

THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY.

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

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ABIDING IN THE VINE.

I am the vine; ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:5.

In his personal teaching, our Savior illustrated his lessons by things which were very familiar to his hearers. His teaching is very simple, being illustrated by things which we see in every day life.

He here declares that he is the vine and his followers are the branches. Every one who is old enough to know his letters, knows what relation the branch has with the vine—that it must abide in the mother vine or die—that its life, its influence, and all the fruit that is borne on the branch must come from the vine. So Jesus positively declares that as the branch cannot bear fruit of itself, so cannot his disciples bear fruit of themselves except they abide in him (verse 4).

But how are we to abide in him? We cannot abide in him literally, or personally, as the branch abides in the grapevine. But Christ here uses temporal things to illustrate spiritual things. So he says, abide in me and I will abide in you. Then in verse seven he says, "If ye abide in me and my words abide in you, then are ye my disciples, indeed."

This shows that Christ abides in us through his words, and we abide in him through obedience to his word.

Through obedience to his word we enter into his body, the church, of which he is head. "He is the head of the body, the church." Col. 1:18. We are baptized into Christ, into his body, and by this we put on the Head—Christ. Gal. 3:27. Hence we can bear fruit if we abide in him.

"If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel," Col 1:23. But why should we enter into Christ, and into his body? Because we cannot bear fruit without it, and because he is "made unto us wisdom and righteousness, and sanctification, and redemption." I Cor. 1:30. "That according as it is written, He that glorieth let him glory in the Lord." Verse 31.

But says one, Can't we glorify God in any institution other than the church? No; because Paul has declared that glory shall be given unto him in the church, throughout all ages, world without end.

The Lord, speaking through Isaiah, says: "I am the Lord, that is my name, and my glory will I not give to another." Isa. 42:8. Paul also says that God has put all things under Christ's feet, and gave him to be the head over all things

to the church, which is his body, the fullness of him that filleth all in all. Reph. 1:22, 23. Also it hath pleased the Father, that in him should all fullness dwell. Col. 1:19. And we are complete in him. Col. 2:10. "Neither is there salvation in any other. For there is none other name under heaven among men whereby we must be saved." Acts 4:12.

The Savior, also said while here on earth, "Every plant which my heavenly father hath not planted shall be rooted up." Matt. 15:13.

But in spite of all these sayings of divine authority, some people, and even brethren in the church of Christ, will build, support and maintain institutions which the Bible says nothing about. They will even try to prove that we need institutions through which to teach the word of God, even though Paul has said that the wisdom of God is to be made known by the church. (Eph. 3:10), which is the pillar of the truth. I Tim. 3:15. By virtue of such procedure they dispute the words of God and contend that we are not complete in Christ. They thus contend that God will divide his glory and that he can be glorified in a human institution; that God's wisdom is better made known in these institutions, than in the church of the living God; and that Christ did not fill all in all when he became head over all things to the church.

But Paul said the time would come when people would not endure sound doctrine, but should heap to themselves teachers having itching ears. II Tim. 4:3. And brethren, that time has come.

NOAH HOLT.

Rt. 3, Piedmont, Ala.

WHEAT AND CHAFF.

In honor to a few military chiefs, after the cruel and destructive war is over, they can have three achievements over which to meditate, viz: a multitude of weeping widows, millions of orphans, and tens of thousands of lost, and unknown graves.

After dark the landlord saw under a favorite apple tree in his garden a moving object, and called out: "Uncle Remus!" And sure enough Uncle Remus responded with: "Well, now boss, it is strange that a cristan can't go no whar to pray 'thout bein' 'sturbed."

Some people complain of their work; they say they have too much to do. But likely their worrying comes, not because they have too much to do, but because they do too much. They should know better how to plan and lay off their work.

Do not worry as to how you may get out of this world, be concerned rather how you live in it. Solomon says the day of one's death is better than the day of his birth.

It might be well for those who sing in the worship to pause and ask: Am I singing to praise God or just to please men? Is it worship, or only music?

Whatever good gifts you can spare, give of them to your needy brother, but whatsoever you may or may not give, give him no doubts, he will have enough of his own.

A. ELLMORE.

A DEBATE THAT DID NOT HAPPEN.

On the third Lord's day in December (last) it was my privilege to meet Brother Frank Cowyer, of Mercury, Texas, and hear him preach two splendid sermons. He pressed the necessity of having chapter and verse for every thing we allow, but he also mentioned the work they were doing in the Sunday School at his home congregation.

After he had finished, I asked him for the chapter and verse that authorized the Sunday School.

Of course we had a little argument, in which I begged him to meet me and debate the question. But he refused, saying he would not go before the public with it, (notwithstanding he does take it before the public in his preaching). But just as he was leaving, he said, "Send down your proposition and we will write it." I sent him the following proposition the next day:

"The New Testament scriptures demand that the church of Christ come together on the first day of the week to teach God's word, dividing those present into classes, with a plurality of teachers—both men and women—all teaching in the same room at the same time."

I sent the following letter along with it:

Brady, Tex., Dec. 20, 1920.
Mr. Frank Cowyer,
Mercury, Tex.

Dear Brother:

As we did not have time to come to any agreement on a discussion yesterday after you agreed to meet me, I thought I would take the matter up with you early so as to get it going as soon as possible.

I cannot see any reason for you refusing to meet me in an oral discussion.

As the fight is on right here in our door, why, right here is the place to see who is right. And there is no better and fairer way to do that than in an oral debate.

However, the written discussion suits me alright.

Now, I think fairness demands that you arrange to run this discussion in the *Firm Foundation*, or whatever paper you have

the most prestige with. And I agree to run it in The Apostolic Way.

I also think it only fair to say that each of us shall have a written endorsement from as many as three well known preachers.

The proposition I am sending covers the same grounds you were arguing for yesterday.

The only reason I can see for you preferring a written discussion to an oral one is, you want your papa to do your debating. If that is it, I would own up to it and have my father sign the proposition.

Hoping to hear from you on this matter at an early date,

I am yours for the truth, the whole truth, and nothing but the truth.

HOMER A. GAY.

Mercury is about twenty miles from Brady, my home, and it has been seventeen days since I mailed the above letter; besides I have written Brother Cowyer twice since then. But with all this he is like the little boy—has nothing to say. So I must believe that he just wanted to run a bluff.

He does not believe it is necessary for a woman to keep silent in the church, but he thinks it best for Cowyer to "keep silent" about the debate!

That is alright, I suppose. But this leaves a red headed Irishman in Brady, Texas, wondering *why* those who say he is "too straight" and "goes too far" in his teaching, do not come out on the battle ground and drive him off his hobby.

HOMER A. GAY.

"UNCLE JOE" STILL DODGING.

The following quotation is from an editorial in Bro. Joe Warlick's paper, the *Gospel Guide*:

"Yet I wish I could get the four brethren, viz.: Trott, Cowan, Harper and Phillips, to debate with me, on the propositions and terms I proposed, and now I believe I will include Bro. Duckworth, as the fifth opponent. I am ready to arrange the time for the debate with the five of them, when they are ready for the tussle. I will help them find the place for the debate, too."

Why, Uncle Joe, we are surprised that a great "big man" like you would be so condescending. Just think of it, gentle reader. This man of "three short of three hundred oral debates" has actually challenged (?) five of us to meet him at one time. Did anybody ever hear of any "sich" in their "horn days." I never did, until it came from our own giant, Uncle Joe.

Now, honest-to-goodness, Uncle Joe, why did you make such a foolish statement? To think that a man with nearly three hundred notches in his belt would be so calloused with his honors.

What made you do it, Uncle Joe? You had a purpose, and you needn't deny it, "caze" we all know you did. It could not be because you wanted to debate the Sunday School question, for you have been dodging that all along. You wouldn't meet the old war-horse, Dr. Trott, because you know of his knowledge, and realize he

would outshine you in the discussion of this question, and your ego shrinks from such a test. You are afraid to meet that sturdy plainsman, Bro. Cowan, for you realize you could not escape his thrusts of the "sword of the Spirit." You are afraid to meet the plain, unpretentious Bro. Harper, for he knows more history than any man you ever saw, even when you were looking in the mirror. He knows every position you ever put in print, and he would use them on you till your ego would drive you into a rage, and you dare not risk a debate with him. Meet Phillips? Not on your life, would you, Uncle Joe? You know that old soldier. You and he have been "kinder chums," you know.

Now, when it comes to "Bro. Duckworth," I know you are afraid to meet him, because he accepted a challenge to meet you in debate at Munday, Texas, and you have never come across.

Now, Uncle Joe, suppose you and I talk facts. Don't you know you can't defend the Sunday School? Did you say, Yes? Well, that is right. No use trying to fool you and me.

Now, one more question, Uncle Joe. Didn't you get up that unpolimic scheme with a view of satisfying some of your readers, hoping you would thereby escape being driven to attempt a defense of the Sunday School? No quibbling, please. Just speak right out plain and admit the truth. I know it is hard on you, but a number of your old admirers know that's why you got up the scheme, and others are finding out that you are playing the game of a dodger. You once had a reputation for hemming the dodger, but now you are getting a reputation for trying to dodge the hemmer. But you can't dodge him. Dr. Trott has had you hemmed for months, and you know it, or you would come across. You have spent more time and energy trying to keep out of a debate with the Doctor than it would have required to have defended any scriptural position. Even a Methodist trying to keep from defending infant baptism could not have done worse than you, Uncle Joe.

I use the term "Uncle Joe" with genuine feeling of respect. Years and years ago, I learned to respect the name of Joe Warlick. I have never had the privilege of his association, but would really enjoy having him in my home if he should ever come my way, and should be glad to teach him the way of the Lord more perfectly.

Now, Uncle Joe, I challenge you to meet either one of these brethren in debate—Trott, Cowan, Harper, or Phillips. But if you think each of them too much for you, then suppose you tackle me. I am just a boy. It would be like David meeting Goliath, but with the Lord's help, I am willing to meet the Goliath of two hundred and ninety-seven battles.

Just to show the foolishness of your own scheme, I will "hand you one" cut by your own pattern. I will meet Joe S. Warlick, J. W. Chism, J. D. Tant, U. G. Wilkerson, G. H. P. Showalter, and Jesse P. Sewell,

all six, at one time, at one place, or one at a time, at one place, or at different places. Now what do you say to that, Uncle Joe? Either come across, or admit you can't defend the unscriptural institution called the Sunday School. R. F. DUCKWORTH.

731 W. Heron St., Denison, Texas.

PUSILLANIMITY.

Some writer said whenever he was unwilling to defend what he believed and practiced, especially religiously, he was ready for his friends to write his epitaph most flatteringly, and the broad mantle of charity to cover his *pusillanimity*.

Those are my sentiments; hence, I always stand ready to *affirm* my religious practice and teaching. Lately, we have had much protected gusto and bravado displayed by a brother of declining renown.

I am sure Bro. Warlick, nor any other Sunday School advocate, can not find *one* congregation of their practice, nor one religious journal of their persuasion, that will allow them to affirm their practice and teaching. No; not even the editor of the *Gospel Guide* will permit it. He knows their weakness.

If Bro. Warlick or another Sunday School advocate who will get the endorsement of even three recognized preaching brethren, and will *affirm* their teaching and practices on the Sunday School, we will allow them to name their opponent, and we will furnish The Apostolic Way for the discussion. If they are sure of their position and prowess they will accept this. If they do not, there is no escape from the brand—*pusillanimity*.

GEORGE W. PHILLIPS.

Ardmore, Oklahoma.

To the Brethren in Christ, Greeting:

This is to certify that the congregation of the church of Christ worshipping at Booker, in Marion Co., Ills., are worthy brethren, being few in number; and poor, but having much love and zeal for God. After assembling at a schoolhouse ten years or more we have bought a house to worship in. There being only three male members of this congregation they need aid from the brethren scattered abroad, as they are worthy of your assistance. Will you, in the name of Christ, send them help, and may God's blessing rest upon the donors.

Submitted by S. A. Carnell (elder); J. A. Edwards and N. Bassett (deacons).

This is approved by D. B. Pinkston, minister of the church of Christ.

Please send all help to J. A. Edwards, Rt. 5, Kinnmunday, Ills.

In a personal letter, writing concerning the above church and house, Sister Martha Edwards states that they have met with much opposition all along. She writes that the church there has no Sunday School, or any innovation of any kind; also, that their church deed has the "restrictive clause."

THE CATT-MOTT-STANTON JUBILEE.

In the *Fort Worth Star Telegram* of Aug. 19, 1920, the Catt family had a vociferous caterwauling over their God-defying achievement in their woman suffrage enterprise.

They seem to be exhilarated to the limit, but I wonder how long the extacy will last, and what the results will be?

And I wonder again—how any woman, or men of intelligence, and knowledge of and respect for God's word, can allow her, or himself to become the tools of such women as those named in my headlines. On the part of these leaders, it is knowing, wilful rebellion against God and his law; and an effort to substitute their own wisdom, wills and ambition. I say knowing and wilful rebellion, and their known effort to set aside the Bible, which they knew condemned them, and set up one of their own manufacture proves my statement true.

It is a fact that no believing student of the Bible will deny, that the home was God's first institution in this world, composed of husband, wife and children. In which children are to be trained in the ways of the Lord, the only place where the young plant can be given the shape into which it should grow.

With the decadence, or downfall of this God-ordained home, the world governments, churches, and the church will all go down in wreck together. Everything depends upon the survival and integrity of the home; and everything that tends, in the least, to its decadence, is from the devil, and strikes at the very foundations, and nothing but ruin can follow.

In this licentious age it appears that the world in its unbridled lust for wealth, pleasure, and power to do as it pleases, has at last, as a finishing stroke, set itself the task of tearing down the home and ending the drama.

Woman, angelic creature, as the poets love to call her. (I mean no disrespect, or unjust disparagement of women, they, like men, are good and bad, and none perfect), brought sin into the world, and like men have done, and are doing, have a full share in propagating it. Now, under pretense of purifying the world which they corrupted, they are crowning their sin, whether intentionally or not, by striking at the home, which they are surely doing in their effort to lead the woman away from the home, into the sphere that God allotted to man. For her sin in Eden, God said she should be subjected to man; but continuing her sin and rebellion she says: No, we will not be subject to man, but his equal, or superior; under his management the world has become foul and filthy, and we will take matters in hand and purify things. We will show men how to behave themselves.

They gave the men a fine lesson when they tried to supplant the Bible with one of their own make.

Again, when the big democratic conven-

tion assembled in San Francisco, in which we might say she made her debut into politics, and the purifying process, a very prominent feminine suffered herself to be seized and carried around the hall, through the seething, yelling mass of men and women, on a man's shoulders, while she threw kisses at the crowd.

Who that pretends to be a christian, or a believer in the Bible can participate the like of all this, or enroll under the leadership of such characters as these Bible killers named in headlines?

They have repudiated God, and are booming the devil. What will you do?

A. M. GEORGE.



BRUCE AND FRANCIS DUCKWORTH.

A few minutes before three o'clock Monday afternoon, January 3, a message to me from Brother R. F. Duckworth, of Denison, Texas, saying "Bruce died today at one-thirty," brought grief into nearly every home in our little city.

Only two children were born to Brother and Sister Duckworth, Bruce Denton and Martha Francis. Bruce was five days over nineteen years old at his death and little Martha Francis lived to bless their home a little less than fifteen months.

Bruce was born near Sulphur Springs, Texas, but came to Georgia with his parents when quite small, and about twelve years of his life were spent here in our little town. We have all along been so closely connected with the family, that to give up Bruce is almost like giving up one of our own family.

The following letter from Brother Duckworth is of general interest, so I give it in this connection:

Dear Bro. Teurman:

I am most too sad to write, but feel I must send you a few lines. We appreciated the flowers from the church there very much. It was a beautiful pillow of flowers, and it brought a ray of sunlight. We received many flowers from our friends here, and our dear friends in Georgia, who have stood by us through so many sad hours, could not have been better or kinder than our friends here, who ren-

dered every aid and assistance that could be given.

The dear boy was not neglected for a moment. The two doctors waiting on him gave every attention that could be given, one of them being with him day and night, and both of them present at the last.

I don't know when I will get my letters written. Mrs. Duckworth is not able to write, nor will she be soon. It is by the kindness of our good friend and brother, Dr. Bera Smith, that I am able to get anything written.

The enclosed reply to Bro. Warlick was penciled off during the first few days of Bruce's sickness, but I was unable to get it copied until today.

Please tell our friends that we appreciate their kind words and sympathy.

R. F. DUCKWORTH.

Within the past three years Brother and Sister Duckworth have buried their children and Sister Duckworth has suffered the loss of her mother and father.

Surely, they have drunk deeply of the cup of sorrow, and our prayers and sympathies go out for and to them.

The picture here given of Bruce and little Francis was made only a few weeks before the baby's death. Bruce was about sixteen years old. The picture shows him in his uniform worn at the Boys' High School of Atlanta, where he was attending school at the time. I am giving the picture without the knowledge of Brother and Sister Duckworth.

Only a few weeks before Bruce's death his father baptized him into Christ. This should be a great consolation to his parents and to us all. CLARENCE TEURMAN.

Denison, Tex., Jan. 4, 1920.

Dear Bro. Teurman:

The body of our dear young Bro. Bruce Duckworth was laid to rest in the Fairview Cemetery just north of this city about 2:30 this afternoon.

Bro. R. L. Gardenhire, of Pottsboro, preached the funeral sermon at the cemetery. His remarks were most appropriate; comforting to his parents and reassuring to all of us who knew Bruce.

On the last Sunday that Bruce was at church, he was appointed to take the lead in the lesson for the next Sunday. That same day, I am told, when he returned home he began to study in preparation for his talk. But although he had made preparations to do to the best of his ability and without dissenting or hesitating that part of the service that so many of the young brethren avoid as long as they can, he was unable to attend church again.

The floral offering was purchased as per your telegram which arrived this morning. Bro. and sister Duckworth expressed their appreciation of the fact that the church there remembered them so beautifully in their sadness.

Bro. Teurman, I have witnessed many funerals, and have heard louder lamentations, but I do not think I have ever known the separation we call death to sever a stronger bond of love and friendship than that between Bruce and his parents.

We all know that Brother and Sister Duckworth have lost more than any of the rest of us, much as we feel we have lost, but they are enduring bravely. Let us remember them in our prayers, and every other way that will be helpful to them.

Sincerely and fraternally,
B. A. SMITH, P. C.

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PREACHERS' MEETINGS.

A writer in the *Christian Worker* says: "It was my pleasure to attend the Preachers Meeting at Madill, Okla., last week. . . . If all preachers and Elders throughout the country could and would attend such meetings the workings of the Church would be revolutionized, and we could soon convert the world and take the country for Christ and His Church."

No, you couldn't; your "Preachers Meeting" would cause division, just as the Missionary Society did, and this would block "the world" from coming to Christ; for Jesus prayed "that they also may be one in us: that the world may believe that thou hast sent me."

Hence, Missionary Societies, Preachers Meetings, Sunday Schools,—yes, anything for which we have neither precept from the Lord nor approved apostolic example, will ever be a barrier to keep the world from Christ, and send disobedient christians, who uphold such things, to the place "prepared for the devil and his angels."

Who has not heard the plea of "taking the world for Christ" as a pretext for the existence of all such things? There is no doubt that "the workings of the Church would be revolutionized." But it would be in a line from Jerusalem, and toward Rome. Dare you dispute it? If so, show your colors and I will take care of you. You boast, you do; but it is hell-ward.

Just to think that we could not "soon convert the world and take the country for Christ and His Church" without attending these Preachers Meetings! And yet there is no Bible command or example authorizing us to do such a thing. Preposterous! Really, do you mean to tell us that it is a christian's duty to attend Preachers Meetings, and yet there is not a hint at such a thing in the Bible? Surely the children of Israel with their worship of the golden calf were not less crazed in their religious zeal than are these fellows who are crying up Preachers Meetings as the great boon to the church of the living God for taking the world for Christ. Such workings it was that led to the Papacy. Do not think that the name "Church

of Christ" will carry you through in spite of your "workings" that are not of faith. "For whatsoever is not of faith is sin." (Rom. 14:23.) And remember, "Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) But do you say, "Oh, well, we know all that?" So did Israel know. "But the word preached did not profit them, not being mixed with faith in them that heard it." (Heb. 3:2.) So there you are. H. C. HARPER.

MCGARY-DOUGLAS DEBATE.

(Number One)

Proposition: "A christian in voting or taking part in civil government acts within his christian rights."

I make this affirmation because Christ said: "Render, then, the things of Caesar to Caesar; and the things of God, to God." Luke 20:25 [Emphatic Diaglott]. This clearly shows that christianity enjoins upon its votaries a duality of relationship, one "to Caesar", and one "to God".

Christ enunciated this same divine arrangement when he was asked by one: "Master, speak to my brother, that he divide the inheritance with me." Luke 12:13. Christ's reply to him was: "Man, who appointed me a judge or arbiter over you?" Luke 12:14. This reply of the Lord substantially implied that to "Caesar" or the civil government, was the proper authority for him to submit that matter. In harmony and consonance and consistency with these sayings of Christ, I submit Rom. 13:1-7. Here we find it clearly stated that civil government derives its "authority from God": That it is "God's institution": That the civil ruler is "God's servant for the Christian's good, as well as the good of others: That such ruler "bears the sword of God's avenging servant for wrath on those who do evil": That he is "God's public minister". (See Emphatic Diaglott).

In the light of this teaching by the inspired pen of the great apostle to the Gentiles, we can the better understand Christ's sayings: "Render, then, the things of Caesar, to Caesar; and to God, the things of God"; and to one who wanted him to settle the "inheritance" matter, "Man, who appointed me a judge or arbiter over you?"—He would not invade the province of "Caesar" or the civil ruler, whom God, his Father, had made "judge or arbiter" over all such matters.

In Rom. 13:4 we learn that the civil ruler is God's servant for the christian's "good"—as well as the good of others. This evidently cannot mean that the civil ruler is God's servant for the christian's spiritual "good", but for his temporal "good".

So, then, when civil officials act equitably and justly in deciding temporal questions between man and man, they are doing "good" in God's sight.

In Paul's letter to the christians at Galatia he says: "So then, as we have opportunity, we should do good to all, but especially to the members of the family of the faith".

We have "opportunity" to do "good" to "all"—to those not of the family of faith and also to those of "the family of faith"—in the way of exercising the right of suffrage that our civil government not only grants to us, but urges us to exercise, which is merely a formal way in which we may express our opinion upon controverted economic and industrial questions, and who would be the most suitable man or men to occupy official positions of trust. But in denying my affirmation that stands at the head of this, my esteemed opponent asseverates that we would transcend our christian rights and transgress the law of Christ if we should express our opinion by ballot, on any civil question.

Thus he says, "thou shalt not!" exercise the right of suffrage that the civil government, "God's institution", grants us and urges us to exercise. He has obligated himself in the arrangement of this discussion with me, to show that God has said we shall not exercise this right that his civil "institution" grants us the right to exercise and appeals to us to exercise.

If he can show where God has in any way said that we shall not do this much, or even more, in effort for the betterment of his civil "institution", I want him to show it, and I promise him that when he does show it that I will at once yield the point and hereafter be governed by it. But I want some clear declaration of Holy Writ on the point, and not the effects of some pipe-dream he has indulged in over something he has read in the word of God or elsewhere.

I am so anxious to have pointed out to me where God's word teaches contrary to what I affirm at the head of this, if it does so teach, that I want to say anything in this, my first article, that I think might have a tendency to put both pep and speed in my good brother, and hasten him to submit the authority I call for, that the controversy between us may be cut as short as possible, for I will throw up the sponge the very instant that he submits such authority.

