural baptism from the Baptists, stating that he could not get from them anything they didn't have. Etter came very short in answering his arguments on this point."—O. A. Timmons (moderator), in the *Review* of Oct. 12, 1920.

Yes, when debating with the Baptists, Roberts knows that nothing short of the *truth* will down them. Now hear Roberts swat these Baptists in his own words. He says: "Listen, listen, ye 'Baptists!' *Baptism* is a command. See Acts 10:47. But you say you 'know him' *before* you are baptized; therefore you are liars, and 'the truth is not in you,' according to *your own* reasoning, sir! When we lay your argument down beside that of John's (I John 2:4), we have proof that you are liars and the truth is not in you. Every verse in the Bible is against this 'Baptist' institution, if

said verse deals with anything you 'Baptists' teach and practice."—In *Review* of Oct. 19, 1920.

* * *

Now read the following—then gag, for it is truly nauseating:

"It lasted over three Lord's days, and resulted in 15 additions to the congregation, one of whom had been a Baptist but laid aside her ism to be just a Christian only. She said she had been immersed to obey and please her Lord, and that she was baptized because she thought it necessary to do so to receive the blessings of God. I did not baptize her, for had I done so it would have been to please me instead of God, seeing that she had already been baptized to please him."—Jesse F. Love, in *Review* of Nov. 2, 1920.

Brother Love, until a few years since, preached and *practiced the truth*; yes, debated it with the late Brother King, of Newton, Ala. But it seems that he thought it necessary to turn his coat to match that of the leader of the "Review family", and now just gives them a "shake of the hand" and they "drop out of the Baptist church into the church of Christ."

Oh, how wonderful and how mighty is the hand shake—it shakes all the "lies" (See Roberts) out of them and makes them free from the "ism" and "to be just Christians only".

So just run the *shaker*, boys, and quit fighting the Baptists! Why fool with the old *gospel*, seeing that the *shaker* works so well?

* * *

But Brother Love says: "The general Baptists wanted to have a debate, so I submitted propositions to them for discussion."

And after the Baptists have whipped Brother Love a few times, I predict that he will get behind the *truth* as Brother Roberts has done; or he will do as one of our big debaters in Georgia did not long ago, he will get a man to meet the Baptists, who does stand behind the *truth*.

By the way, Brother Love, since you have learned "the way of the Baptists" more perfectly and find them to be Christians, and are now seeking to make them "Christians only", how would you like to *affirm* the proposition that you took the *negative* of with Brother King, in Alabama, and let me affirm the proposition you affirmed with Brother King? When you feel able to do this, just let me know. If you could take time to show Brother King that the Baptists are not christians, you can surely take the time to show me now that they are christians!

H. C. HARPER.

"MENNONITE MIGRATION OPPOSED."

The Literary Digest of September 4, 1920, has the following on page 42, from which I condense and quote:

"The proposed migration of the Canadian colony of Orthodox Mennonites into

Mississippi and other states in the Mississippi valley has aroused considerable protest in the press of this country, and in Mississippi and Alabama particularly the state democratic committees have adopted resolutions opposing the establishment within their borders of Mennonite colonies. The members of this religious order in Manitoba and Saskatchewan, numbering some eight thousand persons, and possessed of property worth ten million dollars, plan to leave this summer because of the loss of certain privileges under which they were excused all military duty and permitted to maintain a German-speaking sectarian school system. In voicing its protest the Alabama state committee, according to the religious press, passed this resolution:

"Be it resolved, That the democratic state executive committee hereby unreservedly condemns the movement now under way to bring into Mississippi a colony of eight thousand Mennonites from Canada, for the following reasons: (1) The said Mennonites refuse to allow their children to attend the public schools; (2) They speak and write only the German language, which is equivalent to thinking in German; (3) It is composed wholly of conscientious objectors, who refused to fight for the allied cause when Canada was being bled by the world war. We are, therefore, of the opinion that these Mennonites are undesirable citizens, and we are opposed to bringing them into Mississippi."

"As an offset to the difficulties caused by their peculiar beliefs, the Mennonites are looked upon as thrifty and industrious, and their departure will result in serious loss to Canada. According to a Winnipeg correspondent of the St. Paul Pioneer Press, thirteen or fourteen prairie towns will be depopulated, and improved land holdings worth several million dollars will have to be sold for what they will bring. But no obstacle has been offered to the proposed trek, and Bishop Wahl, second ranking bishop of the Mennonites, has secured the required permit from the government authorities. . . . The Mennonite bishop, according to this authority, actually secured a promise from Attorney General Palmer that if the community settles in the United States it will be granted an official pledge of total immunity from military service, both now and in the future. The Nashville Tennessean does not believe that Mr. Palmer made any such promise, for it would 'set a dangerous precedent and have far-reaching consequences.' And it comments:

"The Mennonites are an inoffensive religious body in peace time. They attend to their own affairs and let the outside world alone. But in war time, as proved in the late emergency, they can cause great embarrassment to the government which shelters them and their peculiar religious beliefs. One of Christ's most famous sayings, "Render to Caesar the things which are Caesar's", they overlook entirely. They are willing to participate in the fruits of

peace, but they will not take part in the labor and fighting necessary to insure peace. It is a truism, as old as the hills, that no man should be given citizenship unless he is willing to support his country in days of trouble, as well as in hours of prosperity."

The above lengthy quotation from the Literary Digest presents the issue fairly as between the government and the conscientious objector to participation in war. The Tennessean says truly, "No man should be given citizenship unless he is willing to support his country in days of trouble as well as in hours of prosperity."

This is the first vital point which the conscientious objector has to meet. Here the battle it to be fought and lost or won, with the weapons of truth.

Any citizen of any government who refuses to shoulder his war accoutrements at the call of his country, and lay down his life, if necessary for his country, is a coward, a slacker, and yellow clear through to the backbone. This is a truism as relates to all governments, to all kingdoms, both human and divine. The same logic must apply in all cases, and for one I welcome the gauge of battle. The Mennonites have furnished the occasion for the call to battle. Will other conscientious objectors step to the front, take their place in the line with them, or cowardly hide out and compromise with the world?

Such high authority as the executive committee of the democratic party of Alabama denominates all conscientious objectors as "undesirable citizens", and those are certainly very undesirable who strip the plums from the political trees, to-wit: the election franchise, the emoluments of civil office, the bonus of public schools, and then refuse to bear arms when the life of the nation is at stake. The world appraises them as "undesirables", and the world is correct.

No question can be correctly discussed until the issue is fairly tested, and the parties lined up on the true ground. All false issues, and all side issues, must be carefully eliminated, for nothing is to be gained by either party holding positions which do not belong to it. In this issue the far-reaching consequences of life and death are involved; and it is well to know all of the facts in the case.

The conscientious objector calims to be a citizen of the kingdom of heaven. This kingdom has no official recognition by any government on earth. This places the objector in an embarrassing position. To him no material aid can be extended; he is removed from the realm of force, and no other power is recognized for the settlement of controversies as a court of last resort by the kingdoms of this world, and for these reasons he does not have the protection accorded other aliens.

To be consistent with his claim, and the principles and laws of his kingdom, he should separate himself from the affairs

of human kingdoms, should refuse all honors, franchises and emoluments they have to bestow.

Any true conscientious objector will readily subscribe to this, and those who will not subscribe to this, but persist in having the good things the powers have to bestow, are deceived by the devil and led captive by him at his will; have been overcome by him and bow in worship to him. (See Rom. 13.)

According to the truism laid down by the Nashville Tennessean, these parties are not fit to be citizens of the kingdom of heaven, for in its hour of trial they deserted its immortal principles of "peace on earth and good will to men," and became advocates of war and bloodshed, "for they loved the praise of men more than the praise of God."

Being deceived by the devil, their manhood was taken from them, and as respects the kingdom of heaven, they became cowards and slackers and yellow to the backbone, and now that the storm of war is past they have not the moral courage to confess their wrong doing, or defend their unholy course. They are only comparable to those "patriotic" citizens of the country who advocated the winning of the war boldly, and then dodged the draft act.

The kingdoms of this world are in antagonism to the kingdom of heaven (Dan. 2:44), and set aside its laws by force at their good pleasure. They are an ordinance of God for the punishment of evil doers and the praise of those who do well (Rom. 13:1-6), and are the property of the devil (Luke 4:6, 7). They are made to serve the purposes of the Most High, whether they will or not (Isa. 10:5-12), and then in turn are destroyed. This is the status of human kingdoms from the Bible standpoint.

Any man who claims to be a bona fide citizen of his country is in honor bound to obey all of its commands, fight its battles in peace and war, and give up his life for it if demanded. If he will not do this he is a coward and a slacker, and yellow in the odious sense of the term. He is justly entitled to the execrations of his fellow citizens for reaching for the good things which his country has to bestow, and refuses the labor and privation necessary for their attainment. He is a fit companion for the yellow slackers of the kingdom of heaven. An ignoble pair of brothers.

Another war is coming, maybe in this generation, maybe in the next. It is sure to come, for nations are in a continuous course of preparation. War is the fruit of nations just as the apple is the fruit of the apple tree. They were born in war, they live by war, and will die in war. Peace is only a time of preparation for more war. This is a lesson of history.

Now is the time for a full discussion of the relation of the kingdom of heaven to the kingdoms of this world. Shall we have it?
GEO. DOUGLAS.

WHAT SHOULD I DO?

From the first of our work together here at Antioch church, near Clayton, New Mexico, some five or six years ago, some wanted a Bible class or Sunday school, but I wanted the Holy Sirit's way as taught in First Corinthians, 14th chapter. But the devil disputed God's word and said that was not applicable now. H. A. Whitefield wanted the Bible class bad. Last spring J. C. Clark was preaching here and, seeing that all but myself wanted the Bible class at the time of worship, wherein all, both men and women, could read and ask and answer questions, he led the way; thus setting aside God's order for their own order. Now there are no other christiaans in reach for me to worship with. Shall I worship with these, or shall I stay at home and read and pray?

I ask that G. A. Trott, J. P. Watson and N. R. Winters all answer, and as many others as will.
W. C. AYLES.

I tried for a long time to convince myself that where unscriptural practices had been introduced into a congregation, the best way was to bear with them and try to convince them of the error of their way by teaching them the way of the Lord more perfectly. Expeience and a closer study of God's word have corrected this false impression, for the longer you compromise with error the more arrogant it will become. Paul told Titus just how long we should fellowship such—"A man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." Tit. 3:10,11. Those who will not forsake their own devices for the way of the Lord after being twice admonished show plainly that they have no intention of submitting to God's righteousness, but are determined to keep right on trying to establish their own righteousness and we should come out from among them. If this rule had been strictly adhered to, much strife and division would have been avoided and the churches all over the land would not be in the awful fix they are today. Our admonition should be given in a spirit of love, but there is no scripture that justifies the idea that we should continue for months or years trying to turn the stubborn hearted from their ungodliness. Paul's first letter to the Corinthian brethren has been badly perverted to try to sustain the false idea that we should just continue indefinitely to seek to restore the ungodly. As a matter of fact, it teaches just the opposite of this watchful waiting policy, as we learn from his second letter, showing how his advice to them had been heeded. "For though I made you sorry with a letter, I do not repent, though I did repent; for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might

receive damage by us in nothing. For Godly sorrow worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge: in all things ye have approved yourselves clear in this matter." II Cor. 7:8-11. If there is no congregation for you to meet with, break bread at home and you may be sure that all others who desire to worship God in sincerity and truth, according to the precepts and examples given in the New Testament will meet with you. Do exactly as Paul directed in II Cor. 6:14-18: "Be ye not unequally yoked together with unbelievers: for what fellowship has righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

G. A. TROTT.

CONCERNING WOMEN TEACHERS.

[The following letter from Brother McVey to Sister Green is a reply to questions asked Brother McVey by Sister Green, and she sends the reply to this office with a request to publish the letter in *The Way*. A preacher of the "Christian Church" who preaches at Sister Green's home, gave her the passages of scripture discussed in the above letter to prove that women have the right to teach in the assembly. This preacher offers in those passages of scripture about the same proof (?) that our brethren who advocate women teachers in the assembly offer.—C. T.]

Parkersburg, W. Va.,
September 16th, 1920.

Mrs. Alice Green,
Whitesburg, Ga.

Dear Sister in Christ:

Your letter of the 6th inst. is now before me. I received your letter yesterday. First, I want to thank you for your good letter. I am glad that it was helpful to some one.

The scriptures which that preacher gave you, have no bearing on the work of the woman in the church. They do not bear on the subject any more than they do upon eating mush and milk.

Rom. 16:1,3,12: Please read this carefully, and you will see that it is a recommendation of a sister called Phebe, to the church at Rome, given by Paul. You will note that they were to *assist her*, and *not she assist them*. You know that when we are leaving or going from one congregation to another, we take a letter of commendation, or recommendation, so that the

ones to whom we go may know what our standing is with the church from which we came. And the same is true in Rom. 16:1. Paul is commending Sister Phebe to the church at Rome; but does not recommend her as a teacher, or preacher. The second verse will tell you what she did.

Now in the 6th verse, Paul says for the church at Rome to greet Mary. That does not say for her to teach in the public assembly, nor to take the lead in the prayers, but simply tells them to greet her. For it was she who bestowed much labor on "us", the apostles, i. e., Paul and his fellow-worker. The pronoun "us" cannot be construed to mean the church.

The 12th verse does not teach that they ever did anything in the way of public teaching. It is only a matter of speculation for me or anyone else to say that the labor of Tryphena and Tryphosa was public teaching, i. e., teaching the male members.

Phil. 4:3: In this you can see where Paul say for the church to *help* the women which *work* or labored with him. It was the women who were to receive *help* from the church, and *not* the church from the women.

I Tim. 3:11: There Paul is telling Timothy what kind of women the deacons must have, and does not even *hint* at their *work in the church*.

I Tim. 5:9,10: I could not give you any better explanation of this than to read from a couple of translations. I will now read from the "Modern Speech New Testament": "No widow is to be put on the roll who is under sixty years of age. She must have been true to her one husband, and well reported of for good deeds, as having brought up children, received strangers hospitably, washed the feet of God's people, given relief to the distressed, and devoted herself to good works of every kind".

In this I would have you to see: (1) There were some who had to be cared for by the church, but they were not to be taken into the number which had to be cared for until they were 60 years old. (2) They had to be well reported of for good works, such as raising children, and being hospitable, and showing humility to the extent that they would wash the feet of God's people, and relieve the ones that were in need, or distress. These were spoken of by Paul as *good works*. But there is *nothing* said in this about her teaching in the church.

I will quote from Rotherham's Translation of the New Testament: "Let a widow be put on the list when she comes to be not less than sixty years; one man's wife, in noble works having witness borne her: if she nourished children, if she showed hospitality, if saint's feet she washed, if those in tribulation she succored, if with every good work she followed along."

The works which the women are to do you will find in Titus 2:3-5. The reason why the woman is not to teach the man you will find in I Tim. 2:13,14, and in I Cor. 14:34. If Paul did not mean what he said, get that preacher to tell you what Paul DID mean.

I am sure if you will take the book as it reads, and not try to read something into it that the apostle did not say, you will be safe. Even if that preacher does do that, *don't you*.

If you have it, give him my article which you read in *The Apostolic Way*. Tell him if he does not believe it, to reply to it through the same paper. I will assure him

that Brother Teurman will give him the space. You may send this letter to Brother Teurman for publication, if you so desire.

Well, my dear sister, I hope that at some time you will have the privilege of attending worship in your home town. If you did not have many good men, and stronger men than I, down there, I would say I would come down and see if we could establish the cause of Christ there in your city.

If you have any more questions to ask, I would be pleased to assist you all I can. If this matter whereof you wrote to me, is not clear to you, write me again, and I will try again.

I beg to remain your humble servant
Christ,
J. E. McVEY.

ACKNOWLEDGEMENT.

Dear brethren and sisters in Christ, I want to thank you for your donations to help us pay for our little home. Through the appeal I made in *The Apostolic Way* about a month ago, I have received \$80 to pay on my first note, which is \$100. We then will only owe \$75 on our place. I have answered every one who sent to us, and if any one who has sent to us a donation has not received an answer, please write me.

My health still is bad. I am not able to do anything at all. My cough is bad and I am almost blind, but I am strong in faith, and I pray daily for you that God will bless you, and I am sure he will. Read Phil. 4:10-20, also Matt. 25:30-46. Pray for me. I am your old blind and afflicted brother in the Christ.

W. C. MITCHELL.

Box 174, Sabinal, Texas.

Remarks.

No doubt there are many unworthy and unnecessary appeals made through our papers. Such appeals have had a tendency to cause good brethren to neglect worthy appeals. No doubt Brother Mitchell should be helped. He has given thirty years of his life to the preaching of the pure gospel and has suffered many privations and hardships. I am glad good brethren liberally responded to his appeal for help to get him and his wife a little home paid for where they may spend their declining years. Now, will not one hundred brethren send Brother Mitchell a dollar at once and thus free his home of debt at once? I am sending my dollar—C. T.

MORE OF THE PRO AND CON TRACT

I have recently been able to secure about one hundred and sixty-five copies of the "Pro and Con" tract on the Sunday school question from the *Firm Foundation* office. If you are bothered with Sunday school innovators and wish to set forth the truth of the scriptures on this question: send to *The Way* office for this tract. Its arguments against the classes, women teachers, etc., are unanswerable. The tract contains thirty-two large pages. While they last, ten cents per copy, one dollar per dozen, post paid. CLARENCE TEURMAN.

SEVERAL THINGS.

In regard to Acts 2:38, some say that repentance is for the remission of sins, and baptism is because of the remission of sins. Some deny the statement altogether. Some say that Peter in the statement taught baptism for the remission of sins, but in after life corrected himself by teaching the opposite. See I Pet. 3:21. The passage, however, still reads, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins."

There being nothing in all the Bible contrary to this, I am satisfied with the statement just as it is written and as it fell from the lips of an inspired man. No Baptist ever appeared before his audience to preach on baptism being because of the remission of sins and used Acts 2:38 to prove his contention.

* * *

Advocates of women teachers in the church assembled have contended that the "silence" of First Corinthians, the fourteenth chapter, is to be observed only upon expressed conditions. I am free to admit that if a man desires to speak in an unknown tongue that he may do so upon the condition that there be an interpreter present. I am also prone to admit that the prophet may speak two or three, and let the other judge, and if there be anything revealed to another that sitteth by, the first should be silent or hold his peace, but in regard to the women the Bible still reads, with no condition expressed, "Let your women keep silence in the churches: for it is not permitted unto them to speak." The Bible still reads, "And if they will learn anything (above that which they can by hearing) let them ask their husbands at home: for it is a shame for women to speak in the church."

Now, if there be anyone who will continue to be ignorant of these things, I want you to know that the Bible still reads, "But if any man be ignorant, let him be ignorant." The Bible also still reads, "Let him acknowledge that the things that I write unto you are the commandments of the Lord".

* * *

Joe Warlick is dead. Did some one kill him? No. How came him to die? By committing spiritual suicide. When did this happen? Several weeks ago when he issued that unfair and unreasonable challenge. The writer of this article calls upon Hardy Bonebroke, of Pottsboro, Texas, to write his obituary. J. A. BRADBURY.
McCaulley, Texas.

"MARK THEM."

Now, I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." I Cor. 2:10. "Is Christ divided?" I Cor. 2:13.

A kindlier admonition than the above was never given. "I beg you, brethren". I cannot read the above without self-examination, for I know that I am the cause of division among the disciples of Christ, and I know that my heart is torn asunder when I behold the deplorable condition among the churches of Christ. I know, too, that Christ was the cause of division, and so was Paul. And I know that the congregations established by the apostles were torn asunder by some one. If it were not for these examples, I would give up in despair.

I said Christ, Paul, and myself are responsible for division. Yes, we could have departed from the scriptures and have been united with those who have added to the Lord's work.

"That ye all speak the same thing." What does Paul mean by these words? He simply means what Alexander Campbell meant when he said, "Where the Bible speaks, we speak; where the Bible is silent, we are silent". If the above were adhered to there could be no division, it would be impossible.

The organ, Sunday school, church college, missionary society, unqualified elders one-man-pastor, receiving members on sectarian baptism, etc., could never be if we would all speak the same thing, as Paul has admonished.

It is very seldom that you see strife and division in a church where they have already departed from the faith; but Paul's letter is not to those who have added to his word and departed from God. Paul does not care whether they are at peace or not.

"Mark them which cause division and offences contrary to the doctrine". Rom. 16:17. Now, who is to be marked? Those who can give doctrine (or chapter and verse) for what they teach, or those who have added to God's word? I wonder what will become of those who have knowingly added to the Lord's work? I think the following scripture will surely be fulfilled in them: "And to you who are troubled (over the Sunday school, organ, etc.) rest with us, when 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 Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." II Thes. 1:6-9. Who is willing to add to the gospel with these words before him? "Take heed"—take heed—take heed, brethren. J. A. DENNIS.

Union City, Ga.

Remember, three new yearly subscriptions will entitle you to a year's subscription free. We want all who will to help us make the remaining months of this year record breakers in the way of soliciting and sending in new subscriptions.

BRO. HAGGARD ON THE FIRST RESURRECTION.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15.) A strict observance of this rule would minimize the many blunders that are now being made in handling God's holy word. It is one thing to divide the word of truth, and another thing to rightly divide it. In short, we should learn to distinguish between the physical and the spiritual, the real and the mythical, the literal and figurative, etc.

Now, the contention that "the first resurrection", spoken of in Rev. 20, is consummated in the act of baptism falls to the ground for more than one reason:

First, there is nothing in the remotest degree contained in Rev. 20, that intimates any kinship between "the first resurrection" and baptism.

Second, baptism is nowhere called a "resurrection"—only a "likeness", Rom. 6:4, 5—"form of doctrine", Rom. 6:17.

Third, "the first resurrection" spoken of in Rev. 20, is a physical resurrection, shown by the fact that the language is applied to the things contained in verse 4.

John, at one time before, saw certain of these same "souls"; they were then "under the altar", (Rev. 6:9-11); but he sees them now, with others, in quite a different state. They are now sitting upon "thrones" and acting the part of judges; they are now living and reigning with Christ for a term of 1,000 years. Immediately after these declarations, is the statement, "But the rest of the dead lived not again until the thousand years were finished." This shows that a part of the dead, in John's vision, were raised to life at the beginning of the 1,000 year period, and "the rest of the dead" at its close. These facts being clearly stated, it is hard for me to understand why men will contend against the idea.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." But it is said that all God's people are "priests" now. Yes, God's people are "priests" now, but not in the sense they will be in the resurrection when reigning with Christ "when he shall come to be glorified in his saints," and "rule the nations with a rod of iron", sitting upon the throne of David, to exercise his authority as "King of kings and Lord of lords" until the last enemy shall be destroyed. "The last enemy that shall be destroyed is death." And this event will occur 1,000 years after the first resurrection, and will be accomplished by the resurrection of all those who may have died during the 1,000 year period, and will embrace those of whom it was said, "But the rest of the dead lived not again until the thousand years were finished." Brethren, "a thousand years"

something, and I believe it means just "a thousand years". There is no reason, nor scripture to make it mean anything else. Let us not be guilty of "handling the word of God deceitfully" C. C. HAGGARD.

Dawson, Mo.

REPLY.

I will answer Bro. Haggard's objections in order named.

1. Resurrection is a passing from death into life. Paul says (Eph. 2:1) "And you hath he quickened (made alive) who were dead in trespasses and sins." Baptism was necessary to effect this passing from death unto life; therefore baptism was connected (has kinship) with this resurrection.

John says (I Jno. 3:14) "We know we have passed from death unto life, because we love the brethren." Baptism was necessary to their passing from death unto life; but passing from death unto life is a resurrection; therefore again, baptism has kinship with this resurrection.

2. Paul says, (Col. 2:12) "Buried with him in baptism, wherein also (in baptism) ye are risen (resurrected) with him." We here find baptism constitutes both a burial and a resurrection. If resurrection has no kinship with baptism, neither does it with burial; they are indissolubly connected. That would destroy immersion, and emersion as baptism.

Bro. Haggard may say, being born again is not called the *first resurrection*. Neither is any fleshly resurrection called the first resurrection. There is a spiritual and a physical death. We know the spiritual death *must* be first. There can be no spiritual death after physical death. There is also a spiritual and a physical resurrection. We also know the spiritual resurrection *must* be first. There can be no spiritual resurrection after physical resurrection. Surely, this conclusively proves the spiritual resurrection to be the *first resurrection*. But the spiritual resurrection is thorough obedience to the gospel; therefore obedience to the gospel is, the *first resurrection*.

Only those that obey the gospel meet the characteristics of participants in the first resurrection.

Bro. Haggard, please show they do not, and also show those that do. If you are unable to do this, your position is indefensible.

3. Yes, those in verse four were participants in the first resurrection. But who were they? Not those that died before Jesus came; but those who were beheaded on his account; his saints (christians). Those that sat upon thrones and to whom judgment was given, were his apostles. (See Matt. 19:28; Luke 22:29-30.)

Please, how can you make verse four a physical resurrection? John says emphatically he saw their *souls*, not their bodies. The thousand years is the millennial reign of the Christ, starting at pentecost and continuing until Jesus comes again. It means an indefinite period of time (II Pet.

3:8). As those in verse four were participants in the first resurrection, and as he saw their *souls*, not their bodies, therefore the first resurrection could not possibly be a physical resurrection; not being a physical resurrection, it must be a spiritual resurrection, which can *only* be obtained through obedience to the gospel of Christ; he is the resurrection and the life, to be in him is to have these, and we are baptized into Christ. Those in verse four died; they passed from this earth, they overcame—they were his witnesses and preached his word without adding to or taking from. They lived and reigned with him here; they have entered into a superior state. (See Rev. 14:13; Jno. 11:25,26.) When Jesus comes to judge, they will be on his right hand, on them the second death will have no power.

Those in verse five, not having part in the first resurrection, not having obeyed the gospel, and if so, not overcoming, they were cut off from Christ. To live, is to be in union with him. Not in union with him, is not to live. Jesus gives the illustration in the case of the rich man and Lazarus.

Those in verse five were dead spiritually and physically. They will so remain until Jesus comes again; then their bodies will be resurrected, and they will be alive physically again—then judgment takes place, and they will be cast into the lake of fire, the second death.

Bro. Haggard says 1,000 years means just exactly that. Does the one hour in Rev. 17:12 mean just exactly that? I am sure Christ is not coming to this earth to reign. He is reigning now, and is coming to judge.

Bro. Haggard has two physical resurrections, 1,000 years apart; please harmonize that with Jno. 5:28,29; II Tim. 4:1; Rev. 22:12.

Restudy your ground, in the light of this presentation, and remember we are priests *now*, not going to be.

GEO. W. PHILLIPS.

Ardmore, Oklahoma.

FROM SPEARFISH, SOUTH DAKOTA.

In the Nov. 1 issue of The Way an appeal appeared on my father's behalf, J. W. Hull. He has been at Chamberlain, So Dak., trying to husk corn and do some preaching, but he took down sick and could not go ahead with his work. He thought it best to return to California, having received some assistance from out there, and at last hearing I have a letter from him, from Sidney, Nebr., saying that he was on his way home. His home address is 623 N. Butte St., Willows, Calif. Readers of The Way, therefore, should not send assistance to the address indicated in last issue of The Way, as he is not engaged in the South Dakota field any longer. He desires that this announcement be made. If any funds have already been sent they will be used by him, when forwarded, in

trying to restore himself to health. He is 60 years old. How sorry I am to see him leave me!

Big Tract Offer for Sixty Days.

Dear brethren, I am trying to obtain some immediate returns from my tracts in order to hold some meetings. I have been to some expenditure of money to have them published, but am offering the following six tracts, all written by myself, for the next sixty days, for only twenty-five cents:

"Marriage Adrift on Modern Seas."

"Gamatria, the Science of Numerals."

"The Supreme Argument of the Apostasy."

"Dialogue Between a Liberal and a Loy al."

"The Deadwood Telegram 'Replies'." (On Interchurch Movement.)

"The Mistakes of Jesus." (Recently issued.)

Just send me a quarter and have the whole lot sent postpaid. Or order several lots, say a dollar's worth. While they last. Address Robert R. Hull, Box 508, Spearfish, So. Dak. ROBERT R. HULL.

BIBLES AND TESTAMENTS.

All along brethren are writing us about Bibles and Testaments. We have decided to meet this demand, and are here offering for sale a few Bibles and Testaments of the better grades. We shall take pleasure in supplying your needs in this line and shall give all orders prompt attention.

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ISSUED SEMI-MONTHLY.

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

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VOLUME VIII.

UNION CITY, GEORGIA, DECEMBER 1, 1920.

NUMBER

WHEAT AND CHAFF.

Many sleepy christians go into human lodges, some go into several lodges, and sure enough, there they lodge.

The most prosperous days of the church were the days of her severest persecution. And now, if we had a great deal more persecution and much less prosperity, the world would have more christians and a great deal better ones.

Many people think the old car of time runs too slow, and they try to hurry things along by taking their own lives. But will this make any change in this great universe? It will change the state of one man, probably from bad to worse.

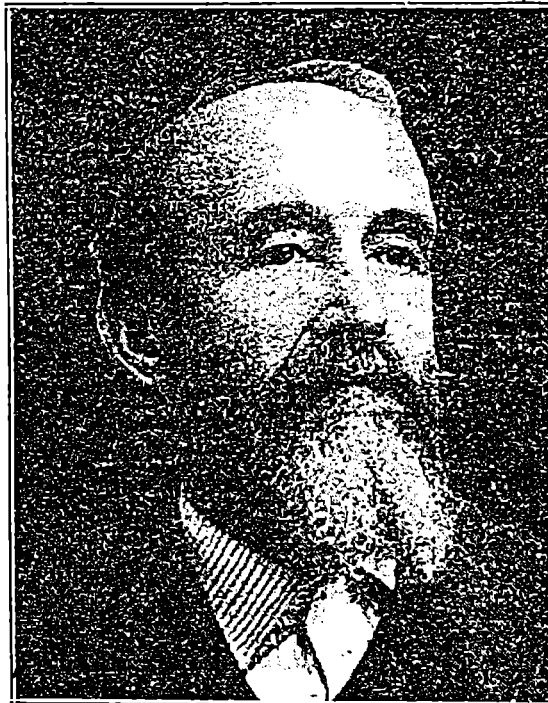
A great man is to other men what the swiftest horse in the race is to other horses. The great man keeps ahead of other men, but if he is truly a good man he will not strive to win by hindering other men.

Two men differ on some wordly matter, and after trying for some time to adjust the case, and failing, they select twelve men to arbitrate, and after hearing all the testimony in the case, they make an universal decision in favor of one; then, what is the duty of the other? Should he not heartily accept the decision? But instead, he refuses to acquiesce, but becomes ultra, and finally abusive, refuses to meet his neighbor, and says many hard things about him; should he be entitled to the respect of the people in the community? About one hundred years ago, a class of as good men as could be found, tired of division, sought a ground on which all could meet and agree; the decision formed was: Where the Bible speaks we will speak, and where the Bible is silent we will be silent. All went well for about fifty years, when a certain class of wisecracks became tired of mingling with the common herd and decided they would become leaders in the army of the Lord, and began reversing the items in our motto; instead of speaking where the Bible speaks, and remaining silent where the Bible is silent, they began speaking where the Bible is silent, and being silent where the Bible speaks, and this threw a flaming torpedo into the camp, and the war began. A few of their innovations were musical instruments in the worship, human societies for the work and worship, hired pastors over the elders, etc., which caused wrangling and debates which in many places divided churches, and in some cases destroyed the church entirely.

After being defeated in the music ques-

tion, and whipped and beaten until there was not an inch of ground on which to stand, what did they? Did they humbly confess their mistake and return to our plea, and propose again the perfect unity upon the New Testament alone? No; seeing their defeat, they closed their doors, and their hearts against us, and stand today as our worst enemies. And shall we ever unite? Prodigals may return, backsliders may repent and come home, but Apostates never. It is impossible to renew them again unto repentance. Hebrews 6: 4-7.

A. ELLMORE.



BROTHER A. M. GEORGE.

Bro. A. M. George was born in Florida, Mo., March 29, 1835; baptized into Christ at Paris, Mo., about 1851; went from Missouri to California in 1852; thence to Texas in 1860; entered the Confederate Army at Austin, Texas, at the beginning of the Civil War and served through the war, being four times wounded, and lost an arm at the Battle of the Wilderness, in Virginia. He regrets this part of his life, since he has learned that it is unchristian to fight.