Right now our people throughout the length and breadth of our land are loudly and justly complaining at the extravagance of the civil government. Our taxes are mounting higher and higher, and the money being paid in taxes is being wasted in governmental exorbitance, and multiplied thousands of the people, christians and others, are in distress from this tightening financial pinch. And I dare say that Bro. Douglas thinks as I and thousands of others do, that these oppressive measures of the civil government should be corrected in some way, to give the oppressed thousands some ease from these pinching conditions.

But suppose our civil authorities should order an election in which the people were to decide whether useless official positions and other extravagant measures in vogue that are extorting excessive taxation from the people should be discontinued or con-

tinued. Bro. Douglas' attitude would be, according to his contention in the premises, that christians should refuse to express their opinion by ballot on the question, however much they might deplore these conditions and desire to see the common people get the relief. But my position would be that christians should not fold their arms and complain at these conditions and yet refuse to help in this good work, but should express their views through the ballot box, for the betterment of the financial condition of the people and themselves also.

If the civil government is God's "institution"—and Paul says it is—and if the officers of the civil government are "God's servants for our good" and the good of the whole people—temporal good—and Paul says they are—it appears to me that christians should not allow themselves to imbibe such santimonious nonsense as that in obeying the gospel of God's Son they were translated to a plane upon which the servant is higher than his Master—his Master that authorized the civil government and calls it his "institution" and says it is for their good. It appears very evident to me that God's children would not become contaminated in participating in a sober and conscientious and non-partisan way and spirit, in the affairs of their Father's "institution".

Brethren, we should not deceive ourselves, nor allow others to deceive us, into the idea that when we were baptized into Christ, that we got rid of that human equation that must remain with us as long as we remain on the earth in our flesh and blood bodies. No, no! we must not forget our God-ordained debt to these bodies in which our inner man lives—that debt that obligates us to do the best we can for them. And, really none of us have forgotten this debt—even Bro. Douglas has not. I dare say. Really most of us are too anxious to serve these bodies, desire to get too much for them, more than they ought to have, although some, when they undertake to contend for their crotchet, that christians are, forbidden of God to have either "part or lot" in the affairs of his civil government "institutions", talk like their heads were way up in the clouds star-gazing.

The fact is that we cannot dissociate ourselves from the industrial and economic questions with which all men here below must grapple; and until we are dissociated from these questions we cannot really be dissociated from civil government, though we may, through stubbornness or the lack of a proper vision, refuse to vote on civil government questions.

But, for the present I will desist from this line of thought, in order that I may in this first article get before my respected opponent a proof-text that will carry my affirmation as far along as I want to get in this initial article, that he may have ample opportunity to overturn it, if he can.

I refer to Rom. 16:23, which says: "Erastus the chamberlain of the city sa-

luteth you". This word "chamberlain" and our word treasurer mean the same. Therefore Erastus was treasurer of the city of Corinth. That was quite a high and responsible civil position. Here, then, was a christian, with whom the Apostle Paul was quite familiar, holding an office under a civil government. He was a christian in whom Paul seemed to have much confidence. See Acts 19:22. And Paul speaks of his being chamberlain or treasurer of Corinth, in a way that clearly indicates that he did not disapprove of his holding the position.

If a christian, well known by the great apostle to the Gentiles and commended by him, held an official position under a civil government, without the apostle's objecting, how can Bro. Douglass consistently deny my affirmation? A. MCGARY.

REPLY.

In the above affirmation Brother McGary fails to define or limit the terms of his affirmation, so I conclude that it is to be taken in its broad signification.

Fortunately for me the first two scriptures that he quotes are on my side of the proposition. Luke, 20:25 and 12:13, 14. The image and superscription is the mark of ownership. This draws a line deep and broad between God and Caesar. Each is to have his own, no question about that. Inasmuch then, as the saints belong to God they are not to be given to Caesar.

The man who demanded of Jesus to have his brother divide the inheritance with him was not a disciple, but a citizen of the civil power, in which Jesus had neither part nor lot, which he emphasized by his question, "Who made me a divider over you?" Thus setting an example beyond which his disciples cannot go without going beyond their Master.

Erastus was chamberlain of the city of Corinth. Sure. How long did he continue in office after this, or had he already resigned and thus referred to by Paul to distinguish from others of the same name, as we now apply the title "Governor" to men who have long been out of office?

Simon the sorcerer obeyed the gospel. He was not commanded to quit his sorcery. How long did he continue in it? Perhaps he died in sorcery, the record does not say. Both cases show that inspired writers stated the status of the men, at the time of their obedience, with no reference to their subsequent lives.

Romans 13:1-7, states the fact that the powers that be are *ordained* of God. Up to that writing, every power which had ever existed on the face of the earth, except Israel, had been pagan. haters of the God of Israel, and desperately wicked, and yet they were "ordained of God."

Did God ever ordain that Israel, or the disciples of Christ, should enter into them, and by their efforts try to rebuild and purify them?

If so, please state where, when, and how? In the same connection please tell us if a man can be a genuine and faithful

citizen of two distinct kingdoms, human or divine, at the same time?

Turning now to the first item in your proposition—voting—I ask is it not an accepted fact that every voter is a sovereign in these United States, according to the very genius of American institutions? Being sovereign his will expressed by ballot is the final law of the land? Is not the lawmaker responsible for his law?

Is not the constitution of the U. S. the law of the voter? Does not that constitution declare: "The Congress shall have power to 'prepare for the public defense,' 'raise armies,' 'equip navies,' 'declare war'?"

Is not every voter equally responsible for the action of congress under this grant of power? Did not the voter elect the president, and the congress, which plunged this nation into the European war? Did not this president and this congress arbitrarily put every male citizen of the country between the ages of 18 and 45 into the army? Did not a large number object to serving in the army because they held that it was contrary to the commands of the Lord Jesus Christ? Did not this president and this congress override the first amendment to the federal constitution by sending more than fifteen hundred of these objectors to prison for refusing to violate their conscience?

Were not these "objectors" hounded down by the clergy of all denominations, called skulkers, cowards, ingrates, recalcitrants, yellow and such like, for their fealty to their Master?

Was a christian within his rights when he voted with, in and among the rabble of the world, knowing that these things were probable consequents of his vote?

Now in arranging for this discussion, Bro. Teurman tried to get Bro. McGary to affirm the exact counterpart of my proposition, that, "Obedience to the commands of the Lord Jesus Christ will lead one into all political affiliations," but Bro. McGary refused to affirm this, although it was the teaching of many brethren during the late war. It is now in order for Bro. McGary to say if he repudiates that teaching; and if so will he tell us what a christian cannot do? GEO. DOUGLAS.

(To Be Continued.)

STILL PUZZLED.

Dear Brother Teurman: I thank you for publishing my article in last issue of The Apostolic Way; but I think your "Remarks" were very unfair to me, and I once more ask you to publish this article that follows. I also ask the reader to go back and carefully re-read my article and your "Remarks" on the same. I did not intend to "sting" you at all, but you seem to be "stung" just the same. Now, dear reader, Brother Teurman has full control of The Apostolic Way and I do not wish to dictate to him, just how to run it, or what to put in it, but I feel like he has used unfair means with what I said. He first

complains about it being "lengthy." I do not think so. It was only two columns and three lines in length; but was it really the length of the article that called forth this complaint? I think not. He hinted that there was nothing edifying in it. Possibly not, but does that justify his "Remarks"? Did I make a false statement in that article? If so, did he make any attempt to set me right? No. He says that The Way is making itself felt among "our opposers," and then proceeds to "line" me up as a foe to the paper.

Brother, I am surprised at you. No living man or man ever heard of me opposing the position, or doctrine taught by The Apostolic Way. My article is not even a hint that I oppose it, or favor any innovation whatsoever. I am "lined up" with no set of uninspired men. Your statement of what was "worrying" me is wholly gratuitous in the full meaning of the word. Where, in my article, does anything appear that even looks like I was worried "about how to meet this opposition to their doctrine and commandments of men"? It is not there. I have been preaching for twenty-nine years, and I challenge any man on earth to show that I ever defended or taught A SINGLE DOCTRINE OR COMMANDMENT of men. You want to know what I believe. You say: "If Bro. Duncan will now come along with some real affirmative teaching on what he really does believe to be right we all may be benefited." No, you would not. You have written your reply to me too hastily. It does not sound like the real kind-hearted Brother Teurman that I have read after so long. The things I opposed in my article are sinful and wrong, and possibly that is why it "stung" so. I misrepresented no man or paper. I spoke of conditions as I find them in all the papers, and a great many pulpits. Take my article up and dissect it line by line, and see if a single line of it can be refuted by facts. I still deny that such conditions are prompted by the spirit of Christ. Here is my "line up," that they all be *one*. Jno. 17:21-23. *One heart, and one soul*. Acts 4:32. In *one*. Eph. 1:10. *One spirit, with one mind striving together for the faith of the gospel*. Phil. 1:27. Mark them that cause division. Rom. 16:17. No division; speak the same thing. I Cor. 1:10; 3:3 1:18. No contentions. I Cor. 1:11; Tit. 3:9. No confusion. I Cor. 14:33; Jas. 3:16. Is that not enough? I am for peace, harmony and love in the church of Christ. My article shows that. I am AGAINST strife and envy among brethren. I am AGAINST the modern Sunday School as practiced. I am AGAINST politics, and christians dabbling in politics. Ask Geo. Douglas about me. Let him speak out. Ask Alfred Elmore if I am sound, or whether I teach for doctrine the "commandments of men." These men know me, and will have to draw no conclusions. I never preached for a Sunday School church in my life; if you think so, dig up that church. I HAVE NOT

KNOWN it. No, Bro. T., I have never opposed the policy or doctrine taught by your paper, but I am OPPOSED to the fighting and devouring each other that is going on in ALL the papers and churches of Christ today, and can it be possible that you think I am wrong? Brother, I have no power to take off the "pad-lock" from F. F., G. A. or G. G. or any one else. Was you offended because I discriminated against these papers and sent my article to A. W.? If so, I will apologize to you and promise not to do so any more. Anti-Sunday School brethren manifest the wrong spirit. Pro-Sunday School brethren manifest the wrong spirit toward the opposition on both sides. God in heaven knows that this is not a false statement. The Word of God is the seed of the kingdom. Sow it, sow it, sow it. Above all things, SOW IT. Why should not we be as zealous for the pure Word, as the Roman Catholic is for error? Sure, I think "these papers wrong" in permitting wrangling in their columns, and had I sent this "complaint" to one of them, they, too, might have cried out, "Why single me out?" Again brother, if you are sorry, or ashamed of my article, please say so, and apologize to your readers, and I will apologize to you, and never send another. What say you? ED. S. DUNCAN.

Mt. Pleasant, Texas.

"Remarks."

If I could be assured that all who read the above article from Brother Duncan would go back to The Way of December 15, 1920, and read his first article, and my "Remarks", I should be perfectly willing for all he here says to appear without a line in reply.

I assure Brother Duncan and our readers that I have no desire whatever to place him in a false light. I simply let Brother Duncan "line up" himself in his own words in his first article.

I am letting him "come again". If after reading both his articles you are able to tell, by what he says, just where he stands you are better at "dissecting" than I am, I confess. In his first article, he says, "I am absolutely AGAINST what I have seen called the 'Sunday School' as 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." In the above article, Brother Duncan says, "I am AGAINST the modern Sunday School as practiced." The Apostolic Way is "against the Sunday School" in any form, and yet Brother Duncan says he has "never opposed the policy or doctrine taught by" The Apostolic Way! My Bible teaches nothing about Sunday School either "modern" or ancient. Therefore I am opposed to any system of teaching that is without precept or approved apostolic example; and, unlike Brother Duncan, I preach for "a Sunday School church" every time I get a chance. I kindly but firmly teach them "the Way of the Lord",

and I have never yet brought an open rupture in a church over the question.

I wish I might be able to say all that Brother Duncan claims to his credit; that is, that I never "defended or taught A single doctrine or commandment of men. I can't say that much. I have made mistakes, taught and practiced some things that I have since learned to be wrong. I want to be right and teach right, and will as far as I know.

I, with Brother Duncan, am for oneness, love, peace, harmony, etc., but not at the cost of Truth.

In both of Brother Duncan's articles, all along, he seems to want to class the discussion of our religious differences as "wrangling." If Brother Duncan's major effort has not been to discriminate, disparage, and make the paper and its writers in general appear "bad", then I do not understand his purpose in all he has said. For example; in his first article he says he has heard of a preacher who, in baptizing his candidates, uses the following "formula": "I baptize you in the name of the Father, the Son, and the Holy Spirit, and into a church which does not believe in a Sunday School; Amen!" Then Brother Duncan adds, "I would hate to think this true. I sincerely hope not." He admits he has no reliable information on the case—even hopes it isn't so—yet he tells it! Now, if he did not bring this up, with a number of other things, to leave the impression on his readers that we fellows who oppose the Sunday School are a "set of cranks" and guilty of riding all sorts of foolish and hurtful hobbies, what was his purpose in referring to such things?

Let us admit that both sides have made mistakes in discussing our differences. Shall we, because some have manifested the wrong spirit, make no effort, whatever, in the right spirit, to oppose error and set forth the Truth?

I am glad Brother Duncan says he is against christians taking part in politics. I have known of brethren saying they were against taking part in politics, yet they would contend for Socialism! Perhaps as well belong to and contend for that party as any other; however, better steer clear of all.

Now, I want to insist, with Brother Duncan, that all who can read all that has passed between myself and Brother Duncan in The Way of December 15, with what here appears. I am perfectly willing to leave it to those who read it all to say who appears to be "stung" and also for them to judge as to the spirit that has prompted all that has passed between us.

I have never met Brother Duncan, but have known of him well and favorably almost since I began preaching fourteen years ago. Until recently I had taken him to be opposed to a Sunday School in any form and was really surprised to get his first article of general complaint because we are doing what we can to restore apostolic teaching. CLARENCE TEURMAN.

ITEMS OF INTEREST.

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. I am simply "snowed under" with encouraging letters and good lists of subscriptions from all parts of the country. If any one has the idea that the things for which we are contending are "dead issues", they only need to be at the office and see the good letters and subscriptions received to be convinced to the contrary.

According to agreement, there are to be six instalments of The McGary-Douglas Debate, each disputant's articles ranging from eight to twelve hundred words in length. It matters not how you stand on this question, you will want to read the discussion. Subscribe at once and get the debate in full. Back issues will be furnished upon request.

Dear Brother Teurman and Family:

Another year is about to close, and the good old Yuletide season, in all its glory, is again in our midst. It is the one supreme time of the year when good fellowship becomes king—when the hearts of mankind are gladdened by the inspirations of human affections that pour forth from those whose friendship have enriched our lives.

The principles that were given to humanity twenty centuries ago have so marvelously stood the test of time, for which we should all feel very grateful.

We are all about to close our lives for this year (1920), and in opening the New Year we should all resolve that we will do more in 1921 than we did in 1920, so I am starting with the enclosed list of subscriptions for The Way, and I hope you and yours a very happy and a very prosperous New Year.

Enclosed you will find two checks, one for the subscriptions herewith enclosed, and the other check for \$10 for your New Year's present. Again wishing you and The Way every possible success, I am,
Yours in the faith, A. D. KING.
Shreveport, La.

We thank you, Brother King, for your messages of good cheer, for the ten subscriptions and the ten dollars for our personal assistance. Such friends are making it possible for The Way to go forth.

Brethren J. E. and W. B. McVey are hoping that their debate with the Mormons at Huntington, W. Va., will culminate soon.

Under date of Dec. 30, 1920, Brother A. W. Fenter, Jacksboro, Texas, sends three subscriptions, and writes:

"I believe The Apostolic Way is one of the best papers I ever read, and it is doing much and lasting good. This is my first year of work in the gospel field. I only held six meetings. Fifteen obeyed the gospel. For this I now rejoice. I

preach at Avis, Texas, tomorrow. Pray for me in the one faith."

Brother J. C. Goad of Route 7, Bowie, Texas, is ready to arrange for meetings for next summer anywhere in easy reach of his home.

Within the past ten days the little church here at Union City—consisting of ten members, who meet in their private homes—has paid out a little better than eighty-five dollars for the support of work in other fields. I simply mention this to provoke others to do what they can. A few brethren, though all poor, can do something to encourage and advance the Truth if they will. CLARENCE TEURMAN.

NOTES FROM OKLAHOMA.

The meeting in Harper County, Okla., closed after running three weeks. We were stormed out two nights. There were two baptized in ice water. I think much good will result from our labors.

* * *

To Bro. Duncan: I wish to say, I happened to know whereof I spoke when I said the Sunday School preacher put a man in the eldership who, if justice had been meted out to him would have been in the penitentiary. Said man was a promoter of a lead and zinc mining company. He finally had to "dig up" \$2,300, there being \$1,954 which they could find no trace of. He was kicked out of the Masonic lodge, and the preacher put him in the eldership over the protest of the brethren. I think we would better mourn over conditions in the church rather than do as Bro. Duncan is doing. He seems to view these matters in a very light-hearted way. There is a cause for every effect, hence there is a cause for our present troubles in the church. And instead of laughing over these things, we, in the fear of God, should seek out the cause and remove it, so that peace and harmony may be restored. W. T. TAYLOR.

Lark, Oklahoma.

Doby Springs, Okla., Jan. 6, 1921.

Bro. W. T. Taylor, of Lark, Okla., has just closed a meeting of three weeks' duration. Two souls confessed Christ before men and were baptized. Bro. Taylor believes in being guided by God's word in preaching the gospel. Any wanting a humble, God-fearing man to preach the word will do well to call him.

OTIS T. JONES.

Brother Homer A. Gay will begin a meeting here Friday night before the fourth Lord's day in January. He was to have been with us for this meeting the second Lord's day in December, but he was sick and could not get here. There are only three or four of us here, but we shall do the best we can for Brother Gay. If any one should like to help in this work you can send either to Bro. Gay or to me and I will see that he gets it.

Sinton, Texas. W. R. JOHNSTON.

VENGEANCE.

"Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people." This quotation is taken from Deut. 32:55, and applies to the Israelites which were God's chosen people. The apostle Paul refers to this same scripture and applies it to the Christians of this age, as follows, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." Rom. 12:19. The above scripture shows beyond all doubt that God does not allow his people to take vengeance. It is here cited to show that vengeance does not belong to us, but to God, also to prove that God will certainly, in due time, render a just recompense to all his enemies. Then, brethren, do not take revenge on those who injure you, but exercise a forgiving spirit. Leave the taking of vengeance to God, to whom it belongs.

Some one has said, "Revenge is long drawn out hate, and hate is madness, because it impels to the destruction of love. He who lives with hate blackening his heart, beclouding his vision, and destroying his peace and happiness, is much more unfortunate than he who is suffering from bodily ills." Human experiences demonstrate this to be true.

It is as much an impossibility for hate and love to occupy the same heart, at the same time, as for two material bodies to occupy the same space at the same time. It is a fact, recognized by all who have the capacity for understanding the effect of good and evil thinking, that sinful thoughts are destructive, but especially so is the thought of revenge, since it carries with it the thought of taking life to the greater or lesser extent; that is in proportion to the violence of the hate impelling the desire for revenge.

Hate, like all other sin, is rebellion against God; but because of its very nature, being an effort to destroy life, is most terrible. Vengeance is one of man's most pitiful weaknesses, most destructive thoughts, most consuming sins. When meditating upon the awfulness of revenge and hate one naturally recalls the following scripture: "Whosoever hateth his brother is a MURDERER, and ye know that no MURDERER HATH ETERNAL LIFE ABIDING IN HIM." I John 3. "Let none of you suffer as a MURDERER, or as a thief, or as an evil-doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." I Pet. 4:15, 16. This is as strong as the apostle could put it. In the heart one cherishes the feelings from which the outward act of murder proceeds. For brethren to fall out over a subject that the scriptures do not mention, or even hint at, and withdraw fellowship, hate and seek vengeance is most terrible. To hate your brother is spiritual suicide, and

you stand before God as a condemned murderer.

Hate is the opposite of love, and destroys every sentence in the thirteenth chapter of first Corinthians from first to eighth verses:

"Though I speak with the tongues of men and of angels, and have not LOVE, I am become as sounding brass, or tinkling symbol [empty and worthless]. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not LOVE, I am NOTHING. . . . And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not LOVE, it profiteth me NOTHING. LOVE suffereth long, [with patience under undeserved injuries] and is kind [not to friends only, but to foes also]. LOVE envieth not [is not jealous at the knowledge and prosperity of others]. LOVE vaunteth not itself, is not puffed up, [does not boast of its own excellence]. Doth not behave itself unseemly; seeketh not her own, [is not selfish, but benevolent]; is not easily provoked, thinketh no evil: [Is not disposed to impute to others evil motives]; rejoiceth not in iniquity, [as is done by the selfish], but rejoiceth in the truth [the things that are righteous and just between man and man], beareth all things, [inflicted by others, without being disposed to take vengeance], believeth all things, hopeth all things, [Is disposed to put the best construction upon men's conduct, and hope the best concerning them], endureth all things, [that we may have to suffer in the path of duty]. Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away." Love is as eternal as God, for God is love. Hate pertains to this world and never crosses the grave. Hate is the enemy of love, and can be expressed in various ways—by word, by act, by look; but the most intollerable way is by self-conceit, self-righteousness, and self-importance.

When we pray, "Forgive us our debts as we forgive our debtors," would it not be a very good plan to ask ourselves, What would be my reward should I receive forgiveness only as I forgive those who offended me? How much nearer heaven or happiness would we be? Is this prayer not often uttered when down deep in the heart are smoldering the embers of hate? In the hidden corners and shadows are there not lurking the wild beasts of cruelty and revenge, the poisonous reptiles of envy and jealousy? Men want justice for the other man, but mercy for themselves. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The Apostle says, "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." David says, "If thou Lord shouldst mark iniquities, O, Lord, who

shall stand?" Pas. 130:4

H. C. PEARSON,
Gainesville, Tex.

BOOKS FOR SALE.

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MORE OF SOMMERISM.

Brethren in Christ, Greeting:

In the *Apostolic Review* of September 21, 1920, is an article headed "Birds of a Feather Flock Together," written by two men who sign themselves as elders of a church at 51st and Brown streets, Philadelphia, Pa. This article is slandering Brother E. E. Joynes and wife, both of whom are members in good standing in the church of Christ at Tabernacle, N. J. Brother E. E. Joynes had visited and preached at annual meetings at Mentone, Ind., Barrackville, W. Va., and Marietta, Ohio, in August and September last. This seemed to have rekindled the jealousy and spite of the two men who are now ruling and ruining the church in Philadelphia and are endeavoring to deceive other congregations, so as to uphold their ungodly acts, to do the same elsewhere. In the latter part of 1917 some friction arose in the Philadelphia congregation, and in it all, two young elders asked E. E. Joynes if they could count on him to co-operate with them. His reply was, "That all depends on what you do." Failing to uphold them in their determination to rule and ruin brought upon E. E. Joynes a flood of persecution, that is satanic in the extreme.

First of all, they sent a letter out to several mission points where E. E. Joynes was laboring, stating, that they did not any longer endorse him, and, requesting that we discontinue his services. Be it known that not a word had been said to Brother E. E. Joynes as to his conduct or teaching. Is this scriptural? Is it honest? Is it fair? This is only a very small sample of the persecution that this worthy brother has been, and is still being subjected to. The writer of this article went to Philadelphia and listened to what they had to say and came back to report to the church at Tabernacle, N. J., that it was nothing but jealousy and spite.