At the close of the war Brother George was married to Miss A. D. McQueen September 7, 1865, in Richmond county, North Carolina. Texas has been his home since except two years in New York.

Brother George uncompromisingly stands for the word of God as the only rule of faith and practice. He stands opposed to all human institutions. Long after he has passed away, his clear, forceful writings upon various religious themes will stand as a living monument to the great Restoration movement.

While Brother George has passed the eighty-sixth mile post, he writes us that he enjoys good health for a man of his age. We hope he may yet be spared a number of years to continue his fight for the "old paths."

Brother George and his aged companion, whom he writes is past seventy-nine years old and very feeble, live at Albany, Texas.

Don't fail to read our special offer for new subscribers elsewhere in this issue, and let every friend of The Way get busy and send us a good list of names on this proposition at once.

SHOULD WE GO TO WAR?

The trouble with these war-like christians(?) seems to lie in the fact that they are unable to see the difference between two of God's institutions; that is, the church, and the human or civil governments. Both are ordained of God for the accomplishment of his purposes. The church is a strictly spiritual thing, under God's direction. The civil governments strictly human, or anti-spiritual, without God's direction. They are like oil and water, absolutely unmixable.

In the church you are bound rigidly to the law of God, in all that he requires you to do. In the world governments, while God overrules them, and compels them to work out his purposes, he gives them no instruction, but throws them upon their own resources.

The church can use only spiritual weapons; the governments strictly carnal weapons. In the church only suasion; in the governments only force. They are as unlike as day and night.

You cannot be in both at the same time, and you are required to be in the church all the time.

The war christians, by mixing old and New Testament scriptures with politics, philosophy and sentiment, eliminating Christ, and having fairly good use of language and some ingenuity, can make up an argument that may mislead or deceive the unlearned, or unstable; but one has only to consider the teaching and practice of Christ and his disciples, who suffered martyrdom without the least resistance, when he had all the power of heaven and earth at his command, to let all the wind out of such arguments. The question is not about the governments protecting their citizens; that is just what God ordained them for, to punish by force evil-doers who would not yield to his government.

These governments are composed of unbelievers, who reject the wisdom of God

and choose to rule according to their own wisdom, and he leaves them to their own judgment.

You say: "Moses and David fought; God drowned the Egyptians in the sea; he caused the earth to open and swallow Dothan and Abiram; sent Saul to destroy the Amalekites; it was the duty of Lincoln and others to fight, or shirk their God-ordained duty."

I admit all of this; but Christ never did these things, and we are to follow him, not Moses, David, Lincoln, or anybody else.

When Lincoln, Washington, Wilson, or anybody else casts his lot with the world-governments and accepts an office at their hands, it then becomes his duty to do what the office demands, or shirk his God-ordained duty, for God ordained the office and the work, and he voluntarily took it to himself. But where did God ever ordain a christian to do such work?

These human governments have always been evil and have always brought evil to the people. All the wars that have afflicted the world have been brought about by some one, or more of them.

Like the recent almost universal war, with its millions of dead and maimed. It would never have been heard of if the world had been satisfied with God's rule; but it was not, is not, and never will be. And so God left them to set up their own ideals and fabrics, and this great war is the fruit. As God in his anger gave Israel a king, and in his wrath took him away; so, in his anger he ordained these governments, and in his wrath he will put them all under his feet when the proper time comes.

But you say: "The very ideals of our country, the very fabric of our civilization was threatened." Well, perhaps so, but who formed these ideals and this fabric? How many different ideals and fabrics are there in the world? Maybe these numerous ideals and fabrics have been the cause of all the wars that have afflicted the world. Every nation has its ideals and fabric. But another speaks eloquently of our religious liberty, and rejoices that "we can worship God without hindrance." Well, that is a great privilege, and I suppose that all who have died at the stake, in wild beast dens, or crosses, and by all cruel means that the devil could suggest, for Christ's sake, would have enjoyed this kind of liberty, too, but where did one of them ever make any physical resistance to save himself or herself?

But you say: "Our great government guarantees to us the political blessings that we enjoy, and that they come to us through the wisdom of our sages, and the blood of our heroes."

To this I reply that it seems to me that these christian politicians rate the wisdom of our sages and the blood of our heroes a little higher than the wisdom of God, and the blood of Christ.

Again, a brother says: "If we mean to preserve these high ideals and institutions

for which our fathers died, and transmit them unswayed to our posterity. we must fight."

"This is regular old "spread eagle," 4th of July talk, and is well calculated to set the blood of young America dancing. He says next: "If we would not proclaim our baseness—a baseness condemned by the God of battles—let us cease our opposition to the wise policies of our rulers." The enthusiasm and patriotism of all such seems to wax hotter and hotter as they advance in their argument.

Let us ask all such persons a question, where did the captain of our salvation, or the "God of battles," ever disapprove the actions of himself and the thousands of his disciples who so "basely" allowed themselves to be led as sheep to the slaughter, without a sign of physical resistance, farther than to flee from their persecutors, to hide in dens and caves of the earth?

But again you speak of the instruments of war and subjugation, the last argument to which kings resort, "fleets and armies cover our seas and darken our lands, and we must fight, or submit." Why, of course we must do one or the other; and as Christ and his disciples had infinitely greater troubles to face, and submitted, I can see no other way for his disciples now, but to submit as they did.

But you say: "Submission means degradation—perhaps slavery, and God himself detests the baseness of those who submit to degradation and slavery."

The Savior and his disciples submitted to greater degradation and humiliation than we will ever have to endure, and if they endured it I guess we can, if we have the mind of Christ.

Did not God ordain the kings as well as Lincoln or Wilson? Did he not ordain the Kaiser of Germany, -zar of Russia, and Sultan of Turkey? He ordained all of them, and left them to follow their own judgments and wills, and each one is playing his part, in accomplishing God's purpose to put all these kingdoms and governments of earth under his feet, and making them do the work themselves.

But many feel sure that God would not be pleased with our rulers, whom he ordained to protect our citizenship, in their life, liberty and pursuit of happiness against bloody men and outlaws, if they should refuse us that God-ordained protection."

Of course he would, for that is just what he ordained them for. They became a necessity to prevent universal anarchy, until such time as God sees fit to remove them.

Sometimes because ruler's displease us we imagine that they are displeasing God, too, while in fact they are doing of their own accord just what God wants them to do.

Pharaoh did of his own accord what God wanted him to do, when he followed Israel into the sea.

God ordains all governments, good and

bad, as we see, but they, all together, work out his purposes; each one is necessary in its place, else it would have had no place. He will bring all to a proper end, even if the "ancient tyranny" should come out on top.

A. M. GEORGE.

Albany, Texas.

McGARY-DOUGLAS DEBATE.

Arrangements have been completed for a discussion of the christian's relationship to civil governments. Brother A. McGary, of Willis, Texas, and Brother George Douglas, of Red Oak, Texas, are to be the disputants. The following propositions have been agreed upon:

"A christian in voting or taking part in civil governments acts within his christian rights."

A. McGary affirms,
Geo. Douglas denies.

"Obedience to the commands of the Lord Jesus Christ separates the disciple from all political affiliations."

Geo. Douglas affirms,
A. McGary denies.

This discussion is to begin in The Apostolic Way of January 1, 1921. There are to be three affirmative articles to each proposition, ranging from eight to twelve hundred words to each article.

This discussion will be carried exclusively in the columns of The Apostolic Way. We think it only fair to state that the *Apostolic Review* refused to run the discussion, notwithstanding that paper takes Brother McGary's position on the question, and during the recent war preached that christians should take the lives of their fellow men.

We believe this discussion will be of interest to all, and insist that you subscribe for The Way at once and get the discussion in full.

There are perhaps no two brethren among us more capable of discussing this question than are Brother McGary and Brother Douglas.

FROM SPEARFISH, SOUTH DAKOTA.

Dear Brother Teurman.

I know you will be rejoiced to learn of the two men who made the noble confession here yesterday, one of whom will be baptized Sunday and the other when he returns from Edgemont, So. Dak.

This is only the beginning of what seems to be a turn of the people to the truth here. Was in a debate two evenings this week with "Cowboy Evangelist" Wimmer, and I continue preaching this week. Pray for me.
ROBERT R. HULL.

A few brethren at Sinton, Texas, who meet every Lord's day to break bread are expecting Brother Homer Gay to hold a meeting there in December, and shall appreciate the help of any who feel it their duty to assist. Send contributions to M. R. Johnston, Sinton, Texas.

Brother M. D. Scroggins has changed his address from O'Brien, Texas, to 1203 South Johnson street, Amarillo, Texas.

SOME QUESTIONS.

Years ago the old Digressives put the organ into the worship, forcing the true brethren to either worship with an innovation or get out, leaving the house of worship to the innovators. To avoid being robbed of their houses of worship the brethren placed a restrictive clause in the deeds, forbidding the use of the organ and all other things not taught in the New Testament. But this has not protected them, for heretics have divided the church into classes with women teachers, and over the protest of the faithful ones. The new digressives appear just as determined as the old ones were, in following the doctrines of men. The faithful are moving but, leaving their houses to the factions, and then go and build other houses. How are we going to protect these last houses from going into the hands of factionists? If it was wrong to appeal to the law to protect us in the use of the first houses, will it not be wrong to appeal to the law to protect us in the last ones? And how shall we protect our private property? Or, can we protect it?

Have we the right to appeal to the law to protect ourselves, or property from alien sinners? What is the difference between going to law with a brother whom the Savior said to treat as a heathen, and an alien sinner?

Paul said to mark those that cause division contrary to the doctrine, and avoid them. What would be the difference in going to law with this class and going to law with an alien sinner?

Brethren, think on these things. I would be glad to see the above question answered by some of our able brethren.

A. J. JERNIGAN.

Box 293, Woodward, Okla.

"TWO BITS."

"Grace and truth came by Jesus Christ." But Jesus said, The Father who sent me, he gave me a commandment what I shall speak." The truth came from God and was spoken by Jesus. Hence Jesus said, "Thy word is truth." Paul said, "God can not lie." God's word, then, contains no lie. The apostle John said, "That no lie is of the truth." Now it is absolutely certain that no lie comes from God, and it follows that all lies come from others. Paul says, "Let God be true, but every man a liar."

It is exceeding displeasing to God for men to turn away from and refuse to hear his word and listen to the words of men instead. "And for this cause shall God send them strong delusions that they all should believe a lie, that they all might be damned who believe not the truth." W. L. Butler, a noble brother long since taken from us by death, once said, "Let us regard every one who is constantly trying to get us to cleave to the word of God as a friend, and hold him as an enemy who is ever trying to pull us away from it."

J. R. JONES.

A VERY IMPORTANT NOTICE.

Between now and January 1 five to eight hundred subscriptions expire. We should like to have every one of this number renew, and along with this number add many new names. A small effort on the part of all will make this easily possible.

How It Can Be Done.

Let every delinquent subscriber (and as many others as will) solicit and send in at once at least three new yearly subscriptions. This will mean your own subscription will be advanced a year for this favor, and will also add fifteen hundred or two thousand new names to our list by the end of this year. It can easily be done by the help of every true friend.

Our Special Offer.

In order to stimulate an active campaign on the part of all, we are going to send The Apostolic Way to all new subscribers from now until January 1, 1922 (fourteen months), for the regular yearly subscription price of \$1.00. In other words, you will get four extra copies of the paper free, or twenty-eight copies for \$1.00. We are going to expect our friends to get to work in real earnest on this proposition and send in many fine lists of names. You may tell all subscribers that they will get the paper beginning with issue for November 1, as we will send out back issues at each regular mailing.

May we count on you for a good list of names? LARENCE TEURMAN.

"SPIRITUAL," AND ITS USES.

It occurs to me that the word "spiritual" is one of the most convenient words in all the New Testament. It seems to be made the avenue by which to get around some hard places, places that would bother us mightily if it was not for its convenient use.

I was listening to a noted evangelist one time and he used the term "Spiritual kingdom of the Lord Jesus Christ" seventeen times in one discourse by actual count.

When I investigated the New Testament afterward, I could not find where an inspired writer used it a single time; in fact, the phrase is not in the Bible.

If there is a "spiritual kingdom of the Lord Jesus Christ" I have failed to find it.

As I see it, this invention—for it is an invention—is a necessity. It gives the inventor an avenue of escape from the stern fact that the kingdom of the Lord Jesus Christ is simply a kingdom, nothing more and nothing less.

Take the phrase out of our vocabulary and let the "kingdom" stand just as taught by the Apostles, and there would be no excuse for a man to hide behind so that he could serve in the kingdom of men. Limit the divine kingdom by the term

"spiritual" and you have shorn it of half its strength. Then it is easy to justify the practice of entering into civil government to get those things the divine make no provision for. The divine is instituted to take charge of man, spirit, soul and body, during his earthly pilgrimage, and for the sake of peace, his duties and obligations as a subject of the powers are specifically pointed out. There is not a line on record telling him what to do as a citizen of the powers, for he is not a citizen.

But the earnest desire to have a hand in administering the affairs of this life led to the invention of the phrase "spiritual kingdom", and by it many are deceived and led into the broad way that leads to ruin.

Then we have the term "spiritual resurrection", used by many, making it synonymous with conversion in order to have the millennium begin with Peter's sermon on pentecost. The two words are not coupled together in my Bible, hence they do not express an idea contained in my Bible.

Resurrection carries with it the idea of making alive that which was dead, a reuniting of soul and body after their separation by that wonderful thing called Death. The body was dead, decay and disintegration had begun, but death in no case was affirmed of the soul; it continues in a state of life, and its entering into, and revivifying the body is called a resurrection.

"Spiritual resurrection" demands a dead and decaying and disintegrating spirit, analogous to the condition of the body in death, which is revived and made alive by a reunion with some constituent element with which it was united with before. This proposition is absolutely unthinkable as we nowhere read of a dead spirit.

The orthodox doctrine of "spiritual death" is a monstrosity, for the spirit never dies of which we have any account, and I unhesitatingly reject it for want of proof. That Adam died a spiritual death round out a system of depravity, which is a pleasing deduction of theologians to they have invented, as they think, to glorify and exalt Jehovah in redeeming man from sin. To have him resurrect the spirit would double his glory in resurrecting the body.

Such is the vain folly of man.

The word "spiritual" is of frequent use in the Bible, and always correctly applied; let us be careful not to make other applications of it lest we blunder.

GEO. DOUGLAS.

Please state in your paper that the faithful in El Paso have been forced to withdraw from Raymon and Montana church on account of innovations. We are now meeting in the county court house, room 105, at ten o'clock a. m., every Lord's day.

All passing this way are invited to stop off and meet with us. Brother J. R. Jones meets with us. Stop and hear this godly man preach.

C. H. JAMES.
815 San Marcial St., El Paso, Texas.

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CULLINGS AND COMMENTS.

In the *Review* of Nov. 23, 1920, under "Certain Suggestions", Daniel Sommer says: "I notice that three brethren of prominence have lately committed themselves to the Re-baptism theory. I suggest that they pause and consider where it has led others, before they say anything more for the *Review's* readers on that subject. Not only so, but the less they say about it privately or in their preaching, the better for all concerned.

"The statement that the Baptists 'haven't got scriptural baptism' is too unmodified. . . About thirty years ago I began to suggest to my brethren that they should not debate single items of doctrine with the sects, because such debating admits the right of sects to exist. . . If Bro. Jesse Love . . . If Bro. W. G. Roberts Having offered again my suggestion in regard to form of proposition for debate with those that differ from us, I return to my suggestion about Re-baptism. And I now state that the less we say about that subject, both publicly and privately, the better for all concerned."

Now boys, "Jesse" and "W. G.", do you hear? Then take your cue from Daniel—let somebody that knows how to debate write your propositions. Knock under now! You know what "about a dozen men that were formerly connected with the *Review*" got. Now mark this "suggestion", boys—"A word to the wise", etc. You know how it runs. And there is that other fellow—you know it says "three". "O. A. Timmons (moderator)", yes, you take the cue from Daniel, too. Now be wise, boys; don't cry nor make ugly faces—just take your medicine; *babies* always do, you know.

Now hear Daniel again. He says: "All such contentions are *technical* and indicate a sectarian disposition, as is fully shown in the pamphlet titled 'Sectism: Defined, Analyzed and Exposed', and which is offered at the *Review* office at 15c a copy. Those technical reasoners among us that will not send for that pamphlet, and read it, show that they do not wish to be convinced of their errors. Those that will honestly read it, and are not convinced that their technical reasoning is wrong, show that they do not belong to the churches of Christ, and should go to their own place."

Roberts, Timmons, *et al.* hear ye now; the decree has gone forth. Get this tract, and be convinced—or just be "convinced" without it. It matters not just so you drop "the Re-baptism theory", and take your cue from Sommer's "pamphlet". Now you *must* do this, or you do not "belong" to the Sommer brand of "the churches of Christ".

By the way, brethren, I sent for this "pamphlet" and reviewed Sommer on his baptism theory, and if you send me your address, I shall be glad to mail you a copy of my pamphlet for 10c, when it is out.

Truly, the less Sommer and those who stand with him on his theory, say "both publicly and privately" the better for them; for every time they open their mouths on the subject they put their feet in them.

* * *

"Then an appropriate song was sung and that one was given a hearty welcome by extending the right hand of fellowship—not for the purpose of creating any new relationship, but to acknowledge the relationship already existing: By this means there was mutual recognition of that sweet fellowship that has always characterized the people of God. And I may add that if there was no 'Thus saith the Lord' for the practice, it violated no principle involving the salvation of the soul. But the practice has the sanction of the Divine Record, which removes the stigma of tradition, in which catalogue some would sneeringly place it."—*Apostolic Review*, Oct. 19, 1920.

If the "practice" here set forth "has the sanction of the 'Divine Record'", it is evident to a mind that can reason that this "relationship" must be thus *acknowledged* before any one may be a scriptural member of a congregation. A divine *example* has all the force of a *divine* precept. The *Review* is simply "balled up" here; and is making rules of its own for the church of the living God. No such "right hand of fellowship" can be found in the "Divine Record". And here is the challenge to the *Review* to produce it! Now don't all speak at once—just let Daniel Sommer try it. I have been a member of the church more than twenty-five years and I have never had any "relationship" acknowledged, as here stated in the *Review*. This may be enough to show that I do not "belong to the *Review* Family"; but it does not prove that I am not a member of "the whole family in heaven and on earth". Neither does it indicate that my name is not "written in the book of life". Nor does it signify that I am not a member of "a local church". And moreover it does not argue that I have submitted to some other human regulation "creating any new relationship", or one "to acknowledge the relationship already existing". Away with your tommy-rot!

Now listen to this. "At last, more brethren moved in, and the church at Long Beach, Calif., sent J. J. Hogan to help build up the church [at Santa Cruz, Calif.]. He preached a while, then reorganized the congregation, under his own leadership as

an evangelist, making a new list of charter members. He and those charter members agreed to adopt the plan of giving the 'right hand of fellowship' as an ordinance, or act by which to take members into the congregation. . . A newly baptized believer, a reclaimed one, or one coming in from some other place by letter all must submit to this act. . . We had been here about two months, doing our Christian duty as faithfully as we could, when Brother Hogan asked one day, 'Why don't you put in your membership; don't you believe what I teach?' . . . So we then asked him to let us go in without either giving or receiving the 'right hand of fellowship' . . . but he said that he did not think it would do, for it would cause friction. . . W. P. Reedy preached until A. M. Morris came. . . We asked him if he would let us in on the same terms we had offered Brother Hogan. His answer was an emphatic 'No'. . . We then asked why, seeing that there is no command, precept, nor example for it. . . His reply was that loyal churches had taken a stand against those who were not *actively* opposed to Bible colleges, and said they did not recognize any others, and have adopted this way of taking people in, in order to be able to keep 'these fellows from the South' from getting in".—Mr. and Mrs. C. A. Marshall, in *The Pacific Christian*.

Now if this is not digression gone to see, what is it? Name it and you may have it—churches that follow the Bible have no use for it, in the North or in the South. It is, in fact, just a sore spot spreading out from Indianapolis. Beware! Just "to acknowledge the relationship already existing", you see! Who ever heard of such foolishness—trying to overturn digression while standing upon it? This beats Pat, who tried to lift himself by pulling on his boot-straps. It is digression gone mad!

H. C. HARPER.

The "Review" of Brother Sommer's position on baptism by Brother H. C. Harper will be published in the near future. Send ten cents to this office now and a copy of the tract will be mailed to you as soon as it is off the press.

SHRAPNEL.

Speaking of things unscriptural, I am anxious to know which of several modern practices that have sprung up in the church of late years is the worst and why? Preaching under the dictation of the Y. M. C. A.; teaching the Bible under the restrictions of the State University; women teaching or speaking in the assembly; division of the congregation into classes when met together for worship; allowing a majority to rule over the protest of a conscientious minority when neither precept nor example can be given from the New Testament or using instrumental music in the worship?

I find the first five of the above items customary among those who CLAIM to be sound in the faith, while protesting vigorously against the last; think it over.

Moreover, I am anxious to be informed

why it is more scriptural for the churches to have a general manager to superintend foreign missionary work, such as Bros. McCaleb or Janes, than it is to have a number of them exercising the same sort of supervision in a missionary society?

And then again, why be so picky about a preacher being the pastor of a church and so complacently self-satisfied with one who acts in precisely the same capacity under the name of "minister" or "located evangelist"?

About the only answer we usually get to such questions is—"Oh, those fellows are just chronic knockers—always in the objective case: why don't they teach something affirmative?" And some of the unthinking get the idea that it is so.

As a matter of fact, nothing was ever farther from the truth. Not only has the scriptural teaching in these matters been iterated and reiterated in these columns, but we have been insistently demanding a return to the practice of speaking as the Bible speaks and being silent where it is silent, or in other words, speaking as the oracles of God, as the only safe rule for those who really desire to serve God.

Let it not be overlooked or forgotten that the persistent refusal of those who practice such things to help us in putting before the brethren all that can be said on both sides in a written discussion, in order to establish the truth and bring about unity and peace, amounts to a confession that they know they are in the wrong and dare not attempt a defense.

In this connection I wish to commend the efforts being made by Bro. Hardy Bonebrake to bring about just such an investigation and I hope every reader of *The Way* will write personally to the editors of the various papers, especially the *F. F.*, urging and demanding it or giving a reason for not doing so. I am of the opinion that their replies may make interesting reading.

And yet—some among us depreciate what they call fighting or wrangling in the paper; but what I wish to know, is what use have we for armor and a sword if we are going to do no fighting? If I am to sit in the shade and take my ease, for my part I would prefer to exchange them for a fan and umbrella.

Oh, but they say, "fight the other fellow and let the brethren alone." I see; cut down the weeds on the outside of the field, but don't bother the ones growing peacefully in the crop—shoot at the enemy in the opposing camp, but do not interfere with the traitor in our own. In our late war a very different policy was pursued and if it had not been so the outcome might

have been less satisfactory for this government.

Paul said "What have I to do to judge them that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." I Cor. 5:12, 13.

Who is a wicked person? Is he who lies or steals more wicked than he who perverts God's word? We must admit that some are not conscious of the fact that they are perverting the truth, but even so, God has put upon us the responsibility of showing them the danger of their position or their blood will be upon us.

G. A. TROTT.

THE CONGREGATION ESTABLISHED.

We are often told an evangelist should stay with a congregation until it is established. This is often said by men who usually demand proof for what they accept, and furnish it when teaching others.

Good, faithful and intelligent brethren often accept a thing as true without trying to find proof for it and are led into grievous error. So it is with this proposition.

Instead of an evangelist staying with a congregation and assuming the direction of their work, he should leave them to direct their own work and develop themselves. Sure, the evangelist should teach them all the counsel of God. Then he should leave them that they by "use" may "have their senses exercised to discern both good and evil" (Heb. 5:14).

When a congregation first starts out they are usually full of zeal and are more willing to work than they will be after a preacher has stayed with them several months or years.

The Apostles did not stay with the congregations they established, neither did they leave a preacher with each one of them. If you ask about the Jerusalem church my answer is, the Apostles were it, the foundation, until the members were scattered (by permission of the Holy Spirit, mind you) everywhere and went preaching the word.

It is all right to "visit" the places again "and see how they do" (Acts 15:16). It is all right to "confirm the churches" (Acts 15:41).

Paul preached and then went back and visited the churches, "ordaining elders in every church" (Acts 14:20-24).

Titus was left in Crete, by Paul, after the congregations were established, and he was to "set in order things that are (were) lacking". If Paul had stayed with them or left a preacher with each church, it would not have been necessary to have left Titus to labor among the congregations on this isle and "set in order the things lacking" (Titus 1:15). Even Titus was not to stay with one congregation, but work among all of them (every city). They must "desire

the milk of the word, that they may grow thereby" (I Pet. 2:2). That is, they must imbibe it, for it is the "doer of the word" that is benefitted, not the hearers only; and if brethren "have a mind to serve God" they must do so, strengthened with only an occasional visit from some one more versed in the Scriptures.

Even when a preacher lives with a congregation he should not allow himself leaned upon to the hurt of the congregation. Nothing is much more injurious to any man than the habit of leaning on another. It seems Paul realized this by the manner of his proceedings.

In talking with a brother about this he said, "Can you prove your point?" Funny isn't it? I am denying; it is up to the other fellow to do the proving or quit the practice.

R. F. DUCKWORTH.

731 W. Heron St., Denison, Texas.

"PROVE ALL THINGS."

"Prove all things: hold fast that which is good." I. Thes. 5:21.

There are many very zealous people who have accustomed themselves to certain usages and practices in the way of work and worship which are not set forth in God's word.

Many such people are extremely zealous for these practices, having very piously engaged in them for a long life time, and have "brought up their children" in this course of religious proceedings.

Some of these practices, in the eyes of a great many, seem to have upon their very face the appearance of God's righteousness—his holiness. They are, indeed, captivating to the masses and have some effect toward an ingathering, and to many people they appear to be very good indeed.

To call into question whether or not these things are authorized by the word of God is, in some instances, disturbing; bringing sorrow to the hearts of some who have been so long and so earnestly engaged in them and at the same time arousing indignation on the part of others.

Notwithstanding this sad fact, as we love the truth of God, it becomes our indispensable duty as faithful ministers of his word to call into question every practice that is unauthorized by him. When God says "Prove all things; hold fast that which is good" he must certainly mean for us to prove them in the light of his divine truth.

While, in the brilliancy of heaven's divine light, the "great reel of time" is bringing around to our gaze the church with all God's holy ordinances, with this we see peace, love, unity, with God's approval; but when it brings around and shows to us the traditions of men, we are made to behold strife, alienation and division with God's disapproval.

God's ordinances never bring division, but the traditions—the doctrines and commandments of men do.

The Jews were very zealous for the law

and boasted of it. Rom. 2:17. But at the same time so much were they in love with their own traditions they made void the law; so we hear the blessed Saviour warning his disciples to "Beware of the leaven of the Pharisees and Sadducees", Matt. 16:12; 15:3.

Just so today! Some are "sticklers" for teaching the Scriptures, but in their method they made void some of the plain commandments of God.

God says, "Let your women keep silence in the churches". I Cor. 14:34. "I suffer not a woman to teach, nor to usurp authority over the man." "Let the woman learn in silence with all subjection." I Tim. 2:11,12. But the twentieth century elder says, "I know God says that, but he only means she must not usurp authority over the man, so she can teach under our supervision. Wonderful things! these twentieth century elders.

One among the saddest things I have ever witnessed is a christian preacher preaching a strong gospel sermon, showing by numerous examples that God visited his wrath, without fail, upon those who went one step beyond his commandments or turned either to left or right, and in the same discourse rebuke some good, faithful ones for not conforming to some of his unscriptural measures.

God has told us that his word "thoroughly" furnishes us unto every good work," and yet not one word of his even "hints" at such a thing as arranging a class to be taught his word. God's plan for teaching his word is "sow the seed" broadcast, let it fall where it may, and he will look after the results, i. e., he will "add to the church daily such as should be saved." Acts 2:47.

It seems that men have always loved their own order of things more than God's own appointments. We are here reminded of how "they worshipped and served the creature more than the Creator. Rom. 1:25 It appears that the further they got from God the stronger they were in their religion. They even sacrificed their children in the fire to Moloch. Lev. 18:21. This was bad, but let us remember that God hates not only the most vile form of idolatry, but he also hates the individual who causes discord and promotes division among brethren. Prov. 6:19; Rom. 16:17; I Tim. 6:3-5, and then to think of the thousands of children (sacrificed in this flame) that is, brought up to love the very thing that God hates.

The divine Father has pointed out the way so very plainly that the "way-faring man, though a fool, shall not err therein" Isa. 35:8. How does he point it out? "Thy word is a lamp unto my feet and a light unto my path." Psa. 119:105.

Is it not irrational to think that God would give us full instructions as to how to treat ourselves, our neighbors, our enemies, and even strangers; how the young should treat the old; how the old should treat the young; how husband should treat the wife, likewise the wife the husband;

how the parent should treat the child, also the child the parent; in fact, give us full instruction as to how to live "soberly, righteously and godly in this present world", and yet leave us without full instructions as to his work and worship on Lord's day?

To suppose such a thing is unreasonable. To charge God with a blunder is a sin.

J. H. STEWART.

Abilene, Texas.

ITEMS OF INTEREST.

For two evenings last week, November 15 and 16, I engaged in a debate with "Cowboy Evangelist" Wimmer, whom the Methodists had here in a meeting this summer. He challenged me, and offered to affirm that "It is scriptural and right to engage with any and every denomination in praise, prayer and in any revival effort undertaken with the object of increasing the membership of such denomination." Unusual crowds attended, expecting to hear some thing from him, but his talks throughout were nothing but tirades against dancing, card-playing, fashions and tobacco, at which he is expert. This is his stronghold; and he is as ignorant of the scriptures as a mule. I continued the rest of the week in a meeting, during which two fine men made the good confession, one a merchant of the town. I baptized him Sunday, and the other will be baptized soon as he returns from Edgemont, South Dakota. Fine, attentive audiences all week, with several Methodists following me with their Bibles as I preached. There is a strong prospect that the most prominent member of the local Methodist church will meet me in the near future in a debate on baptism.

* * *

I report the following sums received from readers of The Way by way of assistance with the work here in the Black Hills: Church of Christ, Sabinal, Texas, kindness of Bro. W. J. Duncan, \$19.12; Mrs. Bessie Guinn, Munday, Texas, \$5. Thank you, dear brethren. This will all be used to the glory of God and in the extension of the gospel.

* * *

Here are some book bargains that I would like to have readers of The Way take advantage of:

"The Bible in Questions and Answers" by Rowe-Klingman. Commentary on the whole of God's Word. Arranged for ready reference. Price, \$2.50, mailed.

"Oley-Briny Debate" on instrumental music and the societies. This may be your last chance to get this book, as edition is now exhausted, and, as far as I know, Bro. Oley has no plans of republishing. While they last, \$1.10 mailed.

"Our Saviour's Prayer for Unity", symposium on the 17th of John by 65 representative writers. \$1.00 mailed.

"Joining the Church of Your Choice," Elder Hilbert's great pamphlet. Simply cannot be beat. Equal to Franklin's "Sin-

cerity Seeking the Way to Heaven." 10 cents each. Order a quantity.

"His Majesty—Satan" by George E. Guille. Something new! Does not treat of the mythical devil of christendom, but of the awful being whom Scripture reveals as a dignity. 27 cents each, mailed.

I now have a complete stock of Bibles and testaments. Write for descriptive list. You cannot do better anywhere, when it comes to prices. Order all the above of
ROBERT R. HULL.
Box 508, Spearfish, So. Dak.

"FOUR BITS."

"Wide is the gate and broad is the way."

"Strait is the gate and narrow is the way."

A change could be made in the above, thus: The strait and narrow way. The wide and broad way. But this would leave the gates out without descriptions, and give the ways too many of them. Besides, we would have two sentences nowhere found in the New Testament.

* * *

1. Baptism is for the remission of sins.
2. Baptism is because of remission.

The man who is on the affirmative of the first proposition, is necessarily on the negative of the second; and the man who is on the affirmative of the second, is of necessity on the negative of the first.

Two things I can not see: (1) How one of these baptisms can be as good as the other. (2) How a few ifs and provisos can make both alike valid.

* * *

We are told that what Paul says, I Cor 14:34, about women speaking in the church, was meant for the women in the church at Corinth, no other. We will let him tell to whom he was writing:

"Unto the church of God which is at Corinth, to them that are sanctified, in Christ Jesus, called to be saints, with all that in every place call on the name of our Lord." Enough said—that settles it.

Yet listen to this: "Let your women keep silence in the churches"—only one at Corinth.