Furthermore: P. Mackey, an elder at the time in Philadelphia, had visited the church at Tabernacle, N. J., occasionally, and revealed his true nature by trying to undermine E. E. Joynes in the affections of those who had obeyed the gospel through his missionary work. Brother E. E. Joynes has been visiting this community for about eight years and is held in the highest esteem, both in the church and out of it. P. Mackey was soon found out to be unreliable in word and conduct and yet was endeavoring to destroy the influence of a man in every way his superior. Be it known to all concerned, that the church of Christ at Tabernacle, N. J., recommends Brother E. E. Joynes and with him invite any representative brethren to come and make a thorough investigation of all that has taken place in the last few years. We are willing for the other side to be heard and then ask for our side to be given the same right, and not as a certain preacher did about three years ago; that is, listen to the other side and condemn any who differed therefrom.

Your brother in Christ,

CHAS. H. CUTTS.

Tabernacle, N. J.

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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VOLUME VIII.

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NUMBER 14

TRUTH AND REASON.

therefore the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:1-3.

These words are from the pen of inspiration, and God is their author. They are written in the New Testament of our Lord and Savior, Jesus Christ, and sealed with his blood. They are included in his last will and testament; and the testator, having died, his will is of force, and we must observe it.

There are other injunctions included in his will, and from the same divine source, that are equally binding upon us. I submit the following: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1. We must observe this God-given command. But why "restore such an one?" Answer: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death and shall hide a multitude of sins." Jas. 5:19, 20.

There can be nothing more absolutely essential than the saving of a soul from death, and putting an end to a sinful career. Just think! this can be and is being done by leading individuals, who have erred from the truth, back to it.

It is certainly a great and good work to persuade men and women to obey the truth. It is a work equally as good and grand to get them to continue to "walk in truth."

Under many different considerations do men err from the truth. 1. We may as some do, denounce the whole thing and turn back to the world. 2. We may hold to some things the Lord has commanded to be done, but leave off others. 3. In our shallow-mindedness and carnality, we may choose to do the Lord's work in *our* way in preference to *his* way. 4. We may go beyond and add something, or do something that he has not commanded us to do.

Into some of these hurtful things many of our brethren and sisters have fallen; and churches all over the land have adopted some of these God-dishonoring errors, and are proposing to honor God with them.

The sadness of this state of things can hardly be expressed, and we should, at all times, be found addressing ourselves to the "good work" of bringing those back to

the truth, who have erred from it. We should "walk worthy" by applying ourselves daily, untiringly and undauntedly in this "rescue work."

Let us be courageous. We are having success. I am continually finding good strong brethren and sisters who say, "I was once in favor of the Sunday School, but I saw my error and turned."

J. H. STEWART.

Abilene, Texas.

IMPORTANT NOTICE.

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

Will not every true friend 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.

IS IT WRONG TO CAUSE DIVISION?

[Bro. Smith showed me this, and I was so pleased with it that I asked him to let me send it to the A. W.—R. F. Duckworth.]

If it is wrong to cause division under any circumstances, we must admit that the Saviour did wrong; came for the wrong purpose. For he said, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division". Luke 12:51.

Within the past twelve months, I have read a number of articles in which the writer used a statement similar to this, "Mark them which cause divisions, and avoid them", claiming it to be Paul's language. I have never read such a statement from the pen of that inspired man.

Could we not just as well do as some have done with reference to Paul's statement in Romans 8:1, and say, "There is therefore now no condemnation to them which are in Christ Jesus", omitting the remainder of Paul's statement, and thereby entirely change the meaning of the passage?

Brethren, let us not wrest the Scriptures to our own destruction. Paul said in Romans 16:17, "Mark them which cause divisions and offences CONTRARY TO THE DOCTRINE WHICH YE HAVE LEARNED; and avoid them."

W. S. SMITH, D. C.

Denison, Texas.

SACRIFICE—SERVICE!

"I beseech you therefore, brethren, by the mercies of God, that ye present your *bodies* a *living* sacrifice, holy, acceptable unto God, which is your reasonable *service*." Rom. 12:1.

How many of us have given serious study to the above scripture? Notice the gentle manner of the apostle in addressing the Roman christians—"I beseech you."

After discussing the relation of Israel—who for centuries had offered *animal* sacrifices,—to the covenant in Christ, and the mercy and goodness of God toward the Gentiles, how befitting to say: "Therefore, by the *mercies* of God."

They were not now to offer *nimal* sacrifices, but "your *bodies*"; not a dead, but a "living sacrifice"; not unholy, but holy; not unacceptable, but "acceptable" unto the Lord.

The whole command, barring the explanatory, resolves itself into the finality of the latter clause, "your reasonable service." To whom? It is not unreasonable to require a servant to serve his own master. Paul was addressing servants of God. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Rom. 6:16.

Many professed servants of God are making but a poor showing as to obedience; for this involves *service* wherein is *sacrifice*.

Let me present this in the form of an acrostic:

(S) Service.

Doing service as to the Lord, and not to men. Eph. 6:7. A command to those who were servants in the flesh; yet they were the "Lord's free men", and should do their service to the Lord.

(A) Affection.

"And they that are Christ's, have crucified the flesh with the *affections* and *lusts*." "Love not the world." "If any man love the world, he is the enemy of Christ."

We do well to take inventory here and "examine" ourselves whether we be in the *Faith*. I am sure from past examples which were written for our learning, that God will not accept a partial service; neither will he endure that which is neither cold nor hot, but will spew it out of his mouth. We "cannot serve God and mammon. Woe be them who attempt it!

(C) Condescension.

"Be of the same mind one toward another. Mind not high things; but *con-*descend to men of low estate. Be not wise in your own conceit." Rom. 12:16. Not that we should not possess self-respect, but that we should not be puffed up with

and desirous of the greeting in the market places of those who have rank from a social standpoint. I have seen men who seemed to be greatly interested in the cause of Christ, yet they could not be induced to assemble with an humble congregation. There is but one reason—they would not come down to men of low estate. Our cities contain their "First" and "Second", etc., churches for no other reason. Will God accept their offering?

(R) Rejoicing.

"Rejoicing in hope." Rom. 12:12. Obedience, which is the perfecting of a sincere faith in Christ, is the fountain from which flows the essence that gives hope. Hope maketh not ashamed. Hope is an anchor to the soul. The storms of life may rage—the billows roll—the weary mariner looks to the beacon light on the eternal shores, and thus rejoices with joy unspeakable and full of glory.

Where there is no obedience, there is no perfect faith; where there's no faith, no hope—no rejoicing—only a bark drifting to and fro on the ocean of Time, at last to flounder on the rocks of Eternity and the righteous judgment of an All-wise God.

"Rejoice with them that do rejoice, and weep with them that weep." Rom. 12:17.

(I) Innocent.

It is a foregone conclusion that the sacrificing christian must suffer. Persecutions, derisions and false accusations are sure to come, but let us see to it that we are innocent. It is better to suffer for well doing than for evil. If we suffer as evil doers, etc., we only receive our just deserts, but if as christians we should rejoice and glorify God therein.

(F) Fruit.

Each individual is a branch of some vine and bears fruit accordingly. Christ is "the true vine" and his followers "are the branches." As "the branch cannot bear fruit of itself," and one must be in Christ to be in the true vine, it follows that one must also abide in the vine—the church, which is his body—in order to bear the true fruit. It is folly to presume that one can be a branch of more than one vine. "By their fruit ye shall know them." The christian bears "the peaceable fruit of righteousness." Heb. 12:11. "They have their fruit unto holiness, and the end everlasting life."

(I) Instrument.

As each member of the material body is an instrument—to be employed to the mutual benefit of the entire body, so should each member of the body of Christ be subject one to another, and do service one for another.

As individuals, we have the command: "Neither yield ye your members as instruments of unrighteousness unto sin, but as instruments of righteousness unto God." Rom. 6:13.

(C) Communicate.

Dear reader, you may have followed me thus far not having the least remorse, but I am sure they are few who have lived up

to their duty here. You may have read and reread the scriptures that I am about to present to you, but have you ever realized that they are to you? You know the Scriptures teach baptism "for remission of sins." Do you know they teach you to communicate in just as strong terms? If you are blessed with abundance of this world's goods, please turn and read II Tim. 6:17-20. Are you ready to distribute? Willing to communicate? Where is your store house? where your hope of eternal life? Are you "a living sacrifice?"

Now read Heb. 13:16. Are you sure God is pleased with your sacrifice? "Let him that is taught in the word communicate unto him that teacheth, in all good things." Gal. 6:6.

You don't believe in paying preachers, eh? You never read that "the laborer is worthy of his hire?" Have you not let many who labor in the "word and doctrine" suffer for the bare necessities of life? Some churches and individuals in apostolic times, it seems, were very much the same as now. Paul praised the Philippians for their thoughtfulness of his needs and their fellowship with his work. "Ye did communicate with my afflictions,"—"no church but ye only"—"ye sent once and again unto my necessities." Some now never send "once", to say nothing of "again". Brethren, think. The rust of your unused possessions may come up as a witness against you.

(E) Exhort.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." Heb. 10:25.

"But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin." Heb. 3:13.

Let us resolve with the Psalmist: "I will offer the sacrifice of righteousness."

W. L. SHELNUTT.

Wedowee, Alabama.

THE HOLY SPIRIT.

It is not my purpose to show what the Holy Spirit is, but to show the different measures of the Spirit.

Christ had the Spirit without measure, "For God giveth not the Spirit by measure unto him." John 3:34.

This language implies that others received the Spirit by measure, that is, their power was limited to certain manifestations of the Spirit.

Paul makes this quite clear in I Cor. 12:4-11. He says, "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the

same Spirit. To another faith by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

The apostles received the greatest measure of the Spirit. The Comforter, which is called the Spirit of truth, and the Holy Spirit, was sent to the apostles to teach them and to guide them in teaching others. Jesus told them that the Spirit of truth would abide with them forever. Jesus was their comforter while he was with them, and promised them another comforter, who should guide them into all truth and bring to their remembrance all things he had said unto them. John 14:26. He also said that the world could not receive the Spirit of truth. John 14:16, 17.

The baptism of the Spirit and the Spirit of truth are two different measures of the Spirit, given for two different purposes.

As we have learned the purpose of that measure of the Spirit called the Comforter or Spirit of truth, we will now seek to find out the purpose for the baptism of the Spirit. On the day of pentecost, when the Comforter was sent to the apostles, they were also baptized with the Holy Spirit. There were thousands of Jews in Jerusalem who did not believe in Christ. As those unbelieving Jews saw the forked tongues looking like fire sitting on each of the apostles, and heard them speak in different tongues, it was a sign to them that God was with and approved of these men as his preachers. Tongues are for a sign, not to them that believe, but to them that believe not. I Cor. 14:22.

The apostles and the other brethren did not believe that the gospel of Christ was for the salvation of the Gentiles. But when Cornelius and his company were baptized with the Holy Spirit, it was a sign to them of God's approval of the Gentiles for salvation. For when they had the proof that the Gentiles had been baptized with the Holy Spirit, they said, "Then hath God also to the Gentiles granted repentance unto life."

Some sectarians have contended that because Cornelius was baptized with the Holy Spirit, before he was baptized in water, he was saved when the Spirit came on him. Cornelius never received the Spirit of truth, and that is the only measure of the spirit that Jesus said the world could not receive. A. J. JERNIGAN.

Box 293, Woodward, Okla.

Since Paul said: "The Spirit speaketh expressly, that in the latter time some would depart from the faith, giving heed to seducing spirits and doctrines of devils," I would like to ask the Sunday School folks, through The Way, who it is that is fulfilling that scripture, those who advocate the Sunday School, or those who oppose it?

W. G. TUCKER.

PRIMITIVE PREACHING.

(I Thess. 2:13-16.)

In the work of human redemption each personality in the divine nature had an important part to perform. It was the work of the Father to plan all, the work of the Son to execute all, and the work of the Spirit to proclaim all that men must do to be saved.

The New Testament presents the plan of human redemption and teaches all the Spirit proclaimed. The primitive preachers set forth the divine requirements for pardon. "They sounded forth the word of the Lord." "Ye received from us the word of the message of God; ye accepted not the word of men, but, as it is in truth, the word of God."

The above reference furnishes the preacher of this day a model sermon, which in turn is a model of "Primitive Preaching."

I. THE MESSAGE. "The Word of God." "The word became flesh." *Anointed, crucified, raised up.*

1. By Peter. "Hear these words: Jesus of Nazareth, a man approved of God unto you." "When they heard they said: What shall we do?" Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:14-47). *Sermon*—"They then that received his word were baptized; and there were added in that day about three thousand." The Lord added to the church those that were saved.

2. By Philip. (1) "And Philip went down to the city of Samaria, and proclaimed unto them the Christ." (Acts 8:4-13). *Sermon*—"Multitudes gave heed." "When they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women."

(2) A man of Ethiopia had come to Jerusalem to worship and returning was reading the prophet Isaiah. Philip heard him and said: "Understandest thou what thou readeest?" And he said: "Guide me." And Philip beginning from this scripture, preached unto him Jesus." (Acts 8:26-39). *Sermon*. "And he baptized him."

3. By Ananias. The Lord said: "Arise, and go and inquire for one named Saul." Ananias answered: "Lord, I have heard from many of this man." But the Lord said unto him: "Go," and Ananias departed and said: "The Lord Jesus who appeared unto thee both sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit" (Acts 9:10-19). *Sermon*—"And he arose and was baptized."

4. By Paul. And he called for lights and said: "Sirs, what must I do to be saved?" And they said: "Believe on the Lord Jesus and thou shalt be saved, thou and all thy house. And they spake the word of the Lord unto him, with all that were in his house" (Acts 16:25-34). *Sermon*—And he was baptized, he and all his

immediately, and rejoiced greatly with all his house, having believed in God.

II. THE RESULT. "Ye received," "ye accepted," "ye became imitators of the churches of God in Christ Jesus."

1. Jesus said: "I will build my church." A family of unusual prominence and uprightness came from the Methodist sect and formally petitioned the church of Christ at Milford, Ky., to receive them into fellowship without their obeying the gospel. After a brief consideration, the church adopted a resolution as follows: "Whereas, the church of Christ is a peculiar institution, established by the Son of God—Jesus Christ—and his personally-ordained apostles, and whose rites of entrance into, and regulation of fellowship therein are fully recorded in God's Holy Word, to which we may not add anything, and from which we may not subtract anything, or change one jot or tittle in any way, we find ourselves without authority to grant the request made in your petition." The people of prominence and uprightness were able to see that obedience to the gospel is on the authority and by the command of Christ, and they obeyed without further demur. "Imitators of the churches of God in Christ Jesus."

Near Adair, Okla., a like request was made to a Baptist sect. A vote was taken; the rules of the congregation on the reception of members were suspended and the people of prominence received into fellowship on their sprinkling. "Imitators of men."

The "primitive" example is "ye became imitators of the churches of God in Christ Jesus" and "ye accepted not the word of men, but the word of God."

2. The Apostles. "Many of them that heard the word believed; and the number of the men came to be about five thousand." *Just the Word*. "The multitude of them that believed were of one heart and soul." "A great number that believed turned to the Lord." "And much people was added unto the Lord."

I. The Message, The Word.

II. The Result, The Church.

R. L. LUDLAM, JR., Evangelist.
1823 South Q Street, Fort Smith, Ark.

ITEMS OF INTEREST.

Brother H. C. Harper plans to leave for an extensive preaching campaign in the West in March. He is to visit Texas, Oklahoma and Colorado, and perhaps New Mexico, on this trip. Brethren in those states will do well to write Brother Harper at once and arrange with him to make them a visit. Address H. C. Harper, Sneads, Florida, which is Brother Harper's home address.

The next issue will give Brother Douglas' first affirmative article on the following proposition:

"Obedience to the commands of the Lord Jesus Christ separates the disciple from all political affiliations."

According to agreement, there are to

be six instalments of The McGary-Douglas Debate, each disputant's articles ranging from eight to twelve hundred words in length. It matters not how you stand on this question, you will want to read the discussion. Subscribe at once and get the debate in full. Back issues will be furnished upon request.

The meeting with the loyal congregation in Zanesville, Ohio, came to a close the night of the 6th inst. There were six baptized, one restored, and two took membership. Brother Russell Davis was with me and gave valuable assistance in the meeting.

J. E. McVEY.

P. S.—My address is changed from 700 7th St., to 2402 Clement Ave., Parkersburg, W. Va. Please make a note of it in the A. W.—J. E. M.

Brother W. C. Mitchell of Sabinal, Texas, writes he has received \$42 from the recent appeal made for him for help to pay out his home.

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.

I am to discuss the Sabbath question with J. R. Bellow's (Adventist) at Union church, near Winston (Douglas Co.), Ga., Feb. 24 and 25.

CLARENCE TEURMAN.

FROM DOLORES, COLORADO.

Dear Bro. Teurman: Am very busy—since the arrival, on Feb. 3rd, of Samuel Martin, our youngest son.

Am taking time only at the present to make a report of amounts received for this Colorado mission work.

Amount received since our coming, Dec. 6 to Feb. 1: Congregation at Cavanaugh, Ark., by Geo. Henderson, \$10; Union City, Ga., by Sister Teurman, \$20; E. S. Vawter, Fowler, Colo., \$10; Wm. Guy Ashley and wife, Ballinger, Tex., \$4; A. M. George, Albany, Tex., \$10; Congregation Burnville, Ark., by F. W. Dunn, \$10. We appreciate this fellowship from brethren and thank the heavenly Father for this consideration. JOHN Q. RUSSELL.

Dolores, Colo.

[As has been stated in former issues of The Way, Brother Russell now is located at Dolores, Colorado, and is endeavoring to build up the Cause in that field. Dolores is virtually a mission point, there being only about a half dozen disciples there. I wish again to insist that brethren and churches assist Brother Russell in the work he is doing. We have every reason for believing Brother Russell will seek to build along Scriptural lines, and is worthy the confidence and cooperation of true disciples everywhere. Send all contributions to John Q. Russell, Dolores, Colorado.—C. T.]

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IS THIS THE REASON WHY?

J. D. Tant says, yes, says it in "black and white." Says what? Says: "You seem to want me to affirm, The Sunday School as maintained by me and my brethren is Scriptural. The thing I am fighting at most all joints is the *Sectarian Sunday School* that is maintained by many of my brethren, and I don't think I would be silly enough to defend it."—(Letter to Bro. J. F. Neece, Ft. Smith, Ark., Feb. 22, 1920.)

Now is this the reason why Tant's brethren are not willing to endorse him as their representative to defend the Sunday School? Well, be this as it may, this is certainly reason enough.

Now these "brethren" of Tant's should prevail on him to tell just where the "*Sectarian Sunday School*" is among them that he is fighting. I am certain that no body can locate it by the smoke of battle that Bro. Tant is making in his fight upon it. Perhaps they are the Sunday schools maintained by using the McQuiddy literature instead of Tant's. I will give a dollar a piece if he locates these "Sectarian Sunday Schools" maintained, as he says, "by many" of his brethren, and send me the list. This will make him "many" dollars, if—yes, if—he will dare to do it. And I want to tell him that, when he has another fight on the joints of the "*Sectarian Sunday School* that is maintained by many" of his brethren, if he will let me know, I will be on hand to help him; and perhaps we both can get up smoke of battle enough for all to locate the thing.

H. C. HARPER.

McGARY-DOUGLAS DEBATE.

(McGary's Third Affirmative.)

Proposition: "A christian in voting or taking part in civil government acts within his christian rights."

"Where art thou", Bro. Douglas? And why did you give me the grand bounce? And what are your intents and expectations? His correct answer would be: Well, when you brought in that prestilient fellow Erastus, I knew that if I did not

twist Paul's statement of his case out of the way that the pen of inspiration wrote, but left just as it reads on the page of God's own book, that it would irresistibly and effectually prove your proposition irrefutable. For, to take it just as it reads, it makes our Erastus to have been both a faithful christian and a holder of a civil government office at one and the same time; and of course, if a christian can, by divine sanction, hold a civil government office, it follows with inevitable force of certitude, that he can, with the same sanction, vote in a civil government election. So I proceeded to do my level best to twist what Paul said about Erastus, but you meddled with my effort and would not let me twist it; and this is why I gave you "the grand bounce." I knew I ought to have surrendered the whole question, then and there; but it had been published, far and wide, that I am to conduct an affirmative on the question, and if I had surrendered I could not have made that fight. So I decided to act upon the principle of that adage, which says:

"He that fights and runs away,
May live to fight another day."

Hence, in order that I might live to fight another day—the day that I am to introduce my affirmative—I stated: "I have said all I wish to say on the case of Erastus until I reach it in my affirmative", and "ran away", in hot haste, for far-off battle-fields, giving John the Baptist a left-handed slap in the face, as I was sprinting by, for giving the instruction he did to those pestiferous publicans, who have pestered me about as vexatiously as Erastus has.

As to where I am at, I am clear out of your reach, wayfaring among the tombs of those slain in the civil and world wars, as wild and untamable as that fellow who "dwelt among the tombs" in the country of the Gadarenes, whom "no man could bind with chains." And no man can bind me with chains—to the real issue in your proposition, because of my mortal dread of Erastus and those John-deceived publicans.

As to my "intents," I am intending to pursue the course that the old lawyer advised the young lawyer to pursue, when he said to him: "If you have a case in which the law is against you and the testimony is not, say nothing about the law, but come out strong about the testimony. And if the testimony is against you and the law is not, come out strong on the law and say nothing about the testimony." The young lawyer said: "But suppose both the law and the testimony are against me, what shall I do?" The old lawyer replied: "In that case, just talk around."

So, as I see that both the law and the testimony are against me in my contention against your proposition, I am just talking around, as I've been doing ever since I dropped "the case of Erastus" like a hot potato.

As to my "expectations," I'm expecting

to bring a sufficient flow of tears from "the mothers, wives and sweethearts" who read this paper, with my flourishing trumpets of pathos and eloquence over these tombs, to wash out the skedaddling footprints I left in the sands of sophistry through which I fled when I was hot-footing it away, from Erastus and those John-deceived publicans.

I repeat that all of these things, written above, would be a true answer to my questions to Bro. Douglas, that stand above them, if he would unbosom himself in reply to them.

I doubt not that his emotional, heart-penetrating and soul-stirring oratorical deliverances over the tombs of the slain upon those blood-soaked battlefields, will succeed in making the "mothers, wives and sweethearts" weep, for it is so beautiful and touching that I felt like crying myself when I read it. But, with all its beauty and tear-fetehing pathos, it gets him nowhere in this controversy, for even "the mothers, wives and sweethearts" after they wipe their weeping eyes, will be able to clearly see his far-offness from the issue, and will understand that, although the explosion of a blank cartridge makes as loud a sound as a loaded one, it's all sound and nothing hit.

As he has virtually surrendered this issue, in notifying me so early in his action, that he would have nothing more to say about "the case of Erastus", I need not say one word more about it myself, for as he has left it untouched and untouchable, it establishes my proposition "in the top of the mountains!" So, as my case has gone to the jury, with a virtual instruction from its prosecutor, for the jury to render its verdict in favor of the affirmative, I am left scot-free, with about half of my allotted space unscratched. Hence am at liberty to leave it blank, or fill it out with whatever may pop into my mind.

But, although my proposition is as solidly established by "the case of Erastus", as the "rock of ages", and needs no further support from the word of God, nor from my pencil, inasmuch as I had already put John the Baptist and those publicans that he baptized and further instructed, on the witness stand, I consider it my duty to them, to clear them, before the readers of The Way, of the calumny that Bro. Douglas flung at them on his retreat to "the tombs."