* * *

"The simplicity that is in Christ Jesus." "In Christ Jesus"; that is, in his body, in the church. The church come together in one place on the first day of the week. Look, see those plain, simple, unassuming people, doing in the name of Jesus just what he requires, and no more. O, how simple! The worldly-minded are not attracted. Over yonder at another place the crowds are. There, things are up-to-date, attracting, entertaining. The simplicity that is in Christ Jesus, there is where God is glorified—"Unto him be glory in the church by Christ throughout all ages, world without end. Amen."

O, that I could be with such people all the time during my remaining days here on earth!
J. R. JONES.
4317 Cumberland Street, El Paso, Texas.

MORE OF THE PRO AND CON TRACT

I have recently been able to secure about one hundred and sixty-five copies of the "Pro and Con" tract on the Sunday school question from the *Firm Foundation* office. If you are bothered with Sunday school innovators and wish to set forth the truth of the scriptures on this question, send to The Way office for this tract. Its arguments against the classes, women teachers, etc., are unanswerable. The tract contains thirty-two large pages. While they last ten cents per copy, one dollar per dozen, post paid. CLARENCE TEURMAN.

"BAPTISM NOT IMMERSION,"
REVIEWED.

Rev. D. W. Poor, D. D., has written a tract, entitled "Baptism Not Immersion," which is being put out by the Presbyterian Board of Publication and Sabbath-School Work, of Philadelphia, Pa. I have been requested to review it.

About ten years ago I reviewed a little book put out by a Methodist minister by the name of Pickett, in Texas, who was expelled from the Conference for refusing to immerse for baptism; but that the great body of learned Presbyterians had a man among them who was foolish enough to assert that "Baptism is not immersion" is a wonder indeed.

Strange man this. He protests against the lack of christian courtesy on the part of the *Baptists* for "unchurching and dis-fellowshipping" others by "their distinctive mode of baptism," and then turns around and unchurches the whole Baptist fraternity with his "Baptism Not Immersion." For every one knows that without baptism one cannot get into a Baptist church. And if immersion is not baptism, the poor Baptists are "still upon the broad common of the world" where this Presbyterian accuses the Baptists of leaving those not immersed for baptism! But since "charity" (I Cor. 13) "rejoiceth in the truth," let us look for the *truth* and let this sickly sentimentalism of denominationalism be kept up by those who love error. (II Thes. 2:11, 12.) The question is not who is unchurched? but what is the truth?

1. There is much confusion and not a little perplexity, it must be admitted. One minister takes a little water and sprinkling it upon the head of a person, says: "I baptize thee," etc.

Another takes a vessel of water and pours the water upon the head of a person, saying: "I baptize thee," etc. And a third goes with a person down into the water, and taking the person in hand immerses him, saying: "I baptize thee," etc.

Now if each minister told the truth—actually did what he said he did, the word baptize, Anglicized from the Greek word *baptizo*, has the meanings sprinkle, pour, and immerse. I say this is true if each minister did what he said he did.

But does *baptizo* have such meanings?

This is the question. And if Greek scholars, scholars the authors of standard Greek-English lexicons, know the meanings of Greek words (and if they do not, nobody else does), this question is settled; for no standard Greek-English lexicon defines *baptizo* by sprinkle or pour. And why? Simply because *baptizo* has no such meaning. But all give *immerse* as a meaning of *baptizo*. And why? Simply because it means *immerse*. Then those who want to know the truth of this question, can know it. H. C. HARPER.

(Concluded next issue.)

MISCELLANEOUS NOTES.

Brother Joe Wheeler reports a good meeting recently held at Hine school house, near Charlotte, Texas. Brother Jeff Thomas, of Robestown, Texas, did the preaching. Three persons were baptized.

Remember, three new yearly subscriptions will entitle you to a year's subscription free. We want all who will to help us make the remaining days of this year record breakers in the way of soliciting and sending in new subscriptions.

We occasionally receive questions to be answered with no name signed to them. If you want your questions answered you should sign your name, even if you do not wish your name to appear with questions in the paper.

See our announcement of Bibles and Testaments in this issue. We believe we can please you in this line.

Brother J. P. Watson, of Cookeville, Tennessee, gives us the following good report of his mission meeting which he recently held at Carthage, Tennessee:

"I have returned from my meeting. Had good results. Besides the seed sowing, two married ladies were baptized into the 'one body.' The weather turned cold, so I closed with a promise to hold another meeting next summer. Many there never heard one of our brethren preach. People seemed delighted to hear.

I recently preached four discourses in private homes in the Corbon community, eight miles out in the mountains from Cartersville, Georgia. The people heard me gladly. Young Brother E. D. Satterfield and his wife are the only members of the church of Christ in that community. Brother W. L. Shelnett baptized Brother Satterfield and his wife last summer. I enjoyed my stay among the hospitable people of that community and am under promise to return to them some time when I can hope to preach longer under more favorable weather. I have been devoting all my spare time almost exclusively to such work since last August, and mean to continue it as I can be away from the office.

I am thankful to faithful brethren and churches who have by their unstinted sup-

port been making it possible for me to continue to give my time to the work on the paper and the preaching of the gospel in needy fields.

CLARENCE TEURMAN.

"KEEP THYSELF PURE."

Paul the aged, after giving many specific instructions to Timothy says, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." (II Tim. 5:21, 22.)

Pure religion exists, not in imagination, but in reality; not in the state but in the individual; not in argument, but in deeds, and in actions (Jas. 1:27).

Purity is of God, and all who would be accepted of him in that great day must keep themselves pure. It seems much easier to talk of the defects of others than to try to remedy our own. Christ loved the church and gave himself for it, that he might present it to himself without spot and blameless, having neither spot nor wrinkle. But the church is composed of members—"Now are ye the body of Christ, and members in particular.

The building is not purer than the material of which it is built. Then if we would have a pure church, we must keep ourselves pure. Christianity is not selfishness, but it is an individual matter, in which every one must give account to God for himself.

"Blessed are the pure in heart, for they shall see God." So, let us keep our hearts pure; call on the Lord out of a pure heart, etc.

"Whatsoever things are pure . . . think on these things." Phil. 4:8,9. As a man thinketh in his heart, so is he." If we think evil thoughts we will do evil deeds, but if our thoughts are on things that are pure and upright, our lives are most sure to lead in that direction.

Peter says, "I stir up your pure *minds* by way of remembrance." I Pet. 3:1.

So, we see, a pure mind is essential to keep ourselves pure.

But again, let us read that which is pure. Psa. 12:6 says, "The words of the Lord are pure." "Thy word is very pure." Yes, let's read pure, good books and always let the Bible be first. Why not read a few chapters in the Book every day? It will make you wiser, better, purer.

The Lord says, "Then will I turn to thee people of a pure language" (Zeph. 3:9). "From the abundance of the heart the mouth speaketh." "Use sound speech that cannot be condemned." "Let no corrupt communication proceed out of our mouth." Nothing is quite so much out of place as a christian using vulgar language. Too much foolishness is also out of place. Such

is not tolerated even by the successful business man. Let's put away all lying, foolish talking and jesting, and "speak every man the truth."

"Wherefore, I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Acts 20:26.

We cannot keep back a part of God's Truth and be pure. So let us fearlessly declare all the counsel.

Let us be clothed in clean linen, pure and white, which is the righteousness of the saints; then we can walk with Jesus in white, being found worthy.

Finally; associated with the pure. "For with the pure thou wilt show thyself pure; and with the forward thou wilt show thyself froward." Psa. 18:26. Lips never uttered a plainer truth than this: "Birds of a feather flock together," and the world and God looks at this the same way. The sinner makes no pretensions toward christianity, and the child of God is like him—makes the same impression on the world—when they freely and intimately associate with him.

We should wear the pure, white robe of righteousness; but instead, many are wearing a polkadot robe.

Brother, sister, practice a pure religion, have a pure mind, a pure heart and pure thoughts. Study the pure word of the Lord; use pure language, follow the pure exemplar, Christ.

"Shun evil companions,
Bad language disdane;
God's name hold in reverence,
Nor take it in vain.
Be thoughtful and earnest,
Kind hearted and true;
Look ever to Jesus,
He'll carry you through."

Keep thyself pure is enough.
Submitted in humble love of the truth.
HOMER A. GAY.
Brady, Texas.

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:

| | |
|---|------|
| Smith's Bible Dictionary (unabridged) | 2.50 |
| Cruden's Complete Concordance | 2.25 |
| Civil Government (Lipscomb) | 1.00 |
| Commentary on Acts (McGarvey) | 1.50 |
| Commentary on Hebrews (Milligan) | 1.50 |
| Braden-Kelley (Christian-Mormon) Debate | 2.00 |
| Sermons and Sayings (A. Ellmore) | 1.00 |
| Sermons and Chimes (A. Ellmore) | 1.00 |
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| Origin of Book of Mormon | 1.25 |
| Eunice Loyd (Moody) | 1.25 |
| Fifty-two Sermon Outlines (Durst) | .50 |
| Campbell-Rice Debate (on the Holy Spirit) | 1.25 |
| Campbell-Owen Debate (on Infidelity) | 1.25 |
| Johnson's People's New Testament (two volumes) | 4.00 |

BIBLES AND TESTAMENTS.

All along brethren are writing us about Bibles and Testaments. We have decided to meet this demand, and are here offering for sale a few Bibles and Testaments of the better grades. We shall take pleasure in supplying your needs in this line and shall give all orders prompt attention.

The National Teachers' Bible.

No. 920.—This is the biggest Bible bargain we have to offer. It is printed in large type, self-pronouncing, gold side stamp, and is practically two books in one, as it contains the English Revised renderings at the bottom of each page. Contains concordance, text references, and maps. This book is made up to special order, with all the so-called helps left out. It is a popular book.....Price, \$4.25

No. 26.—This is a beautiful book, in large bouregeois type, self-pronouncing text, references in the center column, with concordance, maps, art pictures and family record. The book is 6x8 1/4 inches, full morocco binding, gold under red edges, and a beautiful Bible in every way.....Price, \$4.75

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No. 3430X — Genuine Morocco, King James Version; divinity circuit, leather lined to edge, India paper, silk sewed, round corners, red under gold edges, title stamped on back in pure gold. Large, clear type. Contains 12 colored maps. Size, 5 1/4 x 8 inches and only 3/4 of an inch thick. A desirable book in every way.....Price, \$8.75

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Testament With Notes and References.

King James Version. In full leather, divinity circuit, gilt edges; size, 4x6 inches. Slips into any pocket and is a great favorite the ladies on account of its convenient size.....Price, \$2.90

Address all orders to The Apostolic Way, Union City, Georgia.

WORDS OF ENCOURAGEMENT.

"I think The Apostolic Way is doing great good in encouraging churches to take precept and example in the Lord's work."—Ira Grantham.

F. W. Ake (Texas) sends one new subscription and writes: "This is my first, but hope it won't be the last."

I am sending you one dollar for my paper. There is no use of my saying anything for the paper—it talks for itself. May God Bless you in your work.—C. E. Pendergrass (Texas).

I will send you some subscriptions soon. I did not know until a short time back that we had a sound paper. I had stopped reading the _____, and had almost decided that all our preachers and papers had gone away from the truth, until Bro. Werner handed me a sample copy of your paper. I am surely glad that we still have a paper and a few preachers who are willing to call the hand of those who are dividing our churches over things they teach and practice that were unknown in the early church.—J. H. Vermillion, (Texas).

"I do appreciate the fact that Christ has a few yet who do not wink at Baal as he passes by."—M. K. Stephenson (Nebr.).

Brother J. J. Jakes, of Hope, N. Mex., sends ten subscriptions and writes: "I have been reading The Way a good while. I think it is the best paper I ever read. My wife's father sent it to me."

"We enjoy the the paper very much."—Mrs. B. A. Taylor. (Ala.)

"I rejoice greatly that the paper is coming like it is. It certainly is gaining ground."—J. R. Jones.

"So far as I know the A. W. is the greatest whole truth paper I know of. I expect to read it as long as I live and get as many others to read it as I can unless it, like many of our once sound papers, drifts back into the world for the sake of popularity. I was once a strong supporter of the _____, but have lost confidence in it."—S. W. Higdon (Texas).

Brother J. P. Baxter, of Millsap, Texas, sends his check for \$25, \$13 for subscriptions and \$12 from the church there for my personal use. We are thankful to Brother Baxter and the good brethren at Millsap for this assistance. As a matter of encouragement to others, I give below Brother Baxter's good letter:

"Dear Brother Teurman: Inclosed you will find check for \$25.00. Part of this amount is for subscribers and part for your own personal use.

"This will help some in the good work. The church is in splendid condition here. Of course we have the effect of general unrest due to the condition of things, but otherwise we are moving along nicely. It is useless to say we have no trouble over the modern factions that seem to be causing a great deal of trouble among the churches over the country, because we have never had a Sunday School to begin with, and this is about as old a congregaation as there is in this county. Have been meeting about forty-two years. And the church in its efforts to spread the cause have baptized hundreds of people, yet it has never seen the need of the modern Sunday school or any advantage in dividing the congregaation into more than one class, or to have two teachers teaching in the assembly at the same time, and I think we will compare favorably with some congregations who do use these methods, so far as our Bible knowledge and respect and love for the cause in general are concerned. In fact, I know of no other way of doing the work that will satisfy the demands of heaven save as the Bible directs, unless God will be satisfied with more than the Bible teaches along this line. May the good Lord bless you in the good work."

I am now at home again. I held two meetings in Gonzales County. I think much good was done in both meetings. There was no church at these places, but I think if another meeting can be held at each place a congregation can be started.

D. J. WHITTEN,
Gunter, Texas.

THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY.

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

\$1.00 THE YEAR

VOLUME VIII.

UNION CITY, GEORGIA, DECEMBER 15, 1920

NUMBER 10

THE TRUE GROUND OF UNITY AMONG CHRISTIANS.

Unity means oneness. Applied to the relationship existing among the members of any body it has reference to agreement, concert of action. Christ prayed that his followers might be one—one in faith, one in name, one in hope, one in speech, one in all those things that have to do in any way with one's character as a christian. This, I am sure, is the meaning of that petition offered five times in the prayer recorded in the seventeenth chapter of John. Many reasons can be given for the Savior's intense interest in this point, such as the power of union within itself, etc.; but the very fact that Jesus prayed so earnestly for it, is sufficient reason for the contention that unity among God's children is a matter of primary importance. All will agree to this.

Since unity is a matter of so much importance to the church, an important question is, How shall we secure unity? I answer negatively that we can never unite upon any human opinion in religious faith or practice. Again all brethren will agree with me, at least in theory. Why not then make our practice conform to this theory? Let me illustrate. Two men agree that they will both, in matters of religion, speak and act as the Bible directs and that they will not go beyond its teachings in word or practice. Having made such agreement they both talk about the action of baptism. Both speak of it as a birth, a burial, a planting, a resurrection. If they stop here, will not every one who hears them speak of the subject, say these two men are exactly agreed on that point? Suppose again both speak of baptism for remission of sins, of being baptized into Christ, etc., using only Bible language, will not all hearers say these men are agreed on the design of baptism? Let us suppose again that every disciple of Christ in Texas should make up his mind today never again in talking, preaching, or writing to go beyond Bible language for names or practices in religion, what would be the result? We should never again have occasion to write an article on the name Christian Church as a proper or improper designation of the church of God. Hence, on this point, all cause of strife or discord would be removed. Can not all see this? Why, then, will otherwise loyal brethren spend time and labor, and occupy space in our papers, in the advocacy of this name? Then there is the Sunday School, a thing which is not once mentioned in God's word. If all would speak *only* as the Bible speaks, no disciple in this country would ever again use the name to designate the work of the

church in any way. But if we should agree upon the simple rule here suggested what would become of such expressions as "The Christian Sabbath", "Our Pastor", "Paying the Preacher", "Join the Church", "Pastor's Salary", "The Choir", "Going to Preaching", etc., etc.? These things gender strifes and discords. No man's arguments can ever get the great family of God in this country to unite in the use of these terms or in the observance of practices which they designate. Some good brethren are crying, "Down with the discussion of these questions!" Those who are raising this cry are apologists for these same names and practices. I dare say that no man among us can use the terms "Christian Church", "Sunday School", and others in a single pulpit in Texas without provoking objection in the heart of some disciple present; that is, where disciples in any considerable number have assembled. Why is it thus? The answer is, these terms and the practices which they suggest are outside of, beyond the domain of Bible teaching. I am not writing this article as an argument against the Sunday School. Neither do I deem it necessary here to make any argument against the use of the name, "Christian Church". I offer this for the consideration of those brethren who keep advocating these things in the columns of our papers.

Brethren, let us surrender all our opinions for the sake of unity in the body of Christ. Let us determine to call Bible things by Bible names and in every practice connected with our religious services take the *safe* way, which is the simple, revealed way given in the New Testament. This is my motto and the substance of my contention, first, last, and all the time.

N. L. CLARK.

NOT GROWING.

It is easy to see that brethren are not "growing in knowledge" as they should, and many not at all.

The people's minds are so full of the affairs and doings of this life, that they haven't room in their minds for the things of the next life.

Brethren are leaving it more and more for the preacher to think for them; but little preaching is being done except by the preacher, and he mostly to those that come out to hear him orate.

The Lord and his apostles went to the other fellow's meeting and preached to those assembled there, condemning the false doctrines. If we should do that today we would be persecuted, beaten, and put in jail, and maybe killed as they were. But what of it?

If we love the Lord well enough to die for him, we will study his word and teach all that will listen to us publicly or privately, at our own meetings or at others' meetings.

Reader, are you willing to be beaten or put in jail for teaching the truth in some religious gathering in which some false doctrine is taught? What do you think about such a step? Is that the way the Lord would have us do?

R. F. DUCKWORTH.

731 W. Heron St., Denison, Texas.

SPECIAL OFFER CONTINUED.

We will continue our offer to send The Apostolic Way to all new subscribers from November 1, 1920, to January 1, 1922, for the regular subscription price of one dollar through the Holidays. Every new subscriber will get all back issues to November 1, four extra copies free.

Several hundred subscriptions expire during the next few weeks. We should like to retain every one of this number on our list, and along with them add many new names by January 1, 1921. Will not every true friend of The Way take it upon himself or herself to put forth his or her very best efforts soliciting new subscribers and have them reach us for next mailing date, January 1, 1921.

How It Can Be Done.

Let every delinquent subscriber (and as many others as will) solicit and send in at once at least three new yearly subscriptions. This will mean your own subscription will be advanced a year for this favor, and will also add fifteen hundred or two thousand new names to our list by the end of this year. It can easily be done by the help of every true friend.

May we count on you for a good list of names? CLARENCE TEURMAN.

DIVORCEMENT UNDER THE LAW.

Deut. 24:1, 2 says, "When a man hath taken a wife and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it to her and send her out of his house."

Here is a command in regard to giving a writing of divorcement. The offence is not clearly stated but the passage merely says, "if he hath found some uncleanness in her." It is claimed by some that this uncleanness is fornication, and the argu-

ment is based on the word uncleanness; but this interpretation cannot be used as positive proof, for the same word is used in Deut. 23:22, 23, and in this case we are sure it does not mean adultery. But there is a more sure way of knowing that this writing of divorcement was not for fornication; for in Deut. 22:22, 23, we learn that those who were found guilty of fornication were commanded to be stoned. The writing of divorcement, therefore, could not have been for fornication. Num. 5th chapter; Lev. 20:10, the law commanded such persons to be stoned. That Christ also recognized this fact was made clear when the Pharisees brought the woman taken in the act of adultery. See Jno. 8:4-9. Evidently those under the law of Moses were required to stone the ones who committed such a crime. The case mentioned in Deut. 24:1, 2 permitted a writing of divorcement. It could not therefore have been a case of fornication.

In Matt. 19:1-9, we are told that the Pharisees came to Jesus tempting him, and asking him if it was "lawful for a man to put away his wife for every cause." Christ asked them if they had read that, he who made them at the beginning, made them male and female, and said unto them, "For this cause shall a man leave father, and mother, and shall cleave to his wife, and they twain shall be one flesh; so then, they are no more twain, but one flesh. What therefore God hath joined together let not man put asunder." They said unto him, "Why did Moses then command to give a writing of divorcement, and to put her away?" He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so. And I say unto you whosoever shall put away his wife except it be for fornication, and shall marry another committeth adultery." It is argued that Christ was trying to correct the mistaken idea of the Jews concerning divorcement, and that Moses had never granted but one cause for giving a writing of divorcement, and that was for fornication. I am sure this is not his object, for he does not deny the Pharisees' statement about divorcement, but says Moses did, or suffered this on account of the hardness of their hearts; and besides, if he had wished to reprove them for doing as Moses had not suffered them to do, he would not have confirmed Moses' law by telling them if they put away their wives except for fornication and married again they would be adulterers. But instead of that, he, it seems, gives them the law of God which was from the beginning.

According to Christ's personal teaching a man can put away his wife and marry again if she has committed fornication, but for no other cause. Now the Apostles were commanded to teach us to observe all things Christ had commanded them. Matt. 23:20. But, if they have given any commandments permitting divorcement at all I have failed to find them.

Will some brother please show it if it can be found? D. J. WHITTEN,
Gunter, Texas.

"SWEAR NOT AT ALL"

I believe that Brother Ashley presses the passage of James 5:12, too far. In teaching the Bible it is right to make a passage teach all it will, but when this is done, the passage should be let alone.

I do not believe that James nor Jesus had under consideration civil or judicial oaths at the time they said what they did about swearing. Everybody knows who know me that I am opposed to secret orders, but as an honest student of the Bible I could not use the statements of James and Jesus about swearing to justify my position in opposing such organizations. As to James 5:12, the passage is nothing more than an appropriation of Matt. 5:33-37. When Jesus said, "Swear not at all" he did not forbid judicial oaths. James then did not, because his statement was only an appropriation of what Jesus had said. We learn from Gen. 22:16 that God swore by himself. We learn from Matt. 26:23 that Jesus made an oath before the Sanhedrim. Besides Paul making an oath to the Corinthians, II Cor. 1:23, he again and again calls upon God to witness. The prohibition in this case, therefore, must mean swearing in common intercourse and for frivolous reasons, to which Jesus' countrymen were prone and which is a sad offense in the present age. Even children fall into the habit of a mild form of swearing. The grown-ups are likewise guilty. Why should people commit the offense of saying "O Lord!", "Great heavens!", "Gracious!", "My goodness!", "By gosh!", "Gee!?" What a list of these oaths there are, and how sinful.

Dr. Thompson (*The Land and the Book*) says the Orientals are still terribly profane, swearing continually by the head, the beard, the heart, the temple, and the church. Christians then are not to swear by heaven, neither are they to swear by the earth. This would not only profane God's dwelling place, but his foot-stool as well. When James then said "Nor by any other oath", he had in mind as if they were to swear by Jerusalem, the head, the beard, the heart, the temple, the church. He had in mind any senseless and meaningless oaths so common among the Jews of that time.

J. A. BRADBURY.

McCauley, Texas.

MISCELLANEOUS NOTES.

It was my privilege to assemble with the saints here at home the second Lord's day in this month. Their lesson was the sixth chapter of First Corinthians. Fully an hour was taken up by different ones talking on the lesson. All seemed very much interested in the practical lessons of that chapter, and I believe every member left the service feeling that the time had been well and profitably spent. This is as it

should be. Since the big fire here about a year ago, which destroyed the hall in which we met, we have been assembling to break bread in our homes.

The tenth of this December marks the beginning of my sixth year as publisher of The Apostolic Way. I am quite sure the past five years have been the busiest years of my life. They have been years of interest and valuable experience to me. I knew nothing about the printing business to begin with; but I did not know it couldn't be done! I thoroughly enjoy the work, and I am thankful that the Lord has blessed me with good health all these years that I might do the work required.

The year nineteen hundred twenty has been the best year for The Way by far, but we hope to accomplish more good during the coming year, and shall with the continued cooperation of faithful brethren.

Brethren have not only been thoughtful of the paper's needs during all these years, but they have been mindful of the needs of myself and family and have sent us help "once and again." We are grateful to all; for only by such assistance and cooperation could we have done this work.

We have every reason to believe that The Apostolic Way is doing great good for the advancement of primitive christianity. It is evidently making itself felt in the ranks of the opposers of Truth more than ever before. Let us all be encouraged to press the fight and make the paper a greater influence for good.

I expect to be busy every day during the Holidays, writing letters, preparing copy, listing subscriptions and making up our first issue for the New Year. I am kept very busy all the time, late and early, to anything like meet the demands made of me.

Some time ago I called attention to the fact, that Brother W. G. Ashley had bought him a little home at Ballinger, Texas, and is now permanently located there and busy preaching in that field. I want to again suggest that brethren and churches send to Brother Ashley's assistance and help him to make his first payment on his home and to get established for the effective work he is fully capable of doing in that part of the country. I know Brother Ashley, and know him to be worthy in every way. He is willing to sacrifice for the work; and all may be assured that he will fully declare "the whole counsel of God." Write Brother Ashley an encouraging letter and enclose him a Christmas contribution and gladden him and his wife and babies.

I wish every reader of the Way a merry Christmas and a happy, prosperous New Year. CLARENCE TEURMAN.

See our announcement of Bibles and Testaments in this issue. We believe we can please you in this line.

DEATH, BURIAL, RESURRECTION.

The above is the order in which these occurred. "Jesus died for our sins." "Let the dead bury their dead." We bury the dead, not the living. Being dead he was buried. He arose—"this Jesus hath God raised up."

We are said to be "crucified with him"—"dead with him." "Buried" and "risen" with him. We have, now, his death, and ours *with* him; his burial, and ours *with* him; his resurrection, and ours *with* him.

If, when Jesus died, all was at an end—no burial, no resurrection, could he, by his death alone, be a savior and save his people from their sins? We read: "It behooved Christ to suffer *and* to rise from the dead." "He was raised *for* our justification." "If Christ be not risen, your faith is vain, ye are yet in your sins." This settles it. He must be buried and rise.

Here is one who is dead with Christ, having been crucified with him. Can he be saved at this point? Or must he go on with Jesus to his resurrection, to point to which he had to go before he could save? We read: "Buried with him in baptism, wherein also ye are risen with him." He is now to it, and to it, too, by steps "like as" those taken by Jesus. Having come to the resurrection of Jesus, is he now saved? We read again: "Baptism doth also now save us by the resurrection of Jesus Christ." Saved, surely. Baptism, which is "for the remission of sins," has in it the resurrection of Christ, which is "for justification." Certainly that one is saved who has reached both of these.

I pity the one who, looking at Paul's statement "he that is dead is freed from sin," has an *only* in his mind. The only is not there, neither was it in Paul's mind when he penned the statement. Read Rom. 6th chapter, and you will find, "How shall we that are dead to sin," and reading on you find that the *we* were the ones who had been buried and had also risen with Jesus—his brethren in Christ Jesus. He is here giving them reasons why they should not "continue in sin." Two reasons he urges with great emphasis:

1. "Ye are dead to sin"—"dead with Christ"; 2. "Ye are risen with him". He says as much about their resurrection (in baptism) as about their death. These *risen* dead ones who had been "freed from sin" by the resurrection of Christ, were the "dead to sin" in every mention of it in the chapter.

J. R. JONES.

4317 Cumberland Street, El Paso, Texas.

REPLY TO BROTHER BRADBURY.

Brother Bradbury thinks that I have gone beyond the legitimate meaning of the language found in Matt. 5:33-37 and James 5:12. He does not believe that the prohibition given by our Savior and reinforced by his holy apostle has any relation whatever to judicial or civil oaths.

Rather does he think that the prohibition refers to swearing by "Jerusalem, the head, the beard, the heart, the temple, the church," etc., and "common and senseless oaths", and such by-words as "gee", "by gosh", "great heavens", "O Lord!", "gracious", and the like.

Now, I agree with Brother Bradbury that by-words in general are wrong, as are all idle words and senseless expressions. But I have very serious doubts about some of these expressions being oaths. Surely our good brother does not think that one takes an oath when he says "Gee!" Such is his consistency. He is sure the civil and lodge oath is not in the prohibition, but "gracious" and "gee" are!

It does not follow that because God swore, Gen. 22:16, that we, too, are permitted to swear. You might as well contend that because God takes *vengeance* and *destroys* wicked people, that therefore we may take vengeance, and destroy sinful people. God says, "Avenge not yourselves"; "Vengeance is mine; I will repay" Rom. 12-19. And he also says, "Swear not at all". Matt. 5:33-37.

Brother Bradbury cites Matt. 26:63 to show that Christ swore when brought before the Sanhedrim council. But the proof is not apparent. Jesus simply replied, "Thou hast said", or as recorded by Mark "I am". And "I am" is not an oath. Nor does adjure necessarily mean to swear every time it is used. It may also mean to charge, command, beg or entreat. Did Christ make oath to the man who had the unclean spirit when he said to Christ, "I adjure thee by God"? Mark 5:7. And did the evil spirits make oath to the vagabond Jews when the Jews said to them, "We adjure you by Jesus"? Acts 19:13. And even if it should be admitted that adjure does mean to swear, still it does not follow that Christ made oath.

Moreover, the law of Christ, including the command, "Swear not at all", "neither not operative or effective till after the law by any other oath", did not, because it was of Moses was nailed to the cross and taken out of the way. And as Jesus lived and died under the old law, it would not at all follow that we who live under the new law or covenant could swear, even though it could be proved that Christ did so. For our law was not in force till pentecost. See Rom. 7:1-4; Col. 2:14.

There is no proof in II Cor. 1:23 that Paul swore. He simply called on God for a record or witness. One does not necessarily take oath or swear when he calls on someone to be a witness. If so, then since Brother Bradbury called on Dr. Thompson for a witness, it would therefore follow that he made oath in so doing.

The prohibition of Christ against swearing is as high as heaven and as low as earth; it takes in heaven and earth in its mighty sweep. It is all-emphatic, and all-inclusive. "Swear not at all", means *in the least degree*. The prohibition excludes all oaths mentioned by name, and "any

other oath", the civil oath not excepted. Language could not be made plainer. Christ mentions some of the *greater* oaths, but we are not only told not to use them, we are not to swear "at all"—*in the least degree*. Be the civil or lodge oath the greatest or the least, it is excluded. We are on safe ground when we do just what we are commanded to do.

"Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath." Jas 5:12.

WM. GUY ASHLEY.

Box 521, Ballinger, Texas.

We hope all will make good use of the "Renewal Subscription Blank" found in this issue of their paper; and return it at once with their subscription renewal. Or, better still, send us a list of three or more new subscribers at one dollar each and get your subscription advanced a year free.

MCGARY-DOUGLAS DEBATE.

Arrangements have been completed for a discussion of the christian's relationship to civil governments. Brother A. McGary, of Willis, Texas, and Brother George Douglas, of Red Oak, Texas, are to be the disputants. The following propositions have been agreed upon:

"A christian in voting or taking part in civil governments acts within his christian right."

A. McGary affirms,
Geo. Douglas denies.

"Obedience to the commands of the Lord Jesus Christ separates the disciple from all political affiliations."

Geo. Douglas affirms,
A. McGary denies.

This discussion is to begin in The Apostolic Way of January 1, 1921. There are to be three affirmative articles to each proposition, ranging from eight to twelve hundred words to each article.

We believe this discussion will be of interest to all, and insist that you subscribe for The Way at once and get the discussion in full.

There are perhaps no two brethren among us more capable of discussing this question than are Brother McGary and Brother Douglas.

This discussion will be carried exclusively in the columns of The Apostolic Way.

Will not every friend of The Way make an effort to solicit and send us at least one new subscriber between now and January 1, 1921? There are no doubt many who will read this who can well afford to donate the paper to one or more persons for a year, and such a gift might result in great good. We will send issues back to November the first (four extra copies free) to every new subscriber

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CULLINGS AND COMMENTS.

"Lord's day, October 24th, was an exceedingly cold, windy and rainy day. It snowed some. Yet on such a disagreeable day there were fourteen little boys and girls at my home for 'Sunday School'. We sang some songs and recited the Bible lesson story and asked and answered Bible questions. Nearly every one repeated a verse or two. References were given to each one for next Sunday's lesson and then we had some refreshments. Usually fruit and candy are served. Children like such as this, and nearly every child in reach is anxious to attend. . . The inimitable J. D. Tant recently wrote a report of a certain meeting in September: 'I found the church like I have found all anti-Sunday school churches for the past twenty years—about dead—and indifferent to the upbuilding of their Master's cause. No interest is being taken in the children, no effort put forth to reach the outside world. The Baptists in one hundred yards of us were meeting every Sunday, trying to teach all their doctrine and catching all the young people they could influence. My brethren were dead to all efforts of trying to teach the Bible to the outside world . . . what has gone with the anti-Sunday school preachers who raise model children and declare it is wrong for me to worship and teach my children and all others who will come, the Bible.'—E. N. Glenn, editor of *The Pacific Christian*.