Please re-read what he said about John. It sounds to me like he thinks Herod treated John, at least, about half right. Any way, he tried to behead John, figuratively speaking. Listen at what Jesus said about John and the publicans in addressing the chief priests and elders of the Jews. He said: "John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him."

Bro. Douglas classes himself with those chief priests and elders, for he does not believe in what John taught the publi-

cans. Question: Was John "in the way of righteousness" in his instruction to the publicans? If he was, then that instruction doubly establishes my proposition. As Jesus Christ said that John was "in the way of righteousness", I leave it to the reader to decide who is right about John's instruction to the publicans, the Lord Jesus Christ, or George Douglas. If the Lord Jesus Christ was right, then that instruction of John's to the publicans establishes my proposition as indisputably, as if the Lord Jesus Christ had said in so many words: "A christian in voting or taking part in civil government affairs acts within his christian rights."

But before leaving Bro. Douglas' sciregious fling at John the Baptist, I will briefly notice this which he said:

"As the matter stands, the readers of The Way will expect him [me] to preach John's law to the soldiers, his law to the people, and last, but not least, his baptism."

As to the "soldiers," I will await his preachment concerning them, in his affirmative, of which preachment he seems chocked so full that it has been gushing out of him all through his pretense of "following" me.

He tried to impose a babbling brook of it on me, concerning the war between the "U. S. and Germany," and concerning the "thou shalt not kill," in Rom. 13:9, manifestly considering them as corkers. As the saying goes, I am rearing to get hold of him on them. I want to more thoroughly convince him that they are corkers, by corking him up with them.

But now to his saying that the readers of The Way will expect me to preach John's baptism. Now really, "will" they? One would be led to conclude, from all he says they "will expect," that he carries both their "will" and "expecter" in his vest pocket.

I hope I may not disappoint their expectation as badly as I am sure he will.

But if they are expecting me to do all things he says they are, then their "expecters" need readjustment as badly as his *perspecter* does.

As to John's baptism I do not preach it, because I've learned of its revokement by the law of Christ. Now if he has found, anywhere in the law of Christ, any revokement of "John's instructions to the publicans," he should come out of the "tombs" long enough to show it and save his sinking, yea, sunk crotch.

He can't say anything about Erastus in his rejoinder—his honor would forbid his doing so, under the circumstances, even if he wanted to. But he intimates that he will say something about him in his affirmative. I'll believe he will when he does it, but not before; because Erastus has hung about his neck like a millstone throughout this part of our discussion, and will hang infinitely heavier in the next part, if he introduces him.

Now for a brief summing up, and I am done with my proposition:

The instruction John gave to the publicans and Paul's statement about Erastus, harmonize perfectly. And my affirmation at the head of this, harmonizes exactly with them, both, collectively and singly. John's instructions to the publicans and Paul's statement concerning Erastus and my affirmation, all harmonize with Paul's writing in Rom. 13:1-7. (See Luke 3:12-13, Rom. 16:23, Rom. 13:1-7, and my proposition, standing at the head of my three articles.) Now I ask Bro. Douglas and every candid reader of this paper, if Bro. Douglas can by any fair means, possibly harmonize his contention, with the scriptures cited, or any one of them? He and every candid reader must know that he can not, and knowing this, Bro. Douglas and every candid reader ought to know that Bro. Douglas' contention is an unscriptural contention, and is therefore, false and sinful.

"Faith cometh by hearing, and hearing by the word of God," Rom. 10:17. "Whosoever is not of faith is sin," Rom. 14:23.

Therefore, people can have the kind of faith in my proposition that Paul speaks of in Rom. 10:17, because it stands proved by, at least, two passages in the word of God, by which "faith comes."

But no man can have this kind of faith in Bro. Douglas' contention, because he has not proved it, and can not prove it by one passage in the word of God, by which "faith comes." Therefore it is "not of faith," and is therefore "sin"—sinful.

Any man who may have faith in it, has that kind of faith that Paul condemns, when he says: "Your faith should not stand in the wisdom of men."

In conclusion, I say in genuine sincerity, that I profoundly admire Bro. Douglas for the much good work I know he has done, and for his splendid ability. I have read much after his fluent and logical pen. When he stands on a provable proposition, woe be to the scribe who may dare to measure swords with him! But, he, like all other mortals, great and small, when he espouses a cause that is out of harmony with the teaching of God's word, is as weak as a rope of sand.

Respectfully and fraternally,
Willis, Tex. A. MCGARY.

Reply.

Bro. McGary's third and last affirmative is before me, and I assure him I have enjoyed it greatly. He has added nothing more in the way of argument to what he had said before but amused himself by firing many blank cartridges at me, which made a great noise, but nothing more.

I am sorry he gave me nothing new, so I am compelled to review his former affirmatives and give a summary of my work, and what I can logically deduce from his affirmations, which, like angel's visits, were "few and far between."

Luke 2:24, 25, and 12:13, 14, was his first proof. The image and superscription was the determining factor in the first quotation. The command was positive to

render to each his own. The christian belongs to God by creation and redemption, but Bro. McGary wants to rob God of his own and give it to Caesar, thereby leaving nothing for God.

As Caesar is recognized as a *de facto* power, Bro. McGary assumes that to refuse any of his demands is to rebel against God, on the flimsy foundation that we are commanded to give Caesar his own.

On his second proof-text, Bro. McGary assumes that because Jesus refused to be "a judge or divider over you", and these things have to be done, therefore his disciples have the right to do these things.

From these two premises we learn that whatever is necessary to be done in governmental affairs a christian is "within his rights" in doing them.

No other just conclusion can be arrived at by the unprejudiced reader in following Bro. McGary.

"John the Baptist came in the way of righteousness," is proof that his instructions to the publican is authority for voting and holding office now.

David said: "All thy commandments are righteousness." Then all of the Lord's commands are authority for voting and holding office. That takes the cake.

Erastus. Yes, I promised not to say anything more about him more than I had already said, which was a doubt as to whether he was actually chamberlain at that writing, A. D. 60, or still known by the title, as we know men similarly now as "Governor" after having gone out of office, until I got to my affirmative, for really I want something to argue against, and I will leave that to the last.

This brings me around to Romans 13:1-7, again, and I am going into that plainly and directly. In these controverted verses the apostle was talking to christians about "the powers that be," giving them instructions how to deport themselves as *subjects*,—not as citizens, for they were not citizens as we loosely use the term—of the powers. He told them that the powers were ordained of God as ministers of wrath against evildoers, and protectors of those who did right, and that resistance to them brought damnation to the offenders.

Inasmuch as every separate power was an ordinance of God, I wanted to know of Bro. McGary if those who resisted Germany in the world war received damnation, or went to glory? Also if those who resisted the United States received to themselves damnation, or went to glory. Bro. McGary did not answer. I knew he would not answer, for he dared not answer. He simply dodged; although his premises demanded that he should answer, and a feeble attempt to have done so would have been far better than to have used nearly a column of space in telling the people how badly I was scared at Erastus by a fake confession which he put in my mouth.

War is the fruit of civil government as certainly as the acorn is the fruit of the

oak, and every thinker knows it.

I wanted to know of him if Garfield and Gano, christian preachers and brothers in Christ, who fought each other in the war between the States were "within their christian rights" in so doing. He dodged the question, although it fell within the scope of his affirmative.

Every man with a grain of sense knows that the voter is sovereign in these United States, and that there is no appeal from his will expressed at the ballot box, and that he is responsible for the far-reaching consequences of that vote, whether good or bad.

According to the logic of Bro. McGary's position, whatever has to be done in governmental affairs the christian is within his "rights" in doing it. With his thought in mind we come to Romans 13:9 for a brief study.

Paul enumerates five "Thou shalt nots," which I will measure by Bro. McGary's standard. Please follow me:

"Thou shalt not kill," unless you are a soldier or a sheriff.

"Thou shalt not commit adultery," unless the State has nationalized the women.

"Thou shalt not steal," unless the State commands you to forage on the people.

"Thou shalt not bear false witness," unless the State sends you on diplomatic service.

"Thou shalt not covet," unless the State sends you to acquire more territory.

In doing all of this you are within your "christian rights," for the State commands you to do so, and by your vote you made the State.

Such is the inevitable logic of Bro. McGary's position.

He has written three long affirmatives (4500 words by actual count), and has signally failed to sustain his position by a single command from any source, and has only found one doubtful precedent, a precedent in which it is impossible for him to prove his reputed official to be a brother.

In setting aside the divine law, "Thou shalt not kill," by mass-murder on the battlefield, and by legal executions in civil life, the State exalts itself above God, and is guilty of blasphemy, and the voter "acting within his christian rights" is responsible for the crime.

I agree that the powers that be exist, that they are "ordained of God," that they have jurisdiction over certain matters (Luke 20:24-25; 12:13:14; Rom. 13:1-7); but I emphatically deny that the christian is commissioned in any way to participate in their administration. The affirmative proof is still wanting.

Kindly submitted. GEO. DOUGLAS.

Nothing lately has created quite so much interest as The McGary-Douglas Debate on the christian's relationship toward civil government. In sending in new subscriptions please state whether or not you wish the paper to begin with issue of Jan. 15, which contains the first instalment of the

discussion. We have run several hundred extra copies of issues for January 15 and February 1 and 15 to supply calls for those issues.

GUILTY OF ALL.

James says: "If a man keep the whole law and offends in *one point*, he is *guilty of all*."

My brethren understand the full justice of this teaching. When a sectarian accepts *all* the elements necessary to alien obedience except baptism, they justly inform him; if you reject part, you reject all.

But why do they reject the purpose of baptism? Simply because it does not suit their views, or desires. Why do they accept the other elements of obedience? Simply because it suits their views or desires. The question of whether it suits God or not has not entered into it.

How do I know? Because God has commanded baptism and they reject it; they thereby establish a rule. Hence, if the other elements did not suit their views or desires, they would reject them as they do baptism. Consequently they obey their views or desires, and not God. Again, God said specifically, upon the first day of the week the disciples came together to break bread. He not only commands the assemblage, but specifies its purpose. In fact, if the purpose of the assemblage had not been uppermost in his mind, God would not have specified the time. Then how about these brethren who accept the time, (the first day of the week), but reject the purpose of the assemblage, and start a Sunday School?

They are just like the alien that rejects the purpose of baptism. To assemble and start the divine service does not suit their views or desires—they give the Sunday school the preeminence. Hence, they obey their desires, not God. Consequently, they are *guilty of all*. Someone says: We have our hour of worship. Yes; it must be *our* hour of worship. The Lord said nothing about our hour of worship on Sunday. He made it a *day* of worship; and if we will study Acts 20:11 closely we will find they occupied the time, without a hint of the Sunday School. The first day of the week is a veritable festival and jubilee day. The saints should assemble as soon as possible; continue as long as possible, that the whole body may become edified and become teachers, that they may be able to teach their children *every day* as they have time and opportunity. The church today is robbed of its principal time for growth; the fathers and mothers are not taught, hence the children are likewise robbed. My contention is, the Sunday school robs fathers, mothers and children of spiritual development. They claim they cannot see why it's wrong to assemble on Sunday and have their Sunday School. They ask, is it wrong to teach children from ten to eleven a. m.? I will answer that twice, so there will be no excuse for not understanding.

First. Is it right for me to study my Bible any time? That's a parallel position. Answer. No; it's *only* right for me to study my Bible, when it *does not* intervene or impose on some other duty. God says, if a man does not provide for his household he is *worse* than an infidel. Suppose I stay at home and study my Bible *all* the time, and do not provide for my family—do not assemble on the first day of the week? Any one with eyes can understand that studying the Bible under those circumstances would be to my condemnation. Why? Because it intervened or imposed on another duty.

God said: the saints assembled on Sunday to engage in the *divine service*. And woe be unto him who allows anything to intervene or interfere therewith.

Second. If it's right to teach the children any time, why not teach them *all* day Sunday and do away with the divine service entirely? Now, I am sure if you are honest and responsible intellectually, you cannot fail to understand, your Sunday School is an intervention, impositor and frustration of the grace of God, and if persisted in, will cause your condemnation. You will be guilty of all.

GEO. W. PHILLIPS.

Ardmore, Oklahoma.

"TWO BITS."

There are three things of indifference—things that christians may do or not do, being neither bound by command nor interdiction. If they do them, they are none the better; if they do them not, they are none the worse—their moral standing as before remains the same.

But if christians take one of these and make an institution of it—school, society, or fraternity, then they have done that which is sinful in the sight of God. They at once cease to speak as the oracles of God; they can no longer be of one mind; they have introduced that which will sooner or later cause division—a thing so severely condemned in the word of God.

There are three salvations, the first, physical or temporal—"seing he giveth to all life, breath, and all things." The second, salvation from sins—"in him we have redemption through his blood, even the forgiveness of sins." The third, eternal salvation—"in the world to come everlasting life."

"Baptism doth also now save us," with which one of these? Not the first, for with the first all are saved, and comparatively few of them baptized. Not the third, for it is future, and this is a *now* one. Then, of course, it is the second one, salvation from sin, forgiveness of sins. Well, yes, be baptized in the name of Jesus Christ for the remission of sins", the Holy Spirit said. J. R. JONES. 4317 Cumberland Street, El Paso, Texas.

Remember, if you will send us three yearly subscriptions accompanied by \$3 we will send you The Way a year free.

SHOULD CONTENTIONS CEASE?

The air is laden with the sentimental, silly cry: "Let us have peace," "Cease these contentions in the churches and papers."

I hear many complain that they cannot enjoy reading the religious papers because they are so full of debates and discussions. They prefer to call it "wrangling."

They seem to be so sweet-spirited, amiable and charitable, that they can't bear the thought of religious discussions. Their loving souls cry for peace and love; but at the same time they do as little to bring about that much-to-be-desired condition as anybody in the church, or out of it.

You find them inside the church and outside, and wherever you find them, almost without exception, you find them sentimental, ignorant, compromising drones; in many cases in the church afraid to say plainly that they are members of the church of God, for fear that it will sound offensive to sectarian ears.

They as a rule think there are christians in all the churches, and every body is their "brother", if he is in any sort of a church.

We must be charitable, and concede honesty and conscientiousness to others as well as ourselves.

I have heard many talk just this way, and I have never known one of them that was worth much to the church.

If the church and the papers would conform to their wishes, soon, there would be no church.

In their quest after ease and peace they fall easy victims to the enemy of all peace.

I wonder if they think that satan is tired of conflict and ready to make peace and retire?

Will there ever be? Not until satan is cast into the lake of fire, and this world shall have passed away.

Do they think that Christ made a mistake when he said: "I came not to send peace, but a sword."?

To set fathers and mothers against their children and create enmity in households?

The church is like a flock of sheep in the midst of wolves, and unfortunately, many wolves have gotten into the sheep fold, as we learn from the parable of the wheat and the tares; and those tares will be in the church till Christ comes again, so we are informed in the same parable.

Do they think that we can have peace with all these tares in our midst? These wolves will be continually trying to introduce unscriptural things into the church, and the faithful are commanded to oppose and expose them.

So the church has first to meet a frowning and persecuting world, and next a gang of traitors, or enemies, inside; and so there must be constant strife and contention; and ceaseless vigilance on the part of the faithful.

To meet this opposition, inside and out, we must "put on the whole armor of God,"

and contend for the truth, or surrender to the devil.

No enlightened child of God will be found crying for "peace", for they know that it will never come in this sin-cursed world.

Ill-informed people may be looking for amillennium of peace and righteousness, but no wise student of the Bible does.

All true children of God are at peace with each other, but they can never be at peace with enemies of the truth in the world, or in the church.

If every member of the church could be satisfied to "speak as the oracles of God speak" there would be peace in the church; but when the plain, simple word is bent, twisted and fought to be "explained away" by false teachers in the church, to make room for their inventions, there will be no peace.

Then let all true christians rally to the word of God, heedless of the will of the weak, ease-loving, time-serving drones, and slash, wherever a false teacher shows his head. The devil often tries to cover his opposition and enmity to God with a mantle of peace and love.

Let this so-called wrangling cease, and in a little while the church will cease also. The devil is often crying peace, because this contention for the faith is a thorn in his side.

Remove that thorn, and he will rule the world.

It might be a blessing to the church if those peace-lovers would raise the white flag and go over to satan and try the peace that he offers.

A. M. GEORGE.

Albany, Texas.

Robert Lee, Texas, Feb. 11, 1921.

I am sending you one more new sub. for the grand old "Way".

I go to Odem, in Tom Green Co., for a meeting next week. Will try to get more subs there. I am in the work to stay. Have some time not yet arranged for summer meetings. Have first and second Lord's days in July, and fifth Sunday in July and first in August not definitely arranged. Who can us, me for these dates?

G. C. McCRAW.

Died at a Shreveport Sanitarium on February 12th, 1921, Sister Pearl Tidwell, wife of Bro. J. E. Tidwell, in the 26th year of her age. She was married to Bro. Tidwell about seven years ago, and was baptized into Christ September 4th, 1916, by Bro. J. C. Moser, of Thorp Springs, Texas. She was a faithful christian wife, loyal to the Book.

Bro. Tidwell expects to come to Shreveport and cast his lot with the congregation meeting on Velva Street, and in the summer will do evangelistic work. May the Lord comfort Bro. Tidwell in this sad hour, and give him strength to bear up under this trying ordeal that he may continue his work in telling the old, old story to a dying world. H. H. MONTGOMERY.

WHAT ABOUT IT?

Paul told Timothy, in first Tim. 2:12, that the woman should not teach in the assembly. He only wrote seventeen more verses and then told him why he was writing him, that he might know how to conduct himself in the house of God if he tarried long.

Since the assembly is the church, and not the house, what shall the end be of our brethren who trample underfoot this sacred and positive command of God, aside from heart aches they have caused by dividing the church?

Our smart (?) preachers usually take up this subject during big meeting season and preach on this woman subject about a week, and then all is made plain (?).

A READER.

FROM SABINAL, TEXAS.

We are planning to travel this year to see if it will help me. I have been down in this country five years. I am much better than when I left Childress, Texas. I am in hopes that changing climates and water and seeing different people will help me. I have many kin folks and a host of good brethren and sisters who have known me for many years, who are anxious for us to visit them again. I shall preach all I am able and do all the good I possibly can. I will leave here the last of February.

Well, you can say to the good brethren and sisters that our little home is paid out and we have a clear title to it. I lacked \$32 getting enough to pay the last note, but I had enough to finish it. So the home is ours, and we are very proud of it, and we thank our good brethren and sisters more than we can express.

W. C. MITCHELL.

FROM SINTON, TEXAS.

Brother Homer A. Gay has closed our meeting here at Sinton. He did his work well. We had a hard fight for the Truth. The Sunday School people told Brother Gay they would not come out to hear him, and would keep everyone they could from coming to hear him, but the interest was good to the last. The S. S. people brought in W. D. Black and took the last Lord's day night.

One old brother came back to the church and says he is going to stay with us and do all the good he can. Also one brother and two sisters say they are done with the Sunday School people. I think the seed sown will bring forth fruit in time to come.

Brother J. H. Myner, of San Antonio, gave Brother Gay \$10 in response to my call through The Way, for which we are thankful.

Brethren desiring a preacher to hold a meeting will make no mistake in getting Brother Gay. He will faithfully contend for the Truth. W. R. JOHNSTON.

FROM HAMILTON, TEXAS.

I have just finished reading the Apostolic Way. To say I am pleased with the paper is to express the truth in a very mild way. To see so many of the brethren that are satisfied with the Lord's way of doing things, it makes me happy. Men and women are curious beings. Our heavenly Father has made such wise provisions for our eternal good, and has given us notice of the fact in the New Testament just what he wants us to do, yet many people seem to think they can improve on what God has said. If people could appreciate their weakness and the great power of God, they surely would be willing for God to direct the way, and say, Lord, your will is my will; your commendment is my life work; your promise is my eternal home.

Bro. Teurman, I am going to contribute my might in helping to press the just claims, as I see it, of your paper. Preachers who contend for the gospel as it is, must suffer for it. I know by experience.

J. S. HALL.

I have some time for meetings not yet taken. Brethren wanting me for meetings this summer will do well to write early and let me book them for same. I preach the gospel as preached by the Apostles, giving no room for it to be brought in question as to the truthfulness of what I preach. Am glad we have such a paper as the A. W. I herewith enclose three subscriptions.

W. H. RILEY.

Shamrock, Texas.

I am sending check for one dollar, which means keep The Way coming. It just talks like old Brother J. F. Pursley of Graham, Texas: He preaches for us once a month, seven miles northwest of New Castle. He did preach for us at New Castle until the Socialists and Digressives drove us out of our house—did it by the help of one preacher by the name of J. T. Bentley. I should like for the readers of the A. W. to know just what the church is at New Castle at present.

J. Y. MORGAN.

New Castle, Texas.

NOTES FROM AUSTIN, TEXAS.

I like to read The Apostolic Way. We are very thankful, too, that there are still strong brethren and sisters who stand against all innovations.

We certainly know what it is to be persecuted.

About twelve years ago we were forced, by the introduction of Sunday School, salaried preachers and contribution baskets, to begin meeting in a small store building on Third and Wallow streets (Austin).

From the time we began to worship at this place, I have been an elder. I have tried to keep all innovations entirely out of the worship. We have been greatly persecuted, and by those who call them-

selves brethren, as well as others; but we have continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers, and we expect, with the help of the Lord, to continue steadfast, immovable. We have no Sunday School, no baskets with which to beg money; no individual cups, for our Lord and Master used *the cup*; no salaried preachers. We worship contentedly in "our own hired house," without begging money from the brethren to build a fine house.

Some of our brethren tell us that we are doing no good, but God's Word tells us not to forsake the assembling of ourselves together as the manner of some is, and also that where two or three are gathered together in his name, he will be in the midst; so we must obey God rather than men.

Since we have been meeting at this place, God has added a goodly number to the church, and we are thankful to say that a large portion of them are strong, steadfast members. There is always some one wanting to bring in "some new thing," but we are content with the humble way.

Pray for us that we may be faithful to the end.

SIM RASOR.

2708 East Ave., Austin, Texas.

Through the kindness of some one, I am receiving The Apostolic Way. I am delighted with it. I am glad to know that we have a paper that defends and contends for the "old paths"—the pure word of God.

I am young in the work. I began preaching the second Lord's day in last November. I preach once a month at Bend and Lampasas, Texas. Just a very few brethren at Lampasas; and they are poor in this world's goods, but rich in faith and good works.

If there are any in reach of me who read this and want me to preach for them, please write me. No mark on my work. So if I can be of service to you and the church please call me.

W. A. McMILLAN.

Lometa, Texas.

I have been reading the A. W. for two years and find it sound in doctrine and teaching, as its name implies. It sets forth the truth as it is without addition or subtraction. Would to God that more professed christians would read it and compare its teachings with the Word of God and notice the harmony. May we all strive for the old paths and walk therein, and may you live long and continue the good you are doing in the Master's cause.—A. M. Petigrew (Texas).

The leaflet on "Teaching in the Church" and "Child Training," by A. J. Thompson and L. G. Park, has met with a fine sale and much favorable comment. We have a new lot of this splendid leaflet just off the press. This is a large leaflet printed on both sides. Order a supply and distribute them in your community. Price, \$1.00 per hundred.

FROM WEST TEXAS.

Dear Bro. Teurman: I was made glad upon the receipt of your card on which you say, "am just swamped in a flood of subscriptions." That sounds good to me; and I pray that the good work may continue, and that hundreds like Bro. Crutchfield shall hear of and read the best of religious paper printed among the brotherhood. I appreciate so much that you give your space to teaching, and not to advertisements, and it's clean, and the print so good that old folks can read it with ease; and above all that the paper really stands for something. It's time to cry aloud, and spare not. And as I step slowly down the declining side of life and the adverse winds of hate and criticism blow hard and the dark clouds of sorrow hover about my pathway there comes a gleam of hope and a feeling of joy when I see in The Apostolic Way the names and articles of so many noble souls who are still true and loyal to our King. I should like to take every one of these noble soldiers by the hand and repeat the words of our Lord, "Be thou faithful unto death and I will give thee a crown of life." And then in the words of our dear Bro. Paul commend them to God and to the word of his grace which is able to build them up and to give them an inheritance among all them that are sanctified.

C. W. SMITH.

Canyon, Texas.

Our congregation here at Abilene is increasing in number and we are pressing the work.

Tomorrow (Jan. 30) is Lord's day, provided the good Lord lets it dawn upon us. Bro. Wm. Guy Ashley of Ballinger is with us, ready to preach to us. We pray the Lord that he may be permitted to do so, and that we may be blessed in the hearing. We have strong opposition, but we are building up.

We love each other. We love God. We love his truth. We invite all. We hold no malice.

Love to everybody. God save the faithful.

J. H. STEWART.

NOTES FROM OKLAHOMA.

For the past three years I have been preaching the gospel all the time. The past year I have baptized seventy-six men and women—no children. I have not organized any S. S., nor anything else that I can not read about in the New Testament of our Lord. So this is just where I stand—in the word, and the word only. I love The Apostolic Way for the Truth's sake, and hope that I can be able to send you many subs. this year; for there never has been a time that brethren needed to read The Apostolic Way as they do just now.

R. B. MUSGRAVE.

Sulphur, Oklahoma.

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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NUMBER 16

WHEAT AND CHAFF.

If we should wait for the sinless man to cast the first stone at us, likely we should never be stoned to death; but this is not saying that man needs no correction. The inexorable decree has gone forth against sin, that it must either be forgiven or punished.

* * *

For men to obtain what they want and all they want seldom makes them wise, or rich, or useful. The real blessing comes to us in obtaining what we need, and that in broken doses. If you would bring up a good man, pick up a poor boy, give him a Bible, a good English education, one suit, and one dollar.

* * *

We read in Rev. 2:23 that God informs the members of the church at Thiatira that he will give to each one according to his works. So in the final settlement one class, the faithful, will rejoice that their reward will be thus, but another class will be dreading the result of their own works. But we will all receive justice, strict justice, and who could expect anything else from a Being who is infinitely just.

* * *

God created woman for an helpmate for man, and he did not make a mistake. She is a help in the days of her youth, and she becomes a faithful laborer in the prime of life, and she will be a comfort in old age. She becomes a confidential partner in financial matters. She is the brightest light in the home. In the morning she will help to plan the doings of the day, and a safe counsellor in all the affairs of the home, and be a happy guest after the shadows of evening fall. There is no human name more enduring than the name mother. When the suckling calls in the night, mother is present to administer, and when grandpa needs help and encouragement, mother is the first to go to the rescue, and the last one to leave. Children, do not neglect mother!

A PROPOSED DEBATE.

To the preachers and elders of the Church of Christ: How may we prevent so much strife and division among us over the Sunday School? I believe a good clean, honest debate the only hope.

I suggested in the A. W. of July 1, 1921, that those who oppose the S. S. pick five of their ablest men to represent them and those that are in favor of the S. S. pick five of their ablest men to represent them; then let the ten men pick three elderly men to act as moderators, and not let anything go into the debate that is not written di-

rectly on the subject, or in the right spirit. The five men could select one out of their five to do the writing and the other four work with them and all five sign each article.

Those who represent the S. S. ought to defend all they teach and practice, including the name, women teachers, literature, and division of classes. Then those who oppose the S. S. should affirm what they teach and practice.

Since that article was published so many have encouraged me in trying to get up such a written debate that, I took it upon myself to write most of the leading preachers on both sides to see if they were willing for such a debate; and to my surprise only one was opposed to it. Now we are ready to select the five men to represent us who oppose the S. S. Every congregation and preacher who is opposed to the S. S. is entitled to a voice in who the five shall be.

Let the elders, or leading members if you have no elders, select the five men they prefer and send to the A. W. Also every preacher select the five men they prefer and send to the A. W. at Union City, Ga. Then Bro. Teurman can soon tell who is selected to represent us and can announce the matter. Please attend to this at once and oblige your brother in Christ.

HARDY BONEBRAKE.

Potsboro, Texas.

FAULTS OF OURS.

Let us not try to deny our own faults by pointing out the faults of some one else, as was done by a brother in an article which appeared in the A. W. of February 1, 1921. Excusing ourselves by condemning some one who has faults as bad is not the thing to do. Eating out of the dish instead of the plate is bad, alright; and those who do that ought to quit it. But I do not think there are as many who practice that as there are of those who use tobacco. I believe that tobacco is the most hurtful habit that is indulged in today, and yet there is less said about it. You dare say anything about it in the kindest of words or you are going to hurt some one's feelings. They say, "Oh, yes; I know it is a filthy habit." Then why not quit such filthiness of the flesh? Read II Cor. 7:1; Eph. 4:22, 23, 24, and I Cor. 8:13. Why be buried with Christ in baptism and rise to walk a new life and then just go right on in our old habits, fulfilling the lusts of the flesh? Where is the "new man" created in Christ Jesus? Brethren, let us quit those bad habits, highmindedness, the filthy tobacco, and many other hurtful lusts.

Will some one please tell me of a place where I can take my family, where there is a good loyal band of disciples living as they should? I want to go there.

Submitted in love. H. L. CLARK.
Rt. 3, Fort Cob, Okla.

THINGS IN BRIEF.

The demand for christian union is being stoutly pushed by Methodists, Episcopalians and Presbyterians, but they want a voice in saying how it shall be done. These "wise" men should leave the plan to Christ.

* * *

While the sects are clamoring for a "united church," but failing to agree on the "how," which the church of Christ should be showing them, the body of Christ is being torn asunder by men not willing to submit to divine rule, preparing to introduce things not taught by our Lord or his Apostles.

* * *

Honest men in error, who try, can find the light. We recently heard of a Sunday School advocate who said, "I don't believe in women teachers or division into classes"—not much Sunday School left, my brother. Then we have heard of another, who still holds to the "old time Bible class," who says, "The Sunday School with women teachers or division into classes cannot be defended." These brethren are about ready to accept the Lord's way of teaching.

* * *

There never was a time when the church needed to rely on the word of God more than now. The people have grown tired of man-made schemes and are becoming avowed infidels. The word of God is all that will save us from an infidel world.

* * *

No, the Sunday School, the Missionary Society, and every other human organization cannot stop the infidel tide. But the church of Christ can if its preachers are put in the field to "preach the word"—it, and it alone can do the work.

* * *

If one half the money the church is spending for "Pastors," fine church buildings and other Sunday School expenses, were being used to teach the word of God, thousands would be embracing Christ that now are drifting from him.

* * *

Congregations willing to be governed by the word of God should keep men in the field who are willing to teach as the Lord directs. Each congregation should have the word taught at some point beyond

them. Let's fight this infidelity wave, brethren. R. F. DUCKWORTH.
Denison, Texas.

McGARY-DOUGLAS DEBATE.

Douglas' Second Affirmative.

"Obedience to the commands of the Lord Jesus Christ separates the disciple from all political affiliations."

Being delivered from the power of darkness and translated into the kingdom of his dear Son, the spoken law of the Lord, Paul further emphasizes that fact to these Colossians by declaring: "Set your affections on things above, and not on things on the earth, for ye are dead, and your life is hid with Christ in God." (Col. 3:2, 3). Also to the Romans: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:3, 4). Also in verse 10, "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."

As we are all familiar with the figure of "baptized into Christ" it is now in order to familiarize ourselves with the figure "baptized into his death," for both have a signification.

What does "baptized into his death" signify? He died unto sin once. What sin? "He did no sin, neither was guile found in his mouth." Then it was sin foreign to himself that he died unto. He died in the flesh, and was raised in the flesh, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." He died to his friends, but was made alive to them, for he ate and drank with them after he rose from the dead. He died unto God, for he cried out, "My God! My God! why hast thou forsaken me?" He was made alive unto God." He died to the "power of darkness," personified by Rome, and was never made alive to that power again.

Before he died he was subject to Rome, paid tribute to Rome, and taught his disciples to do so. His death separated him from Rome forever, and into this death of separation from Rome, the power of darkness, the Colossian and Roman brethren had been baptized. Therefore Paul could say in truth, more than twenty years after Christ rose from the dead, to the Colossians: "Ye are dead, and your lives are hid with Christ in God."

I do not see how the absolute separation of the christian from all political affiliations could be more forcibly expressed than by the terms used by the Apostles: "baptized into Christ," "baptized into his death," "put on Christ," "delivered from the power of darkness," "translated into the kingdom of his dear Son," "lives hid with Christ in God," "a chosen generation," "a holy nation," "a royal priesthood," "a peculiar people."

And then to secure them from apostasy

the apostle tells them to put on the whole armour of God, to resist the wiles of the devil, which he specifically names as the tangible powers of this world, that could be seen and heard, composed of living men and women, and arm themselves with the Word of God, as their weapon of defense.

In Rom. 13:1-7, Paul gives the sum of the disciples duty to the powers that be; he enumerates: "Render to them tax, tribute, custom, fear, and honor," and be in subjection, not only for wrath, but for conscience sake; and if they require more than this they are to be resisted by the Word of God.

While these powers have a defacto existence, and are ordained of God, he never gave one of them a law for their administration of affairs; but has said that he would eventually destroy them (Dan. 2:44); therefore they have no divine right to exist.

The disciple, then, who "votes and holds office," in the state, goes beyond the commands of God, and enlists in the power of darkness from which he has been delivered, returns to the service of Caesar, thereby breaking the command of Jesus on the mount of temptation, when the devil offered him the kingdoms of the world and the glory of them, on conditions that he would worship him, claiming them as his own, with authority to give them to whom he would. Jesus allowed his claim by not denying it. (It was true or there could have been no temptation.); but refused his offer, saying: "Get thee hence satan, for it is written: Thou shalt worship the Lord thy God and him only shalt thou serve." (Lk. 4:8). He also breaks the command to "render unto God the things which be God's," (Lk. 20:25), for if the disciple does not belong to God by creation and redemption, please tell me what does belong to him? And what else is there besides to render?

The disciple who will serve the civil powers, which I have proved comprise the power of darkness, must break these commands, and many others of like import, which compels him to apostatize from the faith, all of which Erastus did if he held office under Rome.

Matthew the publican, a Roman tax-gatherer, forsook his office to follow Jesus, and twenty years later in writing his testimony refers to himself as "Matthew the publican," ((Matt. 10:3), showing that the official title still clung to him after twenty years of Apostleship.

Paul was sent unto the Gentiles "to turn them from darkness to light and from the power of satan unto God." (Acts 26:18). Rome was in the power of satan, was the power of darkness that crucified the Lord of glory. (Lk. 22:53).

Paul was faithful unto his trust and turned Erastus, a Gentile, from darkness to light, and from the power of satan unto God. He found him a pagan, and left him a christian; (II Tim. 4:20), but referred to him in writing to the church of Rome by his title, as Matthew referred to himself by his official title after he became the

follower and Apostle of the Lord Jesus Christ.

That Erastus was an office-holder at the time Paul wrote to the church at Rome, is a proposition that exceeds my belief for the reasons before given.

Very likely Bro. McGary will reject all of the above reasoning as "fanaticism," and cling to his civil officer as a model christian. If he is determined to have a transgressor of divine law for his patron saint I can not help it.

Rome was a bloody, tyrannical, pagan, persecuting power. It put the Son of God to death in the most brutal manner, yet confessed, "I find no fault in the man," then followed this up with the persecution unto death of many of his disciples, including Paul the apostle. It was called by Jesus on the night of his betrayal, "the power of darkness"; and then for one to argue that the christian is "within his rights" while serving such a master surpasses belief.

That power has laid its blasphemous hands on every institution of divine origin. It has seized the sacred institution of marriage and degraded it to the level of a civil contract, to be dissolved for sundry reasons, thus stabbing the family to the heart, and hurling defiance at its Author.

With serpentine artifice it bribes the clergy of all faiths to do a religious act as chaplains for courts and armies, by which it binds them and their following to its interests, making them willing slaves to be butchered on thousands of battle-fields, when the quarrel was not theirs, and their condition in no wise bettered.

Without the hearty support of the clergy, the State would be shorn of half its power, and wars would be practically impossible. Had every preacher of all faiths, preached peace and the Prince of peace, not a christian boy would ever have been butchered on European battle-fields; but as it is their blood is upon them, and their garments crimson with its stain. At their feet lies every mother's broken heart who wept an unreturning son. O the horror, the anguish, and the crime to be accounted for in the awful day of reckoning when earth shall give up her dead and the books shall be opened.

"Obedience to the commands of the Lord Jesus Christ separates the disciple from all political affiliations", and from all the consequences which follow in their train.

GEO. DOUGLAS.

(To be Continued.)

Second Rejoinder.

I expected him to offer me some clear cut issue concerning his "fine frenzy" about christians participating in warfare, as he was so bloated, blurry and bump-tious on that while we were on my proposition that I could get nothing else out of him. But he has not yet hung out any definite war-sign as a target for me to shoot at, though he has flung a gauze of sophistry over that question, all the way from the Colossians to Nimrod, and then some. So, as the discussion is nearing its end I'll wait no longer for a clear issue from him, but will turn loose and shoot his wide-spread film of sophistry full of holes, at this writing, that I may devote my last article to his promised effort to put Erastus' chamberlainship in the discard.

So, here goes for his sophistry, in the
(Concluded on page six.)

"LET LYING STOP."

My Dear Bro. Teurman: For some time I have been getting sample copies of your paper, with slanderous falsehoods about myself and brethren, not able nor willing to meet certain men in debate, especially have the falsehoods been told on me that I could not get the Sunday School brethren to endorse me; and to stop this lying and to show all honest men there is nothing in this Sunday School contention, I now have endorsements from the *Leader*, *Firm Foundation* and *Gospel Guide*, to meet any man you all may desire to put up; and soon as we can arrange the time so it will not conflict with my gospel preaching, I have a standing challenge to meet Harper at the anti-Sunday School church at Ft. Smith, Dr. Trott at the anti-S. S. church at his home in Cleburne, Texas, and Bro. Duckworth at Blue Grove, Texas, and Cowan and Phillips at any other place where the anti-Sunday School faction is doing harm to the cause of Christ. Will debate the Sunday School and Literature propositions as agreed upon between myself and Dr. Trott and myself and Bro. Cowan long ago.

Please publish this note and mail me the copy of your paper. J. D. TANT.
Rogers, Ark.

Remarks.

If "slanderous falsehoods" have been published in *The Way* about Brother Tant or any other brother who favors the Sunday School, I assure them and all our readers that no one regrets it more than I; and if Brother Tant will furnish me with facts showing what has appeared in the columns of *The Way* about him are "slanderous falsehoods" I promise him to give it space in *The Way*, with my apology for allowing such things to appear.

There is nothing in the above letter from Brother Tant that establishes his charges—only assertions.

The article which Brother Tant evidently has in mind as containing "slanderous falsehoods" against him was published in *The Way* of February 1, 1921. It contained and was mainly made up from letters Brother Tant had written to different ones. In these statements he flatly contradicted himself. Surely we are not to blame for that.

All who have kept up with what has appeared in these columns know that we have repeatedly called upon Brother Tant to furnish endorsements from the leading papers and preachers on his side.

For good reasons which it is not here necessary to mention, myself and others have thought that little notice should be given to Brother Tant—that little or no good could come to the cause of Christ from a debate with him, even if he could be induced to meet us on the issue. But since he now has the endorsements of these leading brethren and paper editors on his side, I believe we can well afford to meet him on propositions fairly setting forth the issue, and at such place or places where brethren on both sides desire the debate, and will agree to attend.

The Sunday School church at Fort Smith say they do not want the debate and will have nothing to do with it. I have an idea

the same might be said of Tant's brethren at Cleburne and other places. But I doubt if a single place where division exists can be found where those who oppose the Sunday School would not gladly welcome an investigation of the question if only those who favor the Sunday School will affirm their teaching and practice—which they have so far not shown a willingness to do.

I rejoice that one point now has been won to the side of those of us who have the truth on this question. It now is conceded that our opposition is working "harm" in the S. S. ranks, and that something must be done. All along they have tried to play the game of silent contempt. But that will no longer avail them anything. Many of their brethren are pressing them to meet the issue. (I know whereof I speak.) Silence is becoming painful. One by one their props are being knocked from under them, and sooner or later they must come to the issue and fight a fair fight, or run.

I heartily concur with Brother Tant, that "there is nothing in this Sunday School contention." This may account for his wanting to have the debate at "anti-S. S. churches! It also plainly shows that these brethren realize that there is nothing in "this Sunday School contention"; and for fear that some of their brethren might hear the discussion and be led to see the truth, Brother Tant proposes to have these discussions in the "anti-Sunday School" churches! CLARENCE TEURMAN.

FROM SHAWNEE, OKLA.

I am still fighting for the old paths. I preached at Wanette, Okla., the 5th Sunday in January. Came back to Shawnee and heard Brother B. U. Baldwin preach that night. He used some thirty minutes telling the fairy tale about Cinderella and the little fairy turning some little mice to horses, etc.; then he proceeded to show his anxiously waiting crowd how to bring up their children in the "nurture and admonition of the Lord," by having them put in the Sunday School class, and have the good sisters teach them. I, realizing that I would be a very poor soldier if I should wait till the enemy approached and then surrender without firing a shot, got up and challenged him to defend his position, but he retreated and went out at the back door. And after I had made my talk one of the elders got up and took a vote to see how many believed that they would be lost if they took part in that mess of confusion they were having here. The vote carried in favor of digression, and, of course, that makes it right; as we want to be democratic in all things! I am having a hard fight here. They will not defend their practice, nor have it done here. We still have a few sound brethren here.

I am enclosing a clipping from our daily newspaper that will give you some idea as to the condition at this place.

Please find enclosed \$2.00 for two more

subs. to *The Way*. I never lose an opportunity to get it in every home that I can. Pray for me that I may have strength and courage to press the fight.

S. M. LAWRENCE.

Shawnee, Okla.

[Following is Brother Baldwin's announcement of meetings of the church at Shawnee, sent to me by Brother Lawrence. Read this, and then pick up your home paper and look for church announcements of most any one, or all, of the religious bodies represented in your town. When you compare the following announcement with the announcements of other churches, who make no claims of taking the word of God for their rule of faith and practice, you will be surprised to note the striking similarity.—C. T.]

Church of Christ.

(213 North Union Street)

Bible school at 9:45 a. m.

Warlick's class for men at 9:45 a. m.

Drill for little folk at 10:40 a. m.

Communion morning and evening.

Preaching at 11:00 a. m. and 7:30 p. m.

Morning subject, "Christian Education."

Evening subject, "Christian Education." (Concluded).

Young People's meeting at 6:30 p. m.

Prayer meeting Wednesday at 7:30 p. m.

Training for service Friday at 7:30 p. m.

You will find a welcome here.

B. U. BALDWIN, Minister.

ITEMS OF INTEREST.

Brother R. L. Ludlam, Jr., is moving to Fort Smith, Arkansas, to take up evangelistic work under the direction of the Dodson avenue church. Under date of February 28, Brother Ludlam writes: "We move into our new home this week. The Dodson avenue work is growing. The audience Lord's day, the 27, lacked only a little of filling the building. A young father and mother new to the city were introduced as members of the One Body. They came from one of the churches in Tennessee."

Brother A. W. Nawlin, of Richland Springs, Texas, writes that they now have about forty members at Pleasant Grove church, where he lives, and that they are getting along well in their work. Brother D. D. Rose preaches there.

Brother C. L. Myrick, of Cass Station, Georgia, writes me that a Baptist preacher there desires to debate with me on the establishment of the church. I hope to arrange for the debate a little later on.

Brother A. W. Fenter, of Jacksboro, Texas, writes he recently closed a meeting at Avis, Texas, with good crowds and splendid interest.

Brother A. J. Jernigan, of Woodward, Oklahoma, sends one new subscription and writes under date of March 7: "I have been sick, but succeeded in getting a few disciples to meet at the Court house yesterday."

Brother Jernigan is worthy, and faithful brethren should assist him in his work in that field. C. T.

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PARABLE OF THE UNJUST STEWARD.

This parable spoken by our Lord is recorded in Luke 16:1-9. I shall quote here only such parts of the text as I wish to emphasize in a special way. I ask the reader to turn to the 16th chapter of Luke and read carefully the entire connection. Among our Lord's parables this has, by some commentators, been considered a difficult one. I shall not, therefore, promise to analyze it fully and bring out clearly all it was intended to teach. Some of its lessons, however, are quite apparent and very important. To these lessons I now invite the reader's attention.

In the first place, this steward, while a steward, was in possession of his lord's goods. The work of a steward is to manage, direct, oversee for another. While holding this office his own living was derived from his lord's goods. So long as he held this office by the favor of his lord, his temporal wants were provided for. The application of this part of the parable is evident. We are stewards of the manifold grace of God. "The earth is the Lord's and the fullness thereof." (Ps. 24:1.) All mankind finds temporal wants provided for in their possession for a time of the Lord's property. So long as one breathes the air, partakes of food and drink, and moves in the possession of temporal blessings, he is, as the steward was, sustained by the earthly possessions of his Lord.

In the next place, this steward was notified by his lord that he should soon be removed from his stewardship; that he must soon render to his lord an account of his work as steward. He believed his lord. His conduct proves his faith in his lord's threat. He first considered his condition. He saw that he was dependent, and probably felt more keenly than ever before a sense of his dependency upon his lord's bounty. He further saw that no time was to be lost. Tomorrow perhaps the lord would demand of him an account of his stewardship. To him it was the hour for action: "What shall I do? for my lord taketh away from me the stewardship," was now to him the question of most importance. He was not long in obtaining from his mind an answer to this urgent

question. The same dishonest spirit that had led him to defraud his lord and thus lose his office now suggests a plan by which he may escape the hardships that he fears. In the hour of his rejection by his lord, he would need friends. These perhaps he had not before sought to make. For making these needed friends the means were at hand. He was still in possession of his lord's goods and could yet use them to purchase the friendship of his lord's debtors. So, he proposes to one after another (two at least) of his lord's debtors to take them into his confidence in a scheme to defraud again his lord. If he should assist them to cheat their common lord they would thus become partners of his iniquity and would be ashamed to refuse him shelter when he should be discarded by his lord.

This part of the story is full of valuable lessons to all men, to christians especially, in their relationship to God as stewards of his earthly goods. To every one who hears the summons, "Prepare to meet thy God," should come, as it did to this steward, the question, "What shall I do?" The lord in this parable gave his steward due warning before depriving him of his goods. The Lord of earth in his word warns every man to prepare for a day of reckoning. The coming of that day is certain, but the time of its coming we know not. The guilty steward awakened to a sense of his condition, said to his lord's debtor, "Sit down quickly and write fifty." He was in haste to secure this man's friendship ere it should be too late. If we were as wise as this steward we, too, should be in haste to prepare for our Lord's call to judgment. The unjust steward believed his lord's words. Most of us show by our actions that our faith is only pretense. The only means by which the unjust steward could make friends to relieve him in the hour of need, was by the wise use of his lord's goods. The way for us to make a friend who will succor us in the Judgment is to use wisely the Lord's gifts to us here, which are ours only as stewards.