"Brother Glenn tells us 'Usually fruit and candy are served' at his 'Sunday School.' Has it come to this with the Sunday School? Why not try this with the church? I remember when they put in the organ to draw the people; and when this got old, they tried other drawing features—'ice cream and other refreshments,' among the rest. But strange is it not that Brother Glenn likes a 'Sunday School church' and yet won't meet with the 'Sunday School church' in El Paso? Is it because they require him to take communion with an individual cup? If so, I want to tell him—and say it loud enough for him to hear me, that he will find the Sunday School in the same chapter of the Bible and the same verse.

His "inimitable J. D. Tant" talks about dead "anti-Sunday school churches." Yes; and the old digressives talked loud and long about the dead "anti-missionary

churches" and for the same reason, too—just to boost the Sunday School as they boosted the Missionary Society. Such things can not be boosted in debate; it must be by bunkum or not at all. When Tant says, and Glenn repeats it, that we "declare it is wrong" for him (or any other man) to worship and teach his children and all others who will come, the Bible, because we declare that the Sunday School is wrong, they falsify—as much so as did the other digressives in saying that we declare it is wrong to do missionary work, because we declare that the Missionary Society is wrong. But this is their stock in trade.

Now I want to say to the brother Editor of *The Pacific Christian* that if he can persuade his Sunday School brethren to indorse Lee P. Mansfield, who has signed to discuss the Sunday School with J. N. Cowan, and can then persuade that Sunday School in El Paso to open its doors for the occasion, I will agree to be on hand with "refreshments." Ah, brother, you can toll the children into the Sunday School, but you will find that you can not toll a Sunday School church into indorsing a Sunday School preacher, even the "inimitable J. D. Tant," to defend their Sunday School. Perhaps you never thought of that. Try it, and be convinced.

Has Brother Rowe Turned His Coat?

In *The Pacific Christian*, under the heading "Brother Witty on 'The Cups,'" Brother Witty says, "The fact is, Brother McQuiddy and, I doubt not, Brothers Sewell and Lipscomb, take the same position as do Brothers G. A. Klingman, F. L. Rowe, and most of the other brethren, that the individual cups are unscriptural." (Oct. 22, 1920.)

Some preachers, having no backbone, wobble around to suit the popular clamor; but I have never taken Brother Rowe to be one of this class. However, he can speak for himself. He has spoken in black and white; and I find in an old *Leader*, under the heading "More Inconsistency," the following from his pen:

"*The Standard* in its issue of May 4 publishes an article by W. P. Keeler, on the individual communion cup question that is certainly most astonishing in its statement, which is evidently indorsed by *The Standard*, as they offer no editorial criticism of the same article. The writer, Mr. Keeler, states that when the question came up in the Englewood church, Chicago, whether or not they should adopt the individual communion cups, there was a division of sentiment among the members. The matter was left to a 'vote by ballot,' resulting in a ratio of about seven favoring to one opposing the change.' The next question was how to satisfy the feelings of the minority, who desired to continue the use of the 'common cup.' It was finally arranged that on each tray should be placed a larger (common) cup, thus permitting those who preferred the common cup to drink out of the same cup, while those who favored the individual cups could be served from the same tray.

"*The Standard* writer thinks this a very happy solution of a perplexing question, and freely commends that course to other churches where the issue is forced upon them.

"We now call attention to the *Standard's*

inconsistency again. They have been most intolerable in their criticism of the Hyde Park church and others that have expressed a willingness to admit members to the congregation who had not been immersed, in which position *The Standard* is, of course, scripturally correct. But now in the case of this communion service, they virtually sanction it, knowing the apostolic practice and teachings of the Scripture, and they encourage each member to exercise his own will or to act from personal choice in partaking of the cup.

"Immersion is right, or it is wrong; sprinkling is right, or it is wrong; and the individual cup is right, or it is wrong. It should require no more time for *The Standard* to decide the question of scriptural deportment in the use of the individual cup than it took them to decide the unscriptural course of receiving the unimmersed. The manner of participating in the Lord's Supper is stated in Holy Writ just as plainly as the 'mode' of baptism. After the very pronounced stand taken by Prof. McGarvey, on this very question of the individual cup, we are astonished that *The Standard* would permit an article like this one (by Keeler) to appear unrebuked. This is not a matter of opinion nor a matter of expediency. It is a matter of scriptural fact, and *The Standard* has proven indifferent to its opportunity to rebuke something that is at entire variance with scriptural precedent.—F. L. R."

Brother Rowe mentions in comparison with the communion question the baptism question, saying: "The manner of participating in the Lord's supper is stated in Holy Writ just as plainly as the 'mode' of baptism." True, and right here is where the sectarian meets the issue. I have a pamphlet recently put out by the Presbyterian Board of Publication, and here is the way the dialogue runs: "Sprinkler: Suppose I admit that Jesus was plunged, could you prove that, that no other mode is valid? We know exactly how another ordinance, equally important and divine, was administered by Jesus and the Apostles. Do you pretend to say, that unless all partake of the supper after the manner set by the Savior, it is invalid?

"Immerser: By no means. And none of us pretend to administer the Lord's Supper after the mode that Jesus did it.

"S.: How do you then prove that the pattern in one case is to be followed, and not in the other?"

Truly, the legs of the lame are unequal; and we would as well all go to Catholicism and be done with it, if we do not follow the pattern given us by divine authority."

Brother Rowe can now tell us where he stands, or just wobble around as some other editors and preachers are doing, trying to keep up with the popular parade. If he has, indeed, turned his coat, I here and now challenge him to defend his practice either in oral or written discussion. Turn on the light, brother, if you have received it since you wrote the foregoing. In this connection I wish to call attention to "The Stigers-Kellums Debate on Individual Communion Cups," a 32-page booklet mailed free from *The Pacific Christian* office, Santa Rosa, Calif. Get it, read it, and pass it to others. H. C. H

PUZZLED.

Dear Brother Teurman: I am puzzled; yea, verily, I am worried. I have been taking Apostolic Way since September 1. I have read it carefully, and I am forced to say that I cannot see a great many things yet. I also read *Gospel Advocate*, *Firm Foundation*, and *Guide*. I find more or less debating among the brethren in all of them. I am a very small potato, and few in the hill," and have only been reading the Bible about forty years, and of course don't know much about it, in so short a time. I want to do right, if I know it; but it seems that my chances are slim to learn, if I try to follow them all. I have only been preaching twenty-nine years, and of course a boy with no more experience than that, is liable to become confused. I have taken Matt. 28:19, 20 as a commission to me to go and preach the gospel; first, to the aliens, to get them to become christians, and the 20th verse, to teach them how to continue christians; but I have just learned that that part of the commission was not to me at all, and I have been doing work that should have taken none of my time at all, but this verse, or part of the commission belongs to the eldership. What shall I do? I have also stood by Paul's charge to Timothy. (II Tim. 4), but I find him saying: "Do the work of an evangelist; make full proof of thy ministry." And again I find him instructing Timothy to rebuke them that sin, before all, etc. It seems like Paul is here telling Timothy to do some of the things that I have always thought was right for the evangelist to do. Paul or I one has caused trouble. I have thought for forty years, that the New Testament was and is the law of the Spirit of life in Christ Jesus; but now I have learned by reading a brother's article in A. W. of October 1, that Deuteronomy is the place to go to find how to "bring up your children in the nurture and admonition of the Lord," and not to the N. T. at all. Oh me; Oh my! Is that so? Paul said (Col. 2:14), that Christ had "blotted out" that old law, and "took it away." Now what shall I do? Follow Paul, or some one else? I am absolutely AGAINST what I have seen called the "Sunday School" in an up-to-date institution, but HOW can any one object to teaching God's word, pure and unmixed, at any time, place or occasion? (See II Tim. 4: 2), yes, and I might add, in any way? Another brother in Christ, challenges another brother in Christ to mortal combat, and here is the proposition: "The church, of which I am a member, known as the church of Jesus Christ, is scriptural in origin, teaching, faith and practice," provided the word "origin" will be "eliminated." Now these brethren are both in the church of Christ, and neither of them could prove the other to the contrary. Now is that not enough to make the head "dizzy?" Suppose the brother accepts the challenge, and the battle begins, do you believe that the angels

around the throne of God would rejoice at this work of love? I am afraid not. Again, two brethren are turning up heaven and earth, trying to find the "Origin of the Devil." If I were going to answer that question, I would say, surely he must have come into existence in a church fight. Selah! Too much good powder being wasted, brethren. Once more. A great many people (writers) speak of the Lord's Supper as "the worship" and still claim to speak only as the Bible speaks. Now, brethren, where does the Bible speak of the Lord's supper as "the worship?" (I don't want to start anything, if I did I would ask you where you got your scripture for an "invitation" song, or public prayer; or congregational singing, etc., etc.) Some say, or seem to think that the supper is all there is to the worship, and no preaching or anything else, should be done at "the hour of worship." Ah, me; my head aches. And Joe Warlick is dead; committed suicide. Well, he is—as the negro said—the "livest" corpse I ever saw. Maybe he is like the Irishman's turtle, just "dead and don't know it." Well, some one ought to inform Joe of his "funeral" condition. Another has found preachers making elders out of men that ought to be in the penitentiary. Well, some may be just that bad; but it is hard for me to believe, or I would hate to think so, at least. What does all of this mean any way? Another brother says: (A. W., Nov. 15, p. 7) "I know that I am the cause of division among the disciples of Christ." Sad thought. Then he adds: "Christ, Paul and myself, are responsible for division, * * * we could have departed from the scriptures and been united with those who have added to the Lord's work." Then another brother (A. W., Oct. 15, p. 1) quotes, "Mark them that cause division, and avoid them." (Rom. 16:17), then adds: "The word of God is not the seed of discord. It never did divide the church." Ah! If both these brethren are right(?), then what is a poor boy like me to do? Say, you old brethren, quit rocking the boat, or us boys will get "dizzy headed." I have also heard something about a new baptismal formula, in west Texas. I am not saying that the report was true, but it came to me in about this form: "I baptize you in the name of the Father, the Son, and the Holy Spirit, and into a church that does not believe in a Sunday School, Amen." I would hate to think that this is true. I sincerely hope not. Now, don't everybody jump on me at once. If I am wrong, I want to be set right, not abused. I know I ought not to have said anything, but I just had to speak right out in "meetin'." A boy with only twenty-nine years experience should be "seen and not heard." The Lord has promised a blessing to the faithful, not the quarrelsome. Let's all commit 1st and 2nd Timothy to memory; and then live up to it. Be sure that we ourselves do not live in glass houses before we begin to throw stones. May the Spirit of God prevail among us all. This life will soon be over

for us all. Its opportunities will soon be gone; then what kind of a record will we have left behind?

Yours in the ranks of Christ,
ED. S. DUNCAN.

Mt. Pleasant, Texas.

Remarks.

While I cannot say just how Brother Duncan's lengthy article appears to others, to me it conveys the idea that the writer, while professing to know but little, thinks he knows a great deal. I am not giving space to this lengthy "complaint" because it will edify and help all, or any of us to get nearer the truth. I want our readers to see a fair sample of the defense (?) these brethren can offer to an intelligent reading public.

The Way is making itself felt in the ranks of our opposers, and if Brother Duncan or some other one of the brethren with whom he is lined up will come out in a real defense of their teaching and practice the question will be of more interest, and I believe much more profitable to all concerned.

Brother Duncan's own writings show him to be "worried". For example, he says he is "AGAINST what I have seen called the Sunday School," then says who could object to teaching "in any way?" Surely, if "any way" of teaching will do the Sunday School way is alright, and Brother Duncan really must approve it! Brother Duncan wouldn't have made this blunder, along with a number of others just as apparent, if he had not been greatly "puzzled" and "worried"—but he has company, for there are a host of other preachers "puzzled" and "worried" about how to meet this opposition to their doctrine and commandments of men.

Brother Duncan says he reads the "Gospel Advocate, Firm Foundation, Herald, and Guide" and finds "more or less debating in all of them." Well do you think these papers all wrong in this respect, Brother Duncan? If so, why single out The Way and write your "complaints" to it? Why not send a copy of this article to these other papers? Not only this, but you should quit "debating" and quarrelling" yourself before condemning other brethren and papers for it!

Without any attempt to reply to all Brother Duncan says, I here rest this matter for the present. We want to give Brother Duncan and others all the encouragement we can, for we are quite certain they would not have a chance to see their complaints against some other papers in print.

If Brother Duncan will now come along with some real affirmative teaching on what he really *does believe to be right* we all may be benefited. And I would suggest that Brother Duncan see what he can do to have the pad-lock removed from the columns of some of the above named papers long enough for a discussion of the Sunday School question. The Way is open.

CLARENCE TEURMAN.

AN UNSCRIPTURAL COURSE.

The following article specially prepared for and sent to the editor of the *Gospel Advocate* was called forth by an article in answer to questions about christians going into the late "World War" at the call of the world "powers", as appeared in the *Gospel Advocate* of Feb. 21, 1918, and also the stated policy of that journal in an issue a few weeks later, that it was decided to *cut out all controversy from the paper on the war question until the war was over.*

In the article referred to the *Advocate* presumed that God commands christians to engage in deadly conflict against each other under the direction of world "powers", citing Rom. 13:1 as proof, and advised that christian men subject to the call should go into service: that, if it be found that christians on both sides are actually engaged in deadly conflict, killing each other, they will not be responsible; that God gave the command, and that he will take care of the terrible consequences.

Read that article and then my letter to the editors conjointly. My letter to them follows:

Cookville, Tenn., Rt. 9, March, 1918.
Editors, *Gospel Advocate*:
Dear Brethren:

In the course of events, when we see brethren go wrong on vital points of interest is it not our indispensable duty, both toward them and toward God, to call their attention to the fact? And to make an honest effort to point out the errors and dangers of their course?

Notwithstanding the great good that you have done in previous years through the columns of your paper on vital questions of interest, yet I must say that, in the light of the teaching of the Holy Spirit on the subject of christianity in general, and the individual christian character in particular, the course the *Gospel Advocate* has taken relative to the present war and christian relation to the same, is erroneous, being unscriptural.

First, your course in cutting out all controversy from your paper on the duty and relation of christians toward the opposing governments in the particular question of participating in this carnal war is wrong from the following considerations:

(1) It cuts out the instruction and warning that our young brethren most need in this "evil day" whether it be their duty to *submit* to or *resist* the "powers that be" (the government, Rom. 13:1) in this specific line of work (carnal warfare) to which the conflicting governments are now calling them. (2) It shows disloyalty to the government of Christ by refusing the opportunity to teach and to warn where teaching and warning are vitally needed.

Second, you have made another mistake, to say the least, by misinterpreting and misapplying the general command to "be subject" to the powers that be, so as to make it appear that christians must *submit* to the governments in everything they demand, and never to resist, or "withstand" the "powers" in anything whatever that they may demand.

In fact you make no effort to discriminate between the kind of "works" to be *submitted* to and those to be *resisted*: but, contrarywise, you have strongly intimated that christians are never to *resist* the governments of this world in anything they

may demand, but that they are to always *submit* to the governments in everything they demand, be it good or be it evil.

Further, your advice to young brethren to *submit* to the government in this specific instance of serving in this carnal war at the command of the opposing and conflicting governments of this world, is based entirely upon a perversion of the scripture cited as authority for the same: the perversion consisting of the misinterpretation and misapplication of the general command (Rom. 13:1) so as to include all "evil works" as well as all "good works" which the opposing governments may demand in the "evil day"—the day of war, blood-shed, death, and destruction.

God has so circumscribed this general command (to "be subject" to the powers), clearly and specifically fixing the limit, or bounds of its application, that he has made it to include "every good work"—every work that is not evil in its nature, or does not bear the seed of evil, that any earthly government may demand of her subjects. And this is the specific limit of *submission* here bound upon christians beyond which all christians are specifically required to *resist*, or to "withstand" the same "powers" when they demand of their subjects to do that which is wrong for christians to do.

The Scriptures clearly show that wherever the commandments of men conflict with the commandments of God christians must "obey God rather than men" (Acts 4:19; 5:29).

The Scriptures also clearly show that christians are sometimes required to "withstand" the governments; that they are to "wrestle" against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12, 13. read verses 10 to 18).