The "mammon of unrighteousness" is here taken by many to refer exclusively to wealth, worldly possessions. I am sure that the term includes all we possess here that is commonly called property, and it appears to include such things as knowledge, influence, and anything else by the use of which one can please Christ.

The Savior sums up the lessons intended in the 9th verse. Here he says, "And I say unto you, make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into the eternal tabernacles." I quote this from the Revised Version, which to my mind brings out the sense of the verse more clearly than the Authorized Version. This 9th verse is a most striking and beautiful passage. In view of a coming Judgment when men must give account to God of the way in which they have used his blessings, Jesus advises his

disciples to be as wise as was the unjust steward and prepare for the day of reckoning before it comes. He here teaches very clearly that a time is coming when our earthly stewardship shall end, when the source of our former support, the blessings of this life, shall supply our wants no longer. If, like the wise steward, we shall have used our Lord's goods wisely, we shall find in that hour at least one friend to receive us into the eternal tabernacles. For the time is surely coming when the "mammon of unrighteousness" shall fail us, but friends made by its proper use shall be ready to welcome us "over yonder."

Who are the friends referred to in verse 9 of this chapter? This is an interesting question. Some say, angels; some say, departed friends. I doubt that Jesus had distinct reference to any special class of beings whom he here calls "friends." In Matt. 25:31-46, Jesus, in describing the scene of final judgment, represents himself as admitting men into the "eternal tabernacles" because in this world they had fed the hungry, clothed the naked, and ministered to the various wants of his disciples. Now, in thus providing for the wants of others, one must use the "mammon of unrighteousness." If this is done aright and thus meets the approbation of Christ, the door will find in the Judgment at least one friend to welcome him into an eternal home.

The lord in the parable commended, complimented, the wisdom of the unjust steward. He did not commend his injustice. He deprived him of his office for that. Neither does Jesus commend rascality in any man. That is not the lesson here taught. The steward acted wisely with reference to his own interest. We should act wisely with reference to our eternal interest. But, alas! how few do so! How true the saying, "The children of this world are wiser in their generation than the children of light." Very few men show as much wisdom in spiritual affairs as they do in carnal affairs.

How, then, shall a man so use his worldly possessions as to acquire thereby friends in a better world? Surely he can not accomplish this result by hoarding riches here. Such a course is directed by a selfish spirit which seeks temporal gain while others live and die in want. Again, to acquire and lay up for one's children a fortune sufficient to keep them from honorable toil will never make one a friend in the last day. Not one time did Jesus intimate that he would ever say, "Well done, you have provided a neat fortune for your family; come up higher." No such notion can be found in the New Testament. Yet thousands of professing christians strive day after day to heap up fortunes for worldly-minded, and oftentimes, dissipated sons and daughters, while the cause of Christ in their own communities is unsupported, perhaps unknown, while widows and orphans all around them go unfed and unwarmed; while the worthy

and unfortunate poor, in one condition or another, dwell unregarded at their very doors.

Dear reader, think how poor, how wretched, how undone, you will be, when God demands of you an account of your stewardship here below, if you have not in that day a friend to receive you into the everlasting habitations.

N. L. CLARK.

A NOTE OF WARNING.

In a letter to me a brother inclosed a clipping from the *Firm Foundation*, requesting that I offer some comments in The Apostolic Way.

The clipping is headed, "Lines From Denton, Texas," and gives a brief report of the work of repairing and improving the meeting house, or "property of the church in Denton."

I shall quote only the statements on which I comment. The writer, R. D. Smith, begins as follows:

"The writer began working with the church here the middle of June, 1919, and while he does not feel that he has accomplished enough to boast about, even if boasting were proper, a just pride is felt by the church and their servant on account of the excellent improvements just completed on the property of the church in Denton. . . . The interior of the building is completely remodeled and presents really a handsome appearance. The balcony, one of the items of improvement, has provided arrangements for five separate apartments for the Bible School classes. This, with the large amount of space on the main floor over which to scatter the classes, has practically eliminated the confusion so often arising from the seating of the classes too close together." (*Firm Foundation*, Jan. 4, 1921.)

While there is no hope of rescuing any church that has gone so far from God's way into apostacy as has the Denton church, yet I judge it prudent to sound a note of warning to other churches, lest they be tempted to follow the same example of unbelief "in departing from the living God."

No pride can be "a just pride" that comes of any achievement of man's device that supplants or sets aside any of God's appointments, or in anywise changes the divine order in the work and service of the church.

The Lord declares that "Pride goeth before destruction." (Prov. 16:18). "We have heard of the pride of Moab" (Prov. 11:2). "The pride of Israel testified to his face" (Hos. 7:10). "The pride of thine heart hath deceived thee" (Obad. 3). "The Lord will destroy the house of the proud" (Prov. 15:25). "God resisteth the proud, but giveth grace unto the humble" (Jos. 4:6; I Pet. 5:5).

Extravagance is contrary to the spirit of christianity. The \$10,000 cost of improvements on the Denton meeting house surely is extravagance in the extreme—an excessive expenditure and the excessive expenditure for improvements could have

been prompted by no other than the spirit of *pride*—such pride as the Lord condemns.

The "five separate apartments," or rooms, "for the Bible School classes," and the scattering of the classes over the "large amount of space on the main floor" give evidence to the fact that the Denton church has departed from God's order in the service of teaching in the assembly.

The "Bible School classes," or the Sunday School class system of arrangement sets aside God's order in the work of the church, and substitutes man's order instead. And all churches that operate the system do thereby set aside God's order and violate some of God's plain, positive commandments.

God's order provides that one speak at a time in the public service of the church (I Cor. 14:30, 31); but man's order, adopted by the Denton church, the S. S. class system, provides to set aside this divine order by having more than one teaching or speaking at a time.

God's order provides that "women keep silence in the churches" (I Cor. 14: 34, 35; I Tim. 2:11, 12). They are forbidden to *teach, speak, or to ask* a question in the church—the assembly.

Man's order provides that women *teach, speak, ask and answer* questions in the church—the public assembly.

God's order provides to cut off all occasion of "confusion" of voices, by having one only to speak at a time.

Man's order brings "confusion" of voices by having several to *teach and speak* at a time in the assembly, in the different classes.

In New Testament times, under the guidance of inspired men, there were no "Bible School classes," or S. S. classes to be scattered so as to eliminate the "confusion so often arising from the seating of the classes too close together," as the Denton church have so annoyingly experienced in the old arrangement of their building.

"God is not the author of confusion, but of peace, as in all churches of the saints" (I Cor. 14:33).

Had the Denton church eliminated the whole arrangement of the S. S. class system and returned to the divine order of teaching in the church, thus they would have *entirely* "eliminated the confusion" of voices caused by so many speaking at the same time in the service of the church, which violates God's order.

The S. S. class system prompts men to violate God's order, and leads women to do that which God says is "a shame" for them to do (I Cor. 14:35), "for it is a shame for women to speak in the church" and brings "confusion" of voices, and often strife and division in many places.

I conclude in the words of the Lord Jesus, "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Mat. 15:13).

The S. S. class arrangement is a "plant,

which my heavenly Father hath not planted"; therefore it shall be rooted up.

Remember Nadab and Abihu and take warning.

J. P. WATSON.

Cookville, Tenn., Rt. 9.

GLORIFICATION.

(Number 2.)

In further exposition, let us continue down the line of inspiration, and see what the Lord has said. We shouldn't "become weary in well doing," but press onward in the work of our Master.

Why Glorify God?

This is an important question, and should be answered aright. So to "the law and to the testimony." In I Cor. 7:23 we read, "Ye are bought with a price; become not bondservants of men." The following deductions are given by this scripture. 1. Some body was in bondage (not freed, paid for). 2. God bought them (paid the price). 3. Those whom God bought, justly belong to him. 4. Those who have been bought, shouldn't return to bondage. Hence, those who have obeyed Jehovah through Christ, are his (belong to him), and for that very reason, they ought to glorify him! Should I buy something, it is mine! I am then entitled to have the use of it, profits, honor, and so on. God having paid the price through Jesus, it is therefore, that he must have the glory (be glorified). Please examine I Cor. 6:20; I Pet. 1:18, 19; Acts 20:28. These citations further portray the reason why our Master is to have the glory.

Where Glorify Him?

If this question were left for men to decide, a variety of responses would be given. Some would say, "Glorify God in the secret orders." Others tell us, that in the man-made churches, Sunday School and Bible classes, etc., are the places to glorify our heavenly Father. But before the above named institutions can establish their position, they must prove by the word of God, that their institutions (secret orders, S. S., Bible classes, man-made churches, etc.), "are the body of Christ." For in Eph. 3:21 Paul says, "Unto him (God) be glory in the church" (not churches, etc). Then in Eph. 1:22, 23 and Col. 1:18, we are told, "The church is the body of Christ." Therefore, the unavoidable conclusion is, that those who hold to churches of men, secret orders, S. S., Bible classes, and all other man-made societies, and so on, are impelled to show by a "Thus saith the Lord," that their institutions are the church, which is the body of Christ. Without the above proof, their claims are null and void. I exhort each and every one, to stay with the word of God, which positively states, "Unto him [God] be glory in the church." We were told in Isa. 42:8, "Jehovah will not give his glory to another." Those man-made churches, and other societies are *another*. Hence we can't glorify God in those. I Cor. 14:19 accords with Eph. 3:21, as follows, "Howbeit, in the church, (not churches); I had rather speak five words with my un-

derstanding, that I might instruct others also, than ten thousand words in a tongue." In this scripture, it is maintained, that in the church is the place to glorify God. Mat. 20:1-8 is in keeping with that which has been set forth. The vineyard refers to the kingdom, or church; the householder to God, and those who went into the vineyard, the members of the body of Christ (citizens). The instruction is, "Go into his vineyard" (not some one else's). So the same burden comes to those who have the S. S., Bible classes, man-made churches, and secret societies, etc., to show according to the Scriptures, that those institutions are the vineyard, that the vineyard refers to those. Should some one employ me to labor in his field, or vineyard, and I should enter into another man's field, or vineyard, and labor therein, would the party who had hired me be under any obligation to pay me one penny? All sane persons would say, No! But suppose I should say to the person who had hired me to labor, "You told me to labor and I have worked very hard, so I think you ought to pay me." The above course is the way the S. S., Bible classes, and all other human inventions of men pursue. Jesus said, "Many will say to me in that day [the judgment], Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?" etc. Mat. 7:22. Had I done the right kind of work, in the other fellow's vineyard, or field, it wouldn't have been acceptable, because it was done in the wrong place. See? The S. S. people, and Bible classifiers, etc., tell the people that "the word of God says teach." Yes, this is true. But it also says, where, when, how, by whom, and for what purpose. So if the right kind of teaching were being done, in the wrong place, God would reject it, or being done by the wrong person or persons, or at the wrong time, or in the wrong way, or for the wrong purpose, etc. Thus, to please and glorify God, things must be done in the right place, by the right authority, right time, right person, or persons, and for the right purpose.

More to follow. JOSEPH MILLER.
116 E. Park St., Brazil, Ind.

REPLY TO BROTHER DOUGLAS.

(Concluded from page two.)

helter-skelter, topsy-turvy way that he delivered it:

He refers to the saying in Dan. 4:17, that the most High setteth up over the kingdom or civil government, "the basest of men." He seeks to make it appear that this scripture implies that all rulers in civil government are "the basest of men." This is palpably a very tortuous interpretation, as I could clearly show from the context, on both sides of the passage, if I could spare the space to quote it and argue it out. But I have a shorter way to disprove his interpretation, by simply asking the question: "Were George Washington,

Thomas Jefferson, Abraham Lincoln, and William McKinley the "basest men" of their respective days and generations? No man who is not rabidly fanatical believes they were; and if they were not, Bro. Douglas grossly wrested and misused and dis-abused this passage of scripture. He asseverates that since the resurrection of Christ, no civil government has had any divine right to exist, but they are institutions of the devil and belong solely to the devil, or words to that effect.

Paul asserts that they exist by divine right, in saying: "There is not an authority except from God, and those existing have been arranged under God; so, that he who sets himself in opposition to the authority opposes the institution of God." (Emphatic Diaglott).

Bro. Douglas bases his contention that civil governments are the devil's institutions, solely upon the devil's proposition to Christ in the mountain, to give Christ all the kingdoms of the world if he would fall down and worship him. So Bro. Douglas is on the devil's side of the question, standing by the devil and using the devil as his star and only witness!

I impeach his star witness with the following testimony of the Lord Jesus Christ: "When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

I am on Paul's side of the question, standing by Paul and using Paul and the Lord Jesus Christ as my witnesses.

If the readers of this paper choose to believe the devil and disbelieve Jesus Christ and his inspired apostle, they will side with Bro. Douglas; but if they believe Jesus Christ and the apostle Paul they must side with me on the question: Thus I leave the question with them.

I concede that the devil exercises a very great influence over civil governments. And he wields a mighty influence over the church of Christ.

If the devil and Christ were right now together in a mountain, the devil could offer Christ the church of Christ, to fall down and worship him, with as much show of reason and right of title, as he once offered him all the kingdoms of the world. I'm sorry to have to say this, but it is a sad fact, as every right-thinking, unbiased christian well knows. But the church is not the devil's institution, nor is the civil government, Paul being my witness, as he testifies in Rom. 13:1-7.

By the by, while we are at Rom. 13:1-7, I'll attend to Bro. Douglas's questions pertaining to verse 2, which reads, in the authorized version, from which he quoted, thus: "Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation."

Here are his questions: "Inasmuch as every separate power was an ordinance of God, I wanted to know of Bro. McGary if those who resisted Germany in the world war received damnation, or went to glory.

Also if those who resisted the United States received to themselves damnation, or went to glory?"

Now there is nothing said, or even intimated, in the passage, about "going to glory"; and I think the only way that the idea of "glory" got into his befuddled head, was through his vain imagination that he was going to "glory" over me about the passage—as he did when he accused me of "dodging" his questions. But I am going to knock his "glory" out of him, and try to bring him to the stool of repentance, if his conscience is not so seared with "the hot iron" of fanaticism on this question, that he is past repentance and in the depths of sacrilege.

If his apparent interpretation is correct—which it evidently is not—there is an element of sacrilege in his question, of which he should be utterly ashamed—he should be ashamed any how, for attempting to pull off such a sacrilegious stunt. Let's now look into his interpretation of the passage: The ghastly specter of grim-visaged war was romping in his brain and so distorting his vision and judgment, that he could see nothing but war in the word, "resist." Hence the passage read to him like this: "Whosoever therefore warreth against the power, warreth against the ordinance of God: and they that war shall receive damnation in hell, and those who refuse to engage in war shall receive 'glory' in heaven."

Now, the sacrilege in its is this: He admits that all civil governments are "ordinances of God." Hence, when two civil governments wage war against each other, it is one "ordinance of God" "resisting" another "ordinance of God", and they will both "receive unto themselves damnation." Now he knows full well, from the teachings of God's word, that God has, on several occasions, ordained war between nations, and that Jeremiah 25:29-33 says: "I will call for a sword upon all the inhabitants of the earth, saith the Lord * * * and the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Therefore, according to his interpretation of Rom. 13:2, in the light of this quotation from Jeremiah, God visits "damnation" upon nations for doing what he ordained that they should do! In other words, if they didn't do what God ordained they should do, they would be damned, and if they did do what God ordained they would be damned—would be damned if they did, and be damned, if they didn't!

Now this is the sacrilegious plight you've gotten yourself into in propounding those questions with the view of placing "Bro. McGary in an inconsistent attitude." You have, according to your interpretation of Rom. 13:2, put God, instead of "Bro. McGary", in an inconsistent attitude—you hit at "Bro. McGary", but missed him and hit God! That's too bad, Bro. Douglas; but I know you did not "go to do it," did not intend to be so rough

on God, and you would not have done it, had you been at yourself; but when those rats of fanaticism are scampering in your brain, they, for the time being, change you, from your real self, into a religious Bolshevist, and make you say such things as this: "No civil government has any divine right to exist", and that George Washington, Thomas Jefferson, Abraham Lincoln and William McKinley were the "basest men" of their respective times; and, evidently, that Taft, Woodrow Wilson and president Harding are "the basest men" of the present day and generation!

What would be the condition of the people of this country if the civil government of the country was wiped out of "existence"? It would make any right-thinking man shudder to think of such a condition of affairs.

A chaos of murder, rapine and rape would sweep the entire country, like a veritable besom of destruction, that would speedily wipe out the last vestige of civilization and the church, and enthroned a reign of red-handed savagery and lecherous-hearted carnality. And, to think that Bro. George Douglas is advocating a religious crotchet that would, if it were generally accepted, bring such a terrible condition, is almost unbelievable.

But, while on Rom. 13:1-7, I feel constrained to read on down in that chapter, to verse 9, and give Bro. Douglas' interpretation of this verse, a logical try-out, in the light of other scriptures, as he seems to imagine that I "dodged" his saying on this as he said I did his questions about "Germany and the United States."

I hope that I may convince him: that I am not, after all, quite the "dodger" that he has considered me. To be candid about this matter of "dodging", I think he ought to give his fanatical crotchet an everlasting "dodge", because it causes him to catch God in so many inconsistencies (?)

Rom. 13:9 says, among its other "thou shalt not's", "Thou shalt not kill". He interprets this to mean "Thou shalt not kill" in battle.

If this interpretation is correct, Bro. Douglas has caught God in another very palpable inconsistency (?), as I will proceed to show him, in the following way: We meet up with this same "thou shalt not", way back yonder, in Ex. 20:13: "Thou shalt not kill." And quite a while after God uttered this "Thou shalt not kill," we find him giving the following command to King Saul: "Now go smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." And Saul went forth to the bloody work, but failed to make the "killing" quite as universal as God had commanded, in that he failed to "kill" Agag; and God punished him for not "killing" him, along with the other Amalekites that were "killed". Was this inconsistent in God? I repeat that it was, if Bro. Douglas' interpretation of Rom. 13:9 is a correct interpretation.

And, what about God's saying that he would "call for a sword upon all of the inhabitants of the earth," and that "the slain of the Lord shall be from one end of the earth to the other end of the earth"? This is some "killing", at the command of the One who said: "Thou shalt not kill." And

it is a most palpable inconsistency (?) on the part of that One, if Bro. Douglas' interpretation of "Thou shalt not kill", is a correct interpretation.

But Bro. Douglas' interpretation must, evidently, be egregiously false.

And so is his saying that no human authority has the right to take the life of any culprit, and that it is murder, out right when it is done; for God says: "Whoso sheddeth man's blood, by man shall his blood be shed."

Bro. Douglas' crotchet makes him a very severe critic of God.

He ought either to throw his crotchet or his Bible away.

His interpretation of Rom. 13:2 is utterly false. In fact, the word "damnation" in that verse, as found in the King James translation, is, evidently, the wrong word, as the Emphatic Diaglott shows it to be, and shows that it should be substituted by the word "punishment". That is, those who "resist" the civil authority shall be "punished" by the civil authority, for such "resistance".

There is much other sophistry and nonsense and God-contradicting stuff, that Bro. Douglas has indulged in throughout his illogical and fanatical ramblings, that I would like to put through the crucible of logic and scripture; but I must desist, on account of the lack of space. I shall await his next with a sharp pencil.

A. McGARY.

FROM DENISON, TEXAS.

Such men as W. T. Taylor of Pottsboro, Texas, should be kept at work teaching the word. He is ready to go anywhere, and when he gets there he will preach the word. He is clean, a good reasoner, and worthy of confidence and support. He is at this writing in a good meeting at Willow Springs, Texas.

I want to thank the brethren for their liberal help in our trials. The expenses incident to sickness and death since the first of last September have been over eight hundred dollars (\$800.00). Brethren and congregations have sent us five hundred and ninety-six dollars (\$596.00). The church and individuals here have given us two hundred and seventy-nine dollars (\$279.00) of this amount. I have tried to thank all personally, but I make this statement that all may know how thoughtful the brethren have been of our burdens.

I go to Eden March 25th to preach ten days, the doctor treating my eyes objecting, saying, "Every time I get your eyes to improving sickness or your going away interferes." So I have planned to spend most of March and April here where I can see the doctor three or four times a week.

R. F. DUCKWORTH.

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

Brother T. E. McBride, of Thorp Spring, Texas, has some time for summer meetings yet untaken. Let brethren call him out.

BRADLEY-COWAN DEBATE.

I am to engage A. S. Bradley, Materialist, in debate at Judd, Texas, beginning Saturday, March 19th, 1921, at 10 a. m. We will use Saturday and Sunday and four nights following. We have agreed on the same propositions that are discussed in the Nichol-Bradley Debate. Would like to see as many brethren there as possibly can come, and especially preachers.

Jud is an inland town nine miles northwest of Rule, Texas, and not on the T. P. R. R. west of Weatherford, as I announced in last issue of The Way. J. N. COWAN.
Robstown, Texas.

We have a small congregation here at Big Creek. We are doing all we can to advance the cause of Christ; although it seems to me we are doing nothing like what we ought to do. I want to speak in time for some one of God's preachers to come this summer and hold us a meeting. I think it is needed very much in this community. I am reading your paper, and am well pleased with it, especially for the truths it stands for. I pray God that you may continue to stand on the word, and it alone; for the word is what we will have to face at the judgment bar of God. We have family prayer. I am trying to obey the word the best way I know how.
J. T. TAYLOR.

Rt. 3, Wigginsboro, La.

Bayside, Texas, Mar. 9, 1921.

I left home February 24 and began preaching at Robstown the 26. Was rained out on Tuesday night, but began again Sunday at eleven o'clock. Five wayward Christians confessed their sins and were restored to the love and fellowship of the church, and two noble souls were baptized into Christ. Brother J. T. Thomas helped much in the meeting by leading the songs and doing the baptizing. Brethren were delighted with the results of the meeting, and insisted that I return when I can. I was remunerated liberally for my work, for which I am very thankful. I am now here at Bayside, Texas, but find a Baptist meeting in progress. Will stay over next Sunday and preach some, and then go to Thornton, Texas. I will keep busy in the Lord's work. My health has improved since I started on my trip. Brethren, pray for me. May God bless all the faithful in my sincere prayer.

Your old humble brother in the Christ,
W. C. MITCHELL.

A thought: Let us all who have fought instrumental music in the worship, try using the same argument, substituting the phrase "Sunday School" in the place of instrumental music, and see how it would work, using II Cor. 5:7; Heb. 11:6; Rom. 10:17, 14:23; II Tim. 3:17; II Pet. 1:3, 4; II Jno. 1:9.

Reader, turn and read the above scriptures and draw your own conclusions.

Yours for truth,

W. H. RILEY.

WHAT MUST WE DO?

The church here at Lometa, Texas, have a preacher located with them that preaches every Lord's day. What is the difference between him and the regular pastor as practiced by our sectarian friends and digressive brethren? They have the S. S. with women teachers, the "individual" communion cups, and the baskets for the contribution, and a "pig", so when one has a birthday he is supposed to place a penny for every year that he has lived in the said "pig."

Is this not a departure from the old paths?

It seems to me that it is. They have reached the sophomore class in the school of departure, and the organ course is about all they need to be graduated digressives, is it not so?