God gave Christ "to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1:22, 23).

"And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence" (Col 1:18).

But, if christians (members of Christ's body) must obey the rulers of this world instead of obeying Christ, when their laws conflict with the law of Christ, then Christ no longer has the "preeminence", but the "preeminence" is taken from Christ and given to the "rulers of the darkness of this world."

Now who shall bear the consequence of advising young brethren in this "perilous time"—in this "evil day" to *submit* to the opposing governments in this specific call to engage in the deadly conflict against each other, and thus rob Christ of the "preeminence"?

For, as we have shown, the general command to *submit* to the "powers" does not include this "evil work" of blood-shed, death, and destruction, to which our young brethren are now being called by the conflicting "powers" of earth.

Therefore the direful and calamitous consequences of such engagement rests upon those who give the advice together with those who carry out the advice. But, on the otherhand, if, indeed, the specific advice to christians, under different governments, to engage in this specific conflict against each other be couched in the general command to *submit*, then it is God's will for his children to thus engage in the deadly conflict against each other, and thus to slay, kill, and consume each other with carnal weapons.

And, since it is God in his children do-

ing the work (for Paul says: "It is God that worketh in you both to will and to do of his good pleasure," Phil. 2:13) it follows that God is fighting on both sides in the deadly conflict: that, on the one side, God is in his children under the United States government and her allies fighting against Germany and her allies and his children under those governments on the other side; and also that God is in his children under the German government and her allies fighting against the United States and her allies and his children under these governments.

It follows therefore as an inevitable consequence that God is not only fighting against all the earthly powers now engaged in this deadly conflict, and, consequently, against his own children who are engaged on both sides thereof, but that God is actually fighting against himself; and that with the carnal weapons of the wars of this world.

When it was charged that Christ cast out devils by Belzebub, the prince of the devils, he answered and said: "How can satan cast out satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if satan rise up against himself, and be divided, he cannot stand, but hath an end." (Mk. 3:23-26.)

Precisely so it is respecting the case now before us.

"How can God fight against God?"

"And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if God rise up against himself, and be divided, he cannot stand, but hath an end." Again, "And if God fight against God, he is divided against himself; how shall then his kingdom stand?"

The above is a true paragraph of the quotations from Christ to show the inconsistency and the absurdity of the unrighteous charge that God commands his children under the different governments to fight against each other in this carnal war.

It occurs to my mind (however I might be mistaken) that it is almost, if not wholly blasphemous against God to charge that he is the author of such a deadly conflict between his children in different parts of the world, and consequently against himself.

The responsibility of such terrible consequences truly rests upon some body. Where shall it fall?

God is not responsible, he gave no such advice. The apostles are not responsible, they did not so advise. The New Testament is not responsible, for it contains no such advice. Again I ask, Who is responsible? And the only answer is, *Those who are giving the advice and those who are carrying out the advice.*

While God requires us to *resist*, that is, to "withstand" the governments of this world, in this "evil day" by refusing to do the "evil" they demand of us in this specific instance of blood-shed, death, and destruction, none of us should lose sight of the fact that we are still under the full force of the general command to submit to those governments in doing every "good work" that they demand of us just as before the "evil day" of war was thrust upon us. The christian's watch-word today, in this "perilous time", should be:

"We ought to obey God rather than men." (Acts 5:29).

Your brother in the Lord,
J. P. WATSON,

ITEMS OF INTEREST.

Elsewhere in this issue of The Way Brother Harper gives a quotation from Brother Glenn, which tells us how he interests the children in his Sunday School by giving them candy. After I had held a very successful meeting in Western Heights (Atlanta) and succeeded in establishing a faithful church, Brother S. H. Hall got together a few of his followers (most of whom were already meeting with the West End church) and started up what he called the "Chestnut Street Mission," which was only about two blocks from where the Western Heights church met, and was no doubt started in the hope of capturing part or all of the faithful church. Of course they had to have a Sunday School. Sister Day was teacher for the children. She brought her children each an "all-day sucker" which she gave out after each lesson. I was present on several occasions and it was quite amusing to see the children coming in to the main building, out of an adjoining building where they had been reciting, each little fellow with his "all-day sucker" either in his hand or in his mouth. Verily, these "all-day suckers" were quite "powerful" to "draw" the children for a time. But with all this and other special inducements to keep up a show of life, the "mission" soon died, as have several others they have at different times started up in and about Atlanta. But of course the reports of the Atlanta work in the papers continued to read, "The work in Atlanta is still marching gloriously onward!"

Though it may not always appear that we are doing "big things," there is no way that will bring real success except to seek and to follow the "old paths."

Under the head of "Notes from Sherman, Texas," found in this issue, our readers are given "news" not likely to be given out in reports from Brother White and others of that church. In a personal letter to me, Brother Perry mentions the "Union Thanksgiving Services" at the Sherman church and encloses a lengthy clipping from the front page of a Sherman paper with large headlines announcing these "Union Services", from which I give the following excerpt:

"The congregation of six down town and several of the suburban churches of the city assembled in Walnut Street Church of Christ Wednesday evening for a union service of Thanksgiving. The auditorium of the church was filled to its capacity both downstairs and upstairs, and a number of extra chairs were placed for the accommodation of worshippers.

"A special program of worship, including the reading of President Wilson's Thanksgiving proclamation, the taking of an offering for famine-organization for the year of the board of United Charities, was carried out in addition to the Thanksgiving sermon, which was delivered by the Rev. C. A. Spragins, of Travis Street Methodist church.

"Charity Board Officers.

"Stanley Roberts was elected as presi-

dent of the United Charities board for the ensuing year, in the election of officers of this board preceding the sermon. B. D. Dye was elected treasurer, and as members of the board, Will Leslie, Dero Austin, Barlow Roberts, John Daniel and Rev. C. A. Spragins were chosen. The nominations were made by Rev. George F. Cuthrell on behalf of the Sherman Pastors Association. Rev. Cuthrell explained that the churches of the city cared for their own members, and that the services of the United Charities were needed in caring for other indigent persons of the city."

We are informed that "B. D. Die," who was made "treasurer" of this "Charity Board", "is the Sunday School Superintendent of the Walnut Street Church of Christ." We are also told that during Brother Dunn's meeting at Sherman some time ago, Brother White called on denominational preachers present to lead the prayers, especially did he call on Geo. F. Cuthrell, Pastor of the First Christian Church of Sherman. If these brethren are determined to bow the knee to Baal and to "progress" from the simplicity that is in Christ, very well. We give these facts in the hope of causing other brethren and churches who are perhaps not so far advanced in their desires and efforts to be "like the nations about them", as the Sherman brethren seemingly are, to stop and seriously consider before they take a plunge so fearful in its consequences.

CLARENCE TEURMAN.

FROM SPEARFISH, SOUTH DAKOTA.

Wednesday afternoon of this week, (Dec. 8) at three o'clock, I baptized "Cowboy Evangelist" Wimmer, after he had confessed his faith in the Son of God at the water's edge. He is the man I debated with two nights, Nov. 15th and 16th. A great change must have been worked in this man; for he made all sorts of fun of baptism both nights I debated with him. He has plenty of zeal, but very little knowledge of the truth. I have offered to give him a course of instruction on first principles. This he has accepted and has a job now near town at which he is working while taking this teaching.

The "Baptismal Formula."

Two good brethren recently spent a lot of time and used a lot of space in The Way, contending for something which neither discovered (1) That neither Matt. 28:19 nor Acts 2:38 is designed for the administrator to say over the act of baptizing (2) That Acts 2:38 describes the source of authority, "*epi toi onomata*". Christ commands it to be done. (3) That Matt. 28:19 describes the end of baptism, penitent believers thereby being added to the Divine family, hence baptized "into the name", "*eis to onoma*." (4) That the validity of baptism rests upon the candidate's appreciation of its purpose, and not upon some magic formula of words. (5) That if no words whatever were used by

the administrator, the candidate might as strongly appreciate that he was being baptized to obey Jesus Christ (Acts 2:38), for the remission of sins, and that he was thus being added to the family, of which the Father, Son and Holy Spirit are the head. All this is written with the greatest respect for the learning of both disputants and love for them as brethren.

I have the following Bible-Story Books for sale, especially for the children:

"Aunt Charlotte's Bible Stories."

"Pilgrim's Progress in Words of One Syllable."

"Story of the Bible."

"Boys and Girls of the Bible."

"Child's Life of Christ."

Any one of the above, \$1.85 mailed. Ideal for a Christmas gift. Beautifully illustrated in colors. Also Canon Farrar's "Life of Jesus", \$2.60 mailed.

ROBERT R. HULL.

Box 508, Spearfish, So. Dak.

FROM CANEY, OKLAHOMA.

Brother Teurman: Allow me to say that I am well pleased with The Apostolic Way, and if you will be so kind as to allow me space in your valuable paper I will tell you what we are doing and trying to do in the little town of Caney, Oklahoma. Myself and wife moved here two years ago the third day of last April. I am now 62 years old and have been preaching over 37 years. I have been totally blind eleven years next March, but am still in the fight for Truth and for the church that Christ purchased with his own blood. When I moved here I found a few brethren and sisters who were not doing anything in the way of christian work. We began meeting from house to house, teaching and admonishing one another and breaking bread on the first day of the week. We finally purchased a lot upon which to build a house for the Lord, and in August, 1920, we completed the house, leaving us several hundred dollars in debt. Our membership has grown to something like thirty. A large per cent. of them are sisters, and some of them widows. The few brethren we have, being poor in this world's goods, have gone to the extent of our ability. We have made two appeals through the *Firm Foundation* for help, and never received a dollar. I suppose they know we are not Sunday School folks here. We are just satisfied with the Lord's way. Now I will say to the readers of The Apostolic Way that we have a nice little house to worship God in, but if we do not get some help we may not have it very long, for we may be forced to sell it, and if we are the cause will suffer at this place. Now, brethren, will you come to our aid by sending us a liberal donation to help us bear our burden, and that souls may be saved and God glorified. Please send your donation to C. A. Hood, Dr. Buff or myself, at Caney, Okla. Your brother in the one faith,

J. D. DOSSEY.

NOTES FROM SHERMAN, TEXAS.

My dear Brother and Schoolmate:

I have been thinking for sometime I would write you a few items to have you publish in the good, sound Apostolic Way, but have been holding back, thinking perhaps some other brother might step out and write an interesting letter. I don't believe (if my memory serves me correctly) I have ever read an article written by a brother from Sherman, and I have been reading *The Way* almost two years. Our good friend and sister in Christ, Miss Maud Bostic, of Pottsboro, Route 2, the first year, would mail all issues of *The Way*, every three months to me. Then she wrote me she was having the paper sent to me as a present for one year. I am very thankful to Sister Maud. I must do a favor in return.

I read the *Firm Foundation*; like it very well, but am frank to say, of all the religious papers, please give me *The Way*. Why do I say this? Simply because I know that it is strictly sound to the bottom. Right here, I wish to state to the many brethren and sisters who read this good paper, I am personally acquainted with managing editor Bro. Teurman, also with our dear beloved Brother N. L. Clark, of Fort Worth, Texas. I have been associated with both of these noble men of God and with all sincerity I must say they are clean, true, and loyal to our blessed Master.

Brother Teurman, just a few days since I called on our true and faithful Brother R. F. Duckworth, of Denison; learned of his long siege of sickness; found him able to be up. I certainly enjoyed my visit in his home, also met his father and mother.

Well, in Nov. 15th issue, I read an article written by Bro. W. C. Aytes, of Antioch church, near Clayton, New Mexico, headed, "What Should I do?" Let me say

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:

| | |
|---|-------|
| Smith's Bible Dictionary (unabridged) | 2.50 |
| Cruden's Complete Concordance | \$.25 |
| Civil Government (Lipscomb) | 1.00 |
| Commentary on Acts (McGarvey) | 1.50 |
| Commentary on Hebrews (Milligan) | 1.50 |
| Braden-Kelley (Christian-Mormon) | |
| Debate | 2.00 |
| Sermons and Sayings (A. Ellmore) | 1.00 |
| Sermons and Chimes (A. Ellmore) | 1.00 |
| The Last Message (Douglas) | .50 |
| Otey-Briney Debate (on Instrumental Music and Church Societies) | 1.00 |
| Origin of Book of Mormon | 1.25 |
| Eunice Loyd (Moody) | 1.25 |
| Fifty-two Sermon Outlines (Durst) | .50 |
| Campbell-Rice Debate (on the Holy Spirit) | 1.25 |
| Campbell-Owen Debate (on Infidelity) | 1.25 |
| Johnson's People's New Testament (two volumes) | 4.00 |

with much love to Brother Aytes, Don't mix up with anything that you know is unscriptural. Read that good old Book; it is our Way-bill. I, for one am not going to practice something I know is not commanded. Just do what God says do; let "big" men go if they are determined to digress.

* *

Brother J. S. Kelly, formerly of Palestine, Texas, but now of Lufkin, Texas, visited me last June. He stated to me, "Why, you know all loyal churches are now adopting the Sunday School literature, have women teachers, and have special programs in the church worship." I replied, "Where do these so-called loyal christians get their authority for Sunday schools, women teachers and separate classes? Any Bible reader knows they can't be found in the Book of all books; just might as well have your Christian Endeavor, put in pipe organ, and, in fact, a whole orchestra and be done with it—one is just as scriptural as the other. Just any old way to draw big crowds, boast of such a grand Sunday School, and "Oh! we have the finest church in town." Yes, it has been boasted of right here in Sherman.

* * * *

With all due respect, Brother L. S. White, "minister" of Walnut Street church, is a splendid man, and can hardly be excelled preaching the gospel, but what? He is president of Sherman Pastor's Association. This church has twelve class-rooms for Sunday School; yes, and women teachers, have their male quartette, and mixed quartette, often sing just before a sermon is delivered. I ask, is this true, loyal christianity? I read of one brother saying he found a church "dead"—had "gone to owls and bats", had grown up around it high grass and weeds, as all "old fogy, moss-backs usually let things go who are so cranky" Ah! yes, step out and please the world, Mr. Preacher; you are wiser than the good Master. I insist that you put yourself in the study of the Bible and get in the narrow way before it is everlasting too late."

* *

My dear, good sister and I can't afford to affiliate with this church at Sherman, for we know right from wrong. Our membership is still at Gunter, Texas. We consider ourselves members there. When God sees fit to call me away from this earth my request is to have a true, loyal minister to speak a few words over my dead body. I don't want any minister who indorses secretarianism to say one word. I do not indorse any kind of society or innovations of any kind. Let us take the Bible and do as God has commanded us to live. I close, hoping that I am right, for I write my true sentiments.

L. A. PERRY.
Sherman, Texas.

"The Spirit of Christ" is a splendid eight-page tract by Brother Homer A. Gay. Two for five cents, 25 cents per dozen, \$2 per hundred. Order from *The Way* of-

BIBLES AND TESTAMENTS.

All along brethren are writing us about Bibles and Testaments. We have decided to meet this demand, and are here offering for sale a few Bibles and Testaments of the better grades. We shall take pleasure in supplying your needs in this line and shall give all orders prompt attention.

The National Teachers' Bible.

No. 920.—This is the biggest Bible bargain we have to offer. It is printed in large type, self-pronouncing, gold side stamp, and is practically two books in one, as it contains the English Revised renderings at the bottom of each page. Contains concordance, text references, and maps. This book is made up to special order, with all the so-called helps left out. It is a popular book.....Price, \$4.25

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With references and explanatory notes. Size, 4¼x6¼. Genuine leather, morocco gain, divinity circuit, round corners, red under gold edges.....Prices, \$2.50

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Address all orders to The Apostolic Way, Union City, Georgia.

To those brethren and sisters in Christ who have donated to us to help pay out our little house and make it clear of debt, I beg of you to please accept our sincere thanks. We thank God for such noble children to help your old, afflicted brother and sister in their declining days. God will bless you in helping his old worn-out servants. (See Phil. 4:4-20; Matt. 25:30-46.) I have written each donor. I have received \$20 on the \$75 through the appeal made in the Apostolic Way by Brother Teurman. God bless him, is our sincere prayer.

W. C. MITCHELL.
Sabinal, Texas.

A "subscription blank" in this issue of your paper is an invitation to you to solicit and send in to us a list of subscriptions on our special offer between now and the first of the New Year.

A good friend in Nebraska donates *The Way* to three persons, and writes: "I have not had any success taking subscriptions, so I am going to send you some any way, and if I do not collect the price it will be a good donation to the cause."