There are a few of us here who can not fellowship such things. What must we do? We don't want to cause "division" in the church of God; but have they not caused it by adding these things? Are not the ones that practice these things the guilty parties? They will not allow one of us to say a thing in opposition to their practices. Then must we just continue to meet with them and remain silent? (We are forced to do so.), or should we withdraw from them and thereby have the church of our dear Lord divided? This is a very serious matter with me; for I love the church, and I love these brethren; but I love the "way" of my Lord more than any thing else in this world, and don't want to do anything that will bring reproach on the cause for which my Lord and Master died. So what may we do? We want to do the *right* at all times, and by the help of our God and his word we will press the battle until we fall on the firing line, or till victory is won. We know that the way is strait and narrow, and that it is stained with the blood of those who died for the witness of Jesus. Yes, there is the blood of the myrtar, Steven, who, when dying prayed the Father to lay not this sin to their charge. What a grand lesson for us today. Then there is the bold and fearless Peter who gave his life rather than go back on his Lord and mine. And again we find where the grand old Paul died fighting for the faith.

And if we would be true to our Lord we must suffer for it. But we should remember that the crown is promised to the faithful, and not be discouraged when persecuted, for the servant is not greater than his Lord. So let us press the battle until victory is won, or fall on the firing line with our face to the enemy.

Let us make 1921 the best year of our lives in the service to him who died for us.

I am a farmer, but would like to hold a few meetings this summer. So if any congregation wanting my services will write me I will promise not to preach you any thing, but what I find in the word of my God; and don't stand back because you are

poor, but write me if I can be of help to you.

Submitted in love,

W. A. McMILLAN.

Lometa, Texas.

WORDS OF ENCOURAGEMENT.

Please find enclosed \$1.00, for which move up my date another year. It is such a grand little visitor to me. Always anxious to get it. It is so fair with those who oppose it, and yet so firm and unmovable in its doctrine—R. L. C. (Miss.)

"I am sending my renewal for the A. W., which is the soundest paper I have ever read, and I have read lots of them. I sent you one sub. some time ago and will try and send some more soon."—C. T. McNair (Texas).

"Please find \$1.00 enclosed to renew my subscription to A. W. Time was out with Feb. 1 number, but neglected to send. I am glad to know that there is one paper that will stop paper when time expires. Keep it up—cash or no paper."—B. M. (Fla.)

I am taking the pleasure of speaking a good word for The Way wherever I go. Wish I was in condition to do more for it.—W. H. Riley (Texas).

"Find enclosed \$1.00 for the A. W. for another year. I like it better than any paper I have ever seen. You don't get anything for a whole lot of fictitious advertising and do not complain about being so hard-pressed that you will have to raise the subscription price or discontinue the paper."—H. L. C. (Okla.)

"I am enclosing a sub. for the A. W. Have been thinking for some time I would write you how well we like the paper. I think every issue gets better, and I am going to get all the subs. I can."—R. L. Gardenshire, (Texas).

"Find enclosed a dollar for which send me your paper. I received two papers from a granddaughter and like them much."—Mrs. S. E. N.

"One of the best gospel papers printed."—Mrs. J. W. I. (N. Mex.).

Find enclosed \$3.00, for which send me the A. W. for three years. I would not do without The Way; for in it I can learn more than any other paper in the brotherhood. I think it is the fairest paper in the brotherhood, and is doing a great work for the cause of Christ.

We have a small congregation here, but a zealous one, and no faction whatsoever.

Bro. E. V. Holifield has left us here and gone to Montebello, Calif. We certainly suffer the loss of that member. If we lose one member the whole body suffers with it.

B. F. HARP.

Springdale, Ark.

FROM WOODVILLE, OKLAHOMA.

I have received several copies of the A. W. and I can say of a truth that it is safe and sound and by far the best paper before the brotherhood today. And for one to read the Bible as their only way bill from earth to heaven and then pick up the A. W. and read it, can readily understand that it is loyal to the teaching of that one Book.

Some time in the past I was listening very attentively to a very noted preacher, and not only myself, but the whole audience was being held spell-bound, and to my utter surprise he stopped short and said, "I want to say right here that about ten years ago I went on record as a Sunday school-ite and I've never had occasion to regret it." I went where he went for dinner and I asked him to give me precept or example for such a thing, and he couldn't do it, of course. I was able to follow this preacher until he began to tell that he was a Sunday School ite, and then I was lost, for the Bible is as silent as the grave on that subject. Another preacher in Denison, Texas, stopped short in his sermon (and his sermon was fine up to the stop), and he told the audience that the second chapter of Acts was authority for dividing into classes. Now, isn't this funny that they will tell such and expect sensible people to believe it; but you know many try to believe the "Ashdody", even in this day.

Our dear Bro. Duckworth was called to a place where the S. S. people were trying to domineer, and they told our worthy brother that he couldn't preach; so he sat by quietly, and finally they came to him and said, "You may preach if you'll promise not to say one word about the Sunday School." And Bro. D. says, "Well, since it's not mentioned in the Bible I'll just not say one word about the thing." I wonder how many preachers would have had the moral courage to have said what he did? I wonder how many of our people are convinced and haven't the moral courage to take their stand on the side of the Bible, because their pet preacher is out of harmony with the Book divine? I certainly am rejoiced that you have so many who are standing nobly by you and the A. W.

DR. J. F. BAKER.

Pottsboro, Texas, Mar. 8, 1921.

I have just closed a week's meeting at the Willow Springs school house. We had large crowds and good attention throughout. Brother and Sister Duckworth, Bros. W. S. Smith and Bera Smith and their wives, Brother and Sister Humphrey came out from Denison one night. And the brethren from Pottsboro attended. Bro. Driggers and wife being present at almost every service.

The last evening my wife became very sick and I could not preach. There was a very large crowd, and I asked Bro. Hardy Bonebrake to make a talk, which he did. The brethren were well pleased with his "sermon." Bro. Gardenshire was present one night and a Bro. Martin, who has just moved in from Missouri, was present several times. I think good will result from our work, and believe that in time we will have a worshiping assembly at Willow.

I am ready to preach anywhere in Texas or Oklahoma where the brethren may think that the Cause needs my assistance.

Pottsboro, Texas. W. T. TAYLOR.

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, APRIL 1, 1921

NUMBER 17

MARRIAGE FOR LIFE.

Marriage is much more than mere mating of male and female; it is deeper than brute passion; it is supposed to last longer than one season.

The twain shall be one flesh so long as both live. Here is where both sexes stumble.

If the man would love the woman as his own body he would always think deeply and kindly before condemning harshly. He would never criticise except that he might add to the pleasure or happiness of his companion thereby. He would not fuss where his likes or dislikes alone were involved. He would find pleasure in hunting pleasure for his wife. If pure happiness is to come to the wife, she, too, must love her husband as her own flesh. Each must seek the other's welfare always. No individual should think of marriage as a means of personal pleasure; such thoughts are selfish, pure and simple, and if followed may lead to the bitterest sorrow. When thinking of matrimony each person should ask: "Could I add to his (or her) happiness by such a step? Would the person in mind, be worth more or less to the world if they should marry me?" The next question would be, "If I should marry this person, could I measure up to what is expected of me?" If all these questions can be answered in the affirmative, then ask: "Would I be of more value to the world, to my fellow-man and to posterity?" The asking of these and like questions conscientiously will help take you away from a selfish purpose and raise you upon a higher plane of duty and usefulness.

The twain are to be not only one flesh, but are to remain so, as long as both live, regardless of circumstances.

The idea that a companion can be cast aside and a new one taken any time has too much of the toy-spoiled child in it to produce happiness.

The scoffers and economic flirt writers have done much to produce, in this day, the same unsound social ideas that prevailed when Christ came on the earth. He said: "Because of the hardness of your hearts Moses suffered you to put away your wives: but from the beginning it was not so."

The couple that realizes that marriage is for life will, in most cases, find a way to get along and smoothe out the rough places. In cases where this cannot be done, the parties have themselves to blame for too hasty a marriage. Take your time and marry for life: it is the surer road to happiness, though sometimes it may be through poverty.

The husband should be head of the house; not a lord, not a dictator, not a

tyrant, but the head, directing in love and patience, taking the heavier load from the helpmate.

R. F. DUCKWORTH.

Denison, Texas.

ENTHUSIASM.

The enthusiasm of many of the so-called churches of El Paso is now at a "high pitch." It is the biggest thing in the world over which they are enthused—the Sunday School. Many of these churches are in a race against each other for the largest attendance at Sunday School, and they have workers drumming up attendants. Thirty-one of these churches reported the number present at their respective Sunday Schools on the first Sunday in March. Total number 5,671. The Trinity Methodist church led all others, having 789 in attendance. This enthusiasm will likely spread to other cities.

I give this news item that the brethren may see what they are "up against." I fear there are some who can not withstand such pressure. I am glad to know that there are many noble ones who can.

J. R. JONES.

THE NEW BIRTH.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." (Jno. 3:5.)

There has been much foolish talk and speculation about this important passage of scripture; but when considered in an unprejudiced, common sense way there need be no doubt as to what the Lord meant. He plainly names two things, a birth of water and a birth of Spirit, as two things necessary to anyone who wished to enter the kingdom of heaven.

In this scripture the word translated "born", means "beget" or bring forth, birth, and should sometimes have one of these meanings, and sometimes the other.

In this case the translators give it the same meaning in both; but I think it is clear that when speaking of a birth of the Spirit it should be rendered "begotten"; as the Spirit is masculine, and should read "born" of water, and "begotten" of the Spirit.

In this scripture the birth of water is put first, and some take advantage of this and build unreasonable and foolish theories on it. For instance; in this life we are born of water, (if so born at all) and in the resurrection we will be born of the Spirit. I ask, what intelligent person who is in the habit of thinking for himself can not see the foolishness of this?

It simply means a birth without a begetter, or father; and more, as a birth with-

out a father is an impossibility there has never been a "new birth" in this world, and never will be, nor in the world to come. What folly! If there must be a begetting in this "new birth", and we all know there must, will the water or the Spirit be the begetter?

Who will belittle himself by attributing the begetting to the water? Nature, common sense, reason and revelation all point to the Spirit as the quickener, or begetter, and it is plain that what the translators call the "birth of the Spirit" should come *before* the birth of water, and *not at the resurrection*.

Every reasonable person, who is not blinded by false teachers and partisan prejudice, knows that the Spirit is the "begetter," and that the water cannot be.

Then, if the Spirit's work does not come till the resurrection, there is nothing; no "new birth", no kingdom of heaven; no soul on earth, or in hades has been saved. Christ died in vain, and the world is in a bad fix, and the devil has all his own way. Maybe that accounts for the present deplorable condition of the world.

Some try to imagine, in order to bolster up their foolish theories, that the "new birth" is, in part, at least, the natural birth; but the poor fellows being not so smart as Nicodemus, don't seem to know that a man can't have two natural births. Some again, claim that the kingdom has never yet been established. This is not worth noticing, but I will give it a little attention, for the sake of those who jump at conclusions without thought, or investigation.

There has been a kingdom of heaven ever since A. D. 33; for Christ sent the twelve and the seventy out to preach "The kingdom of heaven is at hand."

He gave to Peter the keys to open it. Did he ever use the keys? See Acts 2 and 10. He opened it on the day of Pentecost, A. D. 33, and admitted 3,000 people, and a few days later 5,000 more, and people have been going in ever since. The apostle John said plainly that he, himself, was in it. (Rev. 1:9.)

This all looks like there might be a kingdom and thousands in it; and if there be a kingdom and people in it, they were certainly "born of water and of the Spirit", for they could get into it no other way.

Can anyone be born without a begetter?

In I Cor. 4:15, Paul said: "In Christ Jesus I have begotten you through the gospel." Was this without the Spirit? Don't suffer yourself to be wrecked on "The wind bloweth where it listeth."

It might be a satisfaction and a benefit to know just what that means; but the main, grand thing for you to know, is that

you must be born of the Spirit and of the water, before you can get to heaven.

If you have reasonable Bible knowledge you must know that "be born," or "begotten" by the Spirit, means to be taught, or quickened by the Spirit. As Paul said above, "In Christ Jesus I have begotten you by the gospel." But where did he get the gospel? He got it from the Spirit, then he begot them by the Spirit, through the gospel.

This is plain enough for any one who is satisfied with the gospel, let the wind blow as it will. A. M. GEORGE.

Albany, Texas.

"SWEAR NOT AT ALL"

(Article Number Three.)

The reader will remember that with article number two, I promised to quit the discussion with Brother Ashley on the above subject, but being left in a false light before the people by certain things found in his third article, I am compelled, in justice to myself, to continue the discussion. In the statement that there was not a work in my library but what confirmed my position, Brother Ashley would have the reader believe that I had but very little reverence for the Bible. His statements are as follows: "In this I think he is mistaken; for surely he has such a work as the Bible and the Bible certainly does not confirm his position. If the word of God does not confirm his position, what does it matter as to what uninspired works teach or say? Human comments will not be accepted as authority by quite a few of us, my brother. A few people still respect the finality of Christ's authority."

Brother Ashley, I am surprised. Brethren who know me, know I am not a living man who hovers closer to the Bible in his teachings than I. The thought I sought to convey was this: My position, being a Bible position, was fully confirmed by the uninspired works that was in my possession. I believe, Brother Ashley, that you knew such was my thoughts, and any effort upon your part to show otherwise, was only an attempt to darken counsel. I have always said that, "human helps only go for what they are worth." I believe, however, that when recognized scholars are a unit on any point that a firm basis is surely to be had for such a conclusion. Why should Brother Ashley complain because I appeal to Mr. Webster for a meaning of the word, "oath"? Is it not a fact that the word is an English word? To what shall we appeal then, we are not allowed to consult any other dictionary for the true meaning of English words? If you do not think Mr. Webster correct, why don't you show that he is in error? Does Mr. Webster say that sprinkling is baptism? I deny that he does. Yes, I quoted E. W. Johnson on the word, "adjure". How did you reply? By trying to shift the subject; but one subject at a time, please.

The show that Jesus did not make oath, Brother Ashley compares scripture. He wants to know if "adjure" means to make oath in Matt. 26:63, why the word does not have the same meaning in Mark 6:7 and Acts 19:13. The reason is the word has different meanings. This is fully apparent by consulting the Greek. The Greek word from which we have the English "adjure" is different in each place. "Adjure" carries with it the idea of implore, command and the making of oath. In Mark 5:7 the N. T. in Modern Speech reads, "In God's name I implore (adjure) thee not to torment me." In Acts 19:13 the passage reads, "I command (adjure) you by that Jesus whom Paul preaches." The passage in Matt. 26:63 reads, "In the name of the ever-living God, he said, I now put you on your oath. Yes; the trial of our Saviour was doubtless illegal and all of that, and that he was not under any obligation to answer, yet he answered. Jesus, by replying, instead of remaining silent, accepted the oath which the high priest administered to him. This proves beyond question that the prohibition of Matt. 5:34 was not meant to imply to judicial oaths. Brother Ashley still denies that Paul made oath, II Cor. 1:23. He says if you and some one to be a witness is making oath, that I am guilty; for I call on Thompson, Johnson and Webster. Such, my brothers, is not making oath, and I have never said so; but calling on God to witness is. Is it possible that you are ignorant as to what it takes to constitute the making of judicial oaths? Let us consult Mr. Cruden at this point. "Is a solemn action, whereby we call upon God, the source of hearts, to witness the truth of what we affirm, for the ending of strife or controversies." Heb. 6:16.

In the face of this, who can deny that Paul made oath? He affirmed something, as I showed in my last article, and called on God as a witness. In my last, I showed that just such oath-making as made mention of in Heb. 6:16 was not only permissible, but was required under the law. If Jesus then included such oath-making in his statement, "Swear not at all," then he taught the people to break the law, the statement being made while the law was still in force. Please notice the reply: "The command was not to be in force until pentecost." A cute dodge, Brother Ashley; but I am going to answer you by offering you some of the same stuff, and from the same spoon. Look at verses 27 and 28: "Ye have heard that it was said by them of old time, 'Thou shalt not commit adultery: But I say unto you, that Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.' Was this principle not to be operative until pentecost? Were not the disciples of Christ to love their enemies until pentecost? See verse 44. Such, my brother, is your doctrine. Jesus told them not to resist evil. See verse 39. Did he say, 'Commencing at pentecost?' Your argument is reduced to an absurdity, therefore proves nothing.

Brother Ashley, in closing his article, leaves me in a false light as to my challenge. The challenge is, "If the phrase, 'Neither by any other oath' does not exclude all oaths not mentioned by name, I challenge my brother to frame an English sentence that will." In this I agree with Brother Ashley. To illustrate: James said not to swear by heaven, earth nor by any other oath. This would exclude such and all oaths that he did not mention for anyone that James had said did not. Jesus said not to swear by Jerusalem and the head. All such is profanity, then, and frivolous expressions are forbidden, although not named.

In love of the truth,

J. A. BRADBURY.

Sweet Water, Texas.

REPLY TO BROTHER BRADBURY.

Our esteemed Brother Bradbury seems to be worked up over my last reply. He thinks that I am knowingly darkening counsel as Thompson tried to show that he had but little reverence for the Bible, and left him in a false light before the readers. I assure him, however, that I had no such motive in view; for I have too high a regard for both Brother Bradbury and the cause of Truth to stoop to such unchristian conduct.

The reader will recall that Brother Bradbury appealed to the opinions of such men as Thompson and Johnson to show what the Bible meant in reference to the subject under discussion. But he now says that he sought to confirm his position by uninspired works. But, my brother, a Bible position does not need to be "confirmed by the uninspired works!" Confirm means to strengthen, ratify, etc. Does Brother Bradbury think that the comments—theories—of Thompson, a sectarian, and Johnson, a disbeliever, strengthen the word of God? When the Bible teaches a proposition, that should settle it with the believer; if the Bible does not teach it, the commentaries can never make it true. "To the law and to the testimony; if they speak not according to my word, it is because there is no light in them." (Isa. 8:20.)

Our brother says that a firm basis for our conclusions is to be had when recognized scholars are a unit on any point. But will he stick to this statement? These scholars endorse the Sunday School as being scriptural. Will Brother Bradbury accept their theories on classes and women teachers? To be consistent, he should cease his opposition to the S. S.!

Webster is an authority on English words. But he defines words in their common usage, and not in relation to the teaching of the Scriptures. Moreover, Webster is really on my side of the question. For his main definition of oath covers the ground I am contending for. Brother Bradbury gave only the last meaning of the word "oath." Why did he not give all the meanings of the word? Following is the primary meaning of "oath" as given by Webster: "An appeal to God, or in a wider sense, to some superior sanction, or a sacred or revered person (as the temple, the altar, the blood of Abel, the Koran, a tribal superior, etc.), for the truth of an affirmation or declaration, or in witness of the inviolability of a promise or undertaking." Suppose I should admit for argument's sake that "Gee" is an oath. That does not help Brother Bradbury. For if I accept the last meaning of Webster's definition of oath, then he must accept the first; for if Webster is authority on the last, he is also authority on the first! Hence, Christ prohibited the civil oath as well as frivolous language, such as "Gee," according to Brother Bradbury's own witness!

It is true that the word "sprinkle" is not defined as being baptism by Webster; but he says baptism may be administered "by sprinkling, ef-

fusion, or immersion." Surely our brother does not respect Webster's authority here!

Having looked up the Greek on "adjure" in Mark 26:63, I admit that it means to charge on oath. But I still deny that Christ answered an oath. He simply answered, "Thou hast said," or as recorded by Mark, "I am." And this beautifully harmonizes with his teaching in Matt. 5:37, where he says, "Let your communication be, yea, yea; nay, nay." His simple statement, "Thou hast said," or "I am," is equivalent to "yea," or "yes." "Yes!—I am!" Notice, please, Christ did not say, "I swear, I am."

It is admitted by my opponent that the trial of our Saviour was illegal, and that Christ was not bound by the law to take oath. And the record shows that Christ simply said, "I am," and did not say, "I solemnly swear I am." Although charged on oath, he did not accept it. Neither should we.

Paul did not call God as a witness on his soul. II Cor. 1:23. But all calling God as a record is not swearing. Mr. Webster says that some men take the civil oath without calling on God, or in anyway using his name. Now, if men can thus take the oath, why can't men call God as a record and not swear? Moreover, Paul did not say, "I call God to witness this oath," or "I swear by God."

It must be proved that all calling on God as a record is swearing. Brother Bradbury only assumes such to be true. Take the following Bible statements, "seek," "ask," "mourn." Do they not just as fully fit into the practice of the sectarian mourners' bench system, as does the statement of Paul into the taking of civil oaths? If not, why not?

Brother Bradbury says that Christ taught his disciples to break the law of Moses if he prohibited their taking judicial or civil oaths, because the law of Moses, which was binding till Christ's death, required the taking of such oaths. And he says I made "a cute dodge" when I said the law of Christ, including the command, "Swear not at all" was not necessarily in full force until pentecost. He asks if the command to not lust after a woman was not to be operative until Pentecost. Yes, it was in force before pentecost; certainly so. But if you will read my last article carefully, you will find I said Christ "was teaching his disciples what was, with few exceptions, to be their laws when the law of Moses should be done away."

The command not to lust after a woman is one of those "exceptions." Moreover, I said the command on swearing "was not necessarily in full force till pentecost." So your "spoon" did not have much in it, after all, Brother Bradbury. But the two other questions, relative to the disciples loving their enemies and not resisting evil, are against you. For the law of Moses commanded the Jews to hate and resist evil. It was "an eye for an eye; a tooth for a tooth." Hence if they were to love their enemies and not resist evil before the law of Moses was done away at the death of Christ, they would have become law-breakers. This is the kind of argument you urged against the command on swearing, as it related to the judicial oath—your own argument turned back on you.

Brother Bradbury thinks the phrase, "Neither by any other oath" excludes all and all profane and frivolous oaths only. But how does he know just where to draw the line? How dare he add these qualifying terms? James did not say, "Neither by any other profane and frivolous oath." Better not add to God's word. It is safest to take it just like the Lord left it, even though it does cause worldly christians to separate from the world if they thus accept it.

Finally, let us consider Matt. 5:12. "It hath been said by them of old time, 'Thou shalt not forswear [swear falsely] thyself, but shalt perform unto the Lord thine oaths.' But I say unto you, swear not at all." Let us study the passage closely. Christ had under consideration the oaths of the law of Moses—what had "been said by them of old time." And as this law contained the legal or judicial oath, he clearly prohibited his disciples from taking such oaths. From this there is no escape. Moreover, Christ was talking about swearing falsely—"forswear"—not about profanity. One does not "forswear" himself in saying "Gee" or in using profanity. Surely, Brother Bradbury can see this. And furthermore, Christ was speaking of oaths that were performed (rendered) unto the Lord. "Shalt perform unto the Lord thine oaths." Does he "perform something unto the Lord" in profanity and frivolous speaking? One may perform against him, but not to him in so doing. Christ also said, "Let your communication be, yea, yea; nay, nay," referring to affirming and denying, "Yes"; "no." And so when the christian affirms or denies he is not to add an oath to his affirmation, or denial, because such is something of evil.

Thayer's Greek Lexicon defines oath as follows: "Hoyos, that which has been pledged or promised with an oath; plural, vows, Matt. 5:33." Berry's

Greek Lexicon says oath means "a promise with an oath, a vow, Matt. 5:33." And Green's Greek Lexicon also says oath means "That which is solemnly promised, a vow, Matt. 5:33." These definitions clearly cover the judicial or civil oath. And the Greek shows that Christ was speaking of *pledges, promises, and vows in which men took oath, and not of profanity and frivolous speaking in Matt. 5.*

"Swear not at all," "neither by heaven, neither by the earth, neither by any other oath."

WM. GUY ASHLEY.

Ballinger, Texas.

HARPER ACCEPTS TANT'S CHALLENGE.

Brother Tant: In your letter to me, dated March 1st, you say: "I now have endorsements from *Advocate, Gospel Guide, Leader, and Firm Foundation* and have sent an article to A. W. stating the fact and challenging you to meet me at Ft. Smith."

1. I accept your challenge, with above endorsements.

2. I accept your proposition as published in the *Firm Foundation*. 1st, Sunday Schools are scriptural. 2nd, Sunday School literature is scriptural.

3. By your giving me at least thirty days' notice, I will arrange to meet you on any date you may select.

4. You suggest a four-days' discussion. I accept this.

5. I will meet you any place you may secure for the debate.

6. I will be ready to arrange with you the rules and regulations for the debate as soon as you furnish me copies of above endorsements.

Fraternally,

H. C. HARPER.

P. S.—Sent copy of above to *Firm Foundation, Gospel Guide, Gospel Advocate* and *Christian Leader*.—H. C. H.

BAPTIZED INTO HIS DEATH.

I will try to help solve the meaning of that part of the 6th chapter of Romans, which speaks of death, burial and resurrection. Many earnest and honest christian writers seem to think that a person should be dead to sin before being buried in baptism. But if so they would be freed from sin before being buried. Rom. 6:7. And consequently saved without baptism. As Jesus died a natural death on the cross, so do men and women die in trespases and sins. Eph. 2:1. Such persons are buried into death to sin, and freedom from sin. Rom. 6:4-7. And people thus buried in baptism are dead to sin and alive to God. Rom. 6:11. Jesus was quickened, or made alive, in the grave and in his death, and we can't reach his death until we are buried by baptism into it. Rom. 6:3. And being thus buried into death (Rom. 6:4), and into his death (Rom. 6:3), we are then made free from sin. (Rom. 6:7). and ready to be raised to walk a new life. And as Jesus came up from the grave and death alive, so do we come up from baptism and death; that is, condemnation, to walk a new life. Rom. 6:4.

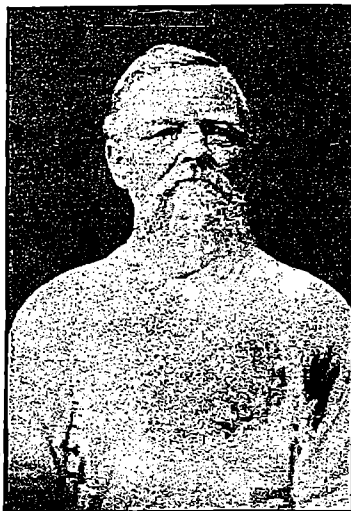
It is one thing to be quickened, or made alive, and another to be raised. And all vegetable nature portrays the presence of life while the kernel, or grain, is yet in the earth, and before the blade has made its appearance. But as this quickened blade, or plant, may die in the earth where it was

planted and quickened, even so those who are planted and quickened in baptism may forfeit their right to salvation by failing to exercise proper faith in being raised from baptism. Hence, Paul says, "buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2:12.

I bury or baptize people who are dead in sin, and not dead to sin; and in this burial they are made free from sin, and dead to sin. Otherwise, I would bury a person who is alive to God; and if there was any change in baptism as indicated in a burial and a resurrection he would most conclusively be raised in a lost state.

G. A. CRUTCHFIELD.

Alabama City, Ala.



BROTHER J. L. ALLEN.

My father, J. L. Allen, was born in Austin County (now Waller Co.), Texas, Dec. 23, 1856. With the exception of seven years spent in Arkansas, he lived continuously in Texas till his death, Feb. 6, 1921. He possessed a sturdy, pious disposition in youth. This gave him a decided inclination to become religious. Early in life he united with the Methodist church and remained a zealous and ardent member of this institution for a brief period of time.

He happened, however, to hear a few discourses from a preacher of the gospel. The discourses somewhat infuriated him and in searching for scripture to justify his own claims and defeat the claims of the gospel preacher he was led to the truth, which he immediately accepted. To this truth he remained true, steadfast, loyal and faithful the rest of his earthly life. He spent about thirty years in proclaiming the gospel of Christ. This he did to the satisfaction of all lovers of truth. Father is remembered by many as being a plain, humble, self-made preacher who spoke plainly and powerfully the principles of the doctrine of the New Testament. Best of all, he lived these principles in his every-day life. He was pure in speech and life, and died in the triumphs of a living faith.

Father was married to Miss Ella Chil-

ders; Nov. 24, 1878. To this union ten children were born,—six boys and four girls. Mother, three daughters and four sons still survive. We find comfort in knowing father was a christian.

His griefstricken son,
Wingate, Texas. J. E. ALLEN.

ITEMS OF INTEREST.

Brother W. C. Aytes of Clayton, New Mexico, is almost alone in the work in that city. He is anxious to build up a faithful church at Clayton. He desires the help of a good preacher with a tent. Won't some church send a faithful preacher and tent there and support him while he establishes the cause in Clayton?

Brother A. S. Werner, of Thorp Spring, Texas, has some time yet untaken to devote to summer meetings wherever he is needed. Brother Werner will hold a meeting at Hachel, Texas, in July.

Brother J. H. McKinney writes that they are getting along fine with the work at Santa Anna, his home. Brother W. G. Ashley has been preaching some for them and they are well pleased with his work.

Brother G. A. Trott has moved from Munday, Texas, to Cleburne, Texas. Correspondents will please take notice.

I was at Scott, Georgia, from March 18 to 21, inclusive, and preached four discourses in the Baptist church there. The attendance and interest was perhaps some the best we have ever had at that place. Brother J. W. Lampp and wife are the only members of the church of Christ at Scott. They "break bread" in their own home every Lord's day. They are indeed fine people, who stand for New Testament christianity in its every phase. We were glad to have Brother B. J. Everett, who lives about twelve miles from Scott, with us on Lord's day, and after preaching at the Baptist church at eleven o'clock, we four met at Brother Lampp's home in the afternoon and commemorated the Lord's death. CLARENCE TEURMAN.

AWAY.

From El Paso and back at Abilene. There I met with the brethren in the county court room about five months. They are small in number, but not in quality; but the number is gradually increasing. Four of the brethren can make good talks, pray in public and wait on the table, and they have good singing. They are "rooted and built up in him and established in the faith."

If any one were to undertake to move them from the simplicity that is in Christ Jesus, he would soon discover that he had on hand a job that he would have to have help to turn loose. It is indeed a pleasure to meet with those so true to what is written.

J. R. JONES.

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MOSES AND CHRIST, OR THE OLD
AND NEW TESTAMENTS.

(Number 2.)

Jesus said (Jno. 5:39, 40), "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life." Let me remind you, that the term "scriptures" in the above quotation must of necessity mean Old Testament; for the New Testament was not at this time. Jesus said this during his personal ministry, before the cross. The New Testament was written after the cross. Yet, Jesus says, "The scriptures (O. T.) bear witness of me." In view of this, how can one consistently accept Christ without accepting the Old Testament, the witnesses?

Jesus indorsed the history of Tyre and Sidon, O. T. cities, when he declared that, if the mighty works had been done in them, which were done in cities of Palestine, Tyre and Sidon would have remained until now. It shall be more tolerable for those ancient cities, with so little light in the day of Judgment, than for the cities which Jesus visited and taught which sinned against so much light. Matt. 11:21. Jesus declares Tyre and Sodom were, and were destroyed, and shall appear at the judgment. We must accept Tyre and Sidon or let go our hold upon Christ.

Jesus indorsed the history of Jonah; and uses it as a type of himself. Matt. 12:40. We cannot hold to Jesus and let Jonah go. Jonah and Jesus stand or fall together.

Jesus indorsed the history of the city of Ninevah; of the Queen's visit to Solomon; and declared, "they shall stand in judgment with the people of his day." Matt. 12:42.

Jesus indorsed the history of Lot and family, and draws a practical lesson from it. Luke 17:32. Having started in the way of escape—having begun to follow Jesus, let us not turn back to the weak and beggarly elements of the world—don't give up—"Be thou faithful unto death." "Remember Lot's wife."

Peter in his second letter, second chap-

ter, rehearses the history of Noah and the flood, Sodom, Gomorrah and Lot; making their history a part of his own teaching. Again, we repeat, the Old and New Testaments stand or fall together.

James holds up the patience of the prophets as an example for us, naming Job, thereby indorsing his history and setting his character forth as worthy of imitation.

The author of Hebrews indorses the history of Melchizedek (found in Old Testament), and makes him typical of Christ. Heb. 7.

Every animal offered upon Jewish altars, according to New Testament writers, typified the sacrifice of the Son of God—"the Lamb that taketh away the sins of the world."

Jesus and the New Testament writers abundantly approved the Old Testament. And again we repeat, Moses and Jesus stand or fall together.

Are you ready to give up Christ? Would you, if you could, eliminate Christ from the world? Who is he that would deny that, wherever Christ is preached and his gospel adhered to, civilization has had a birth, and the people are better because of that adherence? Preaching Christ has revolutionized the world; and strictly speaking, men are good and bad in proportion to their adherence to his teaching. And thus Jesus approved the Old Testament; and said he was the long promised Messiah, the Son of God, the Redeemer, "the way, the truth and the light;" and that "no man can come to the father but by me." Was he a falsifier, an impostor? You must accept him with all he claimed to be or concede that an impostor is better, has done, and can do more for man than the unfeigned, the true, the holy. Are you ready to concede an impostor better than the genuine; that falsehood is better than the truth? If Jesus was not what he claimed to be, then, you must answer affirmatively; for surely, the world is better because of him. The world better because of a falsifying impostor whose imposition knew no bound? Nonsense! Jesus was what he claimed to be. The Old and New Testaments stand.

"It is appointed unto man once to die, and after this cometh judgment." Let us live righteously and godly here in this present world. JOHN Q. RUSSELL.

Dolores, Colo.

SUNDAY SCHOOL—WHAT IS IT?

I hear so much about it nowadays I should like to know something about it. Well they say it is Bible study. Well, what is the Bible study for? They tell us it is to learn God's will. Who is to learn God's will from this Bible study? Principally children. Is the gospel of Christ binding on little children? If not, for what purpose do you teach them? If it is they must obey it. Well, says one, it is to get the gospel on their minds. Well, how long does it take to get the gospel of Christ on

the mind? Now here comes the "tug." It is not the church at work; if it was, the women would have to keep silent. It is just an organization to make the will of the Lord known, you say; but Paul said the manifold wisdom of God must be made known by the church (Eph. 3:10). I ask once more, how long does it take to learn this wonderful story? How long did the jailer go to Sunday School before he became a christian? How long was he taught the will of the Lord? Did he not do right? and could not other people do as he did? Acts 16:31, 32, 33. Again, there is Lydia of old. How long did it take to get the gospel on her mind? Now we take two boys, one is taught all along; the other one is a very rough boy. Now they reach the years of maturity. How much more has the bad boy to do than the other one? Well, we find this case in Acts 9 and 10—Saul and Cornelius. Now if the gospel can be obeyed the first time it is heard by a boy that never went to Sunday School, can the boy that goes to Sunday School beat that? You know he can't. Away goes the excuse for the thing.

Yours in hope of eternal life and for doing the will of the Lord as he says.

J. S. HALL.

Hamilton, Texas.

MCGARY-DOUGLAS DEBATE.

(Douglas' Third Affirmative.)

"Obedience to the commands of the Lord Jesus Christ separates the disciple from all political affiliations."

I hope the readers of this paper will remember that Bro. McGary was selected by his side as a representative man, and as such I accept him in spirit, word and deed, as an able exponent of service to Caesar. I think they could not have found a better.

In my first affirmation I quoted ten passages of scripture directly, and referred to five others, as sustaining my proposition. Bro. McGary said in reply that they were as far from the issue as Mary's little lamb; so did not reply to any of them; he just "talked about."

In his second negative he pursues the same course—just "talks about."

I made ten direct quotations from the Scriptures, and he failed to show that a single one was not pertinent to the question in hand.

In my first I showed that all things; thrones, dominions, power, and so on, were created by the Lord Jesus Christ (Col. 1:16), and that civil government came into being in obedience to the God-given law of self-preservation, and in this sense the Lord made them.

Has Bro. McGary denied it?

Man was the medium by which they were made; and he did it on his own volition, little thinking that by so doing he was accomplishing the will of God. They were delivered to the devil, and he used them to tempt Jesus. Had they not be-

longed to him, there would have been no temptation in the offer. Had it been unimpeachable proof would have been given that the devil was greater than Jesus, in that he deceived him.

These powers having been delivered to the devil, they became his property; and if they have been taken from him since A. D. 30, I have no record of the fact.

They are ordained of God to punish evildoers, and protect the good; and without them man could not exist. Jehovah superrules them for his own purposes, and to this end sets up over them the "basest of men" (Dan. 4:17), and I am not going to dispute Daniel's record by making a play on the names of some supposedly good rulers. The list of wicked rulers of the darkness of this world out-number the righteous ten to one; and who knows whom God esteems as righteous? May not the best of them from his viewpoint be base?

Time and again I have been charged with teaching that human governments should be abolished. I have never taught such an idea in my life. My persistent demand has always been for the disciple to come out from them and let the world run its own business. It is time my opposers should stop this misrepresentation.

All killing in peace and war is murder.

He who makes a law can set his own law aside at pleasure. God said at Sinai, "Thou shalt not kill." He set that law aside by saying to Saul, "Go and smite Amalek;" and so on other occasions under the Old Testament dispensation. This was his right.

By his Son he has repeated that law unto us; but has nowhere told us under what conditions it could be set aside or made invalid. Then when I as a sheriff hang a man according to law, I break this law and have become guilty of breaking the whole law. (Jas. 2:11). I have defied the authority that made the law.

When by the authority of human government I am marched to the battlefield and made to shoot my fellow man I am a party to the crime; the divine law has been set aside, and this is blasphemy against the law-maker; and I violate the command given by Paul: "Follow peace with all men, and holiness, without which no man shall see the Lord," (Heb. 12:14). Where does this leave me?

Bro. McGary seeks to discredit the prophet Daniel where he said: "Howbeit, the Most High ruleth over the kingdoms of men, and sets up over them the basest of men." (Dan. 4:17), by quoting such "good men," as George Washington, Thomas Jefferson, Abraham Lincoln, and others, to show that Daniel was mistaken, and not to be relied on, because the men named were good rulers, and not base men. In this he made a splendid play for the sympathy of his readers, and will no doubt win many of the unthinking.

Let us examine his samples. From the standpoint of England Washington resist-

ed an ordinance of God (England), was a rebel, and would have been hung if the British could have caught him; besides he shed much blood.

Jefferson was a traitor to England, and did a lion's share in separating the Colonies from England; nor was he noted for personal piety.

Lincoln was the most hated man by ten million American people sixty years ago that was ever in this country: now taking the testimony of their enemies, which testimony we must take in order to an impartial verdict, they were certainly "base men." We must measure them by the sermon on the mount if we would have the divine estimate of their characters. Does either one of them measure up to the standard? Reader, what say you? I am writing to elicit the truth, not hide it; and if Bro. McGary wants to make fun of me it is his privilege.

Bro. McGary makes quite a lot of fun out of my question on Romans 13:2, where I wanted to know if those who resisted the United States and Germany, respectively, in the late war received to themselves damnation or went to glory? I am willing, perfectly, to accept the word "punishment" in place of "damnation". We have plenty of proof that they received great punishment in resisting the several governments engaged in that awful war; but the point in question is: Did that punishment end the matter with them?

Did the Lord Jesus Christ approve of their slaughter of one another? Did he set aside the law, "Thou shalt not kill," as did his Father in the case of Saul and the Amalekites?

Remember we are not under Moses; but under Christ. If we were under Moses, we could kill under certain conditions; we could have all the instruments of music in our church worship we pleased, and last, but not least, all the wives we wanted. But we have not so learned Christ.

We have received a new law, founded upon better promises. This new law is the law of love and peace, as set forth in the sermon on the mount, and all of the actions of men, all the interpretations on any truth or command which do not square with that sermon are erroneous, and are to be rejected. All of the laws given by Moses, which were brought over and put in the New Testament are to be faithfully observed, and none others.

The fatal defect in Bro. McGary's reasoning is, he puts assertion for proof, and is laboring under the idea that his readers will accept his word as a finality. The law and the testimony both being against him, he "just talks about" in a wonderful manner, instead of meeting my arguments in a fair and candid way.

He is oblivious of the fact that the law-maker has the right to suspend his law at pleasure; and that the Lord did this very thing in the case of Saul and the Amalekites.

He is oblivious to the fact that the Lord

uses wicked men, as nations, to punish other wicked nations, and then in turn punishes them for their wickedness in this respect.

He uses them just as a wood-chopper uses his ax, or a carpenter his saw, and when his work is done casts them aside and punishes them for it. This is the record, and I dare not dispute the record. For proof of this, read Jeremiah 25:8-12, inclusive, and Isaiah 10:1-15, inclusive.

Thus the Lord rules over men, using wicked men to punish other wicked men; and then in turn punishes them for their wickedness deeds. This lesson is plain. And while he calls them his servants, their reward is destruction. (Jeremiah 29:9.)

Bro. McGary reasons that as God sent men to war in former dispensations, so Christians can go to war now and be blameless; thus putting no difference between the wicked pagan nations of antiquity, and the disciples of the Lord Jesus Christ today.

I resume my argument. "No man can serve two masters. (Matt. 6:24). This is a truth stated by Jesus, and is absolutely unimpeachable. All history and all experience bear witness to it, and any interpretation of any scripture which antagonizes it is false and is to be rejected.

"Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest to your soul." (Matt. 11:29).

Here "yoke" stands for government; and if we serve his government we cannot serve another government; and all attempts to do so violates his command, and antagonizes the truth declared above.

And yet we are taught from the pulpit to serve our country, and the better Christian we are, the better citizen we are.

Perhaps so of the Gano-Garfield variety, but I ask who wants to be a Christian or a citizen of that sort? The lives of those two men dispute the truth, "No man can serve two masters", and break the command, "Take my yoke upon you and learn of me."

The character of Jesus was "meek and lowly in heart." The character of the government Gano and Garfield served was the exact opposite. Is it to be hoped that they will receive the salutation, "Well done good and faithful servant, enter thou into the joy of thy Lord"?

I would be glad indeed to find the scripture upon which such hope could be based. "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14).

Here I rest my cause; to multiply quotations would be superfluous, and a reflection on the intelligence of my readers.

To sum up: Civil governments were made by men, under the super-ruling power of God. (Gen. 10:10). Their first recorded work was war and pillage (Gen. 14:1-14). Were delivered to the devil (Lk. 4:6-8). Were called "The power of darkness" (Lk. 22:53). The disciples were delivered from them (Col. 1:12, 13).

Called the wiles of the devil and the christian armored against them and commanded to resist them with the Word of God (Eph. 6:10, 17).

"Take my yoke upon you and learn of me, for I am meek and lowly in heart" (Matt. 11:29). This command obeyed from the heart separates the disciple from all political governments.

"Render therefore to Caesar the things that are Caesar's, and to God the things which be God's" (Matt. 22:21). This command draws a sharp line between God and Caesar, and if obeyed separates them as wide apart as the poles; because no man can serve two masters (Matt. 6:24).

"Thou shalt worship the Lord thy God, and him only shalt thou serve." (Lk. 4:8). This command forbids service to all powers but God, and if obeyed completely separates the disciple from all political powers.

The disciple who serves the political powers of this world, disobeys all of these commands and is an apostate from the teaching of the Lord Jesus Christ.

After having been delivered from the power of darkness, and translated into the kingdom of his dear Son, to fall away is a condition too fearful to contemplate.

All of this the disciple does today, if he returns to the service of the political powers. All of this Erastus did, then, if he served as a Roman officer, after Paul had turned him "from darkness to light; from the power of satan unto God" (Acts 26:18). I hold my proposition sustained beyond a reasonable doubt:

"Obedience to the commands of the Lord Jesus Christ separates the disciple from all political affiliations."

Kindly submitted,

GEO. DOUGLAS.

Red Oak, Texas.

(McGary's Third Rejoinder.)

He says I am "an able exponent of service to Caesar." I suppose I should return the compliment, which I do, by saying that he is "an able exponent of service to" the devil. And my compliment to him is wholly devoid of flattery, being amply supported by the facts that he flatly contradicts the apostle Paul in order to "serve" the devil, in contending that civil governments were "delivered to the devil and became his property." Paul says civil government is "God's institution," and that the ruler of civil government is "God's servant" (see Rom. 13:2-4, Emphatic Diaglott). It would be impossible to find a squarer issue between any two beings than is this issue between Bro. Douglas and the apostle Paul. And it would be impossible for one being to more flatly contradict another than Bro. Douglas contradicts Paul on this matter. And as I am contending that Paul is right concerning the matter, and Bro. Douglas wrong, he says I am "an able exponent of service to Caesar."

If I am serving Caesar in this controversy I am serving him in doing what I

and all christians are exhorted to do by the voice of Inspiration, which says: "Earnestly contend for the faith which was once delivered unto the saints." Faith comes by hearing the word of God, and the word of God says, in part: "Let every soul be subject unto the higher powers"—the civil government; and also says, these powers are God's "institutions," and that their rulers are "God's servants."

Bro. Douglas quotes Christ's saying: "No man can serve two masters," and vainly imagines that this condemns my contention, and sanctions his. I am not serving "two masters," but am serving my one and only "Master," when I am contending that the civil government is that one "Master's institution." But Bro. Douglas is attempting to "serve two masters," God and the devil, though he is really serving but one, the devil, in contending that what Paul says is "God's institution" is the devil's "institution"—that it has been delivered to the devil and is his "property." I deny that the civil government "has been delivered to the devil," or that it is the devil's "property." He is striving with all his might to "deliver" "God's institution" to the devil; but he cannot "deliver the goods," for the lack of authority.

I repeat what I said in my former article, that the only witness by whom he attempts to prove his contention is the devil himself! He cites us to the devil's statement to Christ in the mountain where and when the devil said: "All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will give it." Bro. Douglas turns a deaf ear and a stiff neck to Christ's declaration about his witness, when Christ said: "He is a liar, and the father of it." Bro. Douglas knows, that from the devil's lie to Eve, all along down the centuries and ages, from that time till this writing, that the devil has never been known to tell *one* truth, but always lies, the blackest and most soul-damning lies; yet, despite this well world-known fact, and, despite the Lord Jesus Christ's branding him with the burning divine words that: "He is a liar and the father of it," Bro. Douglas tries to palm him off on us as a trustworthy witness—he is not pushed for a witness? He repudiates what his Lord and Master says about his witness, and what Paul testifies in Rom. 13:1-7 about civil government and whose "institution" it is, and clings to the devil like grim death. Now I wonder if he thinks that there is *one* reader of this paper who is so steeped in fanaticism and so bereft of reason and sincerity, that he will side with him and the devil on this matter, in the face of Christ's asseveration about the lying character of his only witness, and in the face of Paul's inspired statement that the civil government is "God's institution." I can't believe that there is one such reader of this paper, nor even one such disciple in the wide world; if there

is, may God pity his poor devil-possessed soul.

Bro. Douglas says I tried to discredit the prophet Daniel, in my common-sense way of exposing his fallacious interpretation of Daniel's statement that, "God sets over civil governments the basest of men." He is mistaken about my trying to "discredit the prophet Daniel," I "tried," and succeeded in the "trial," to "discredit" the false prophet Douglas.

Wasn't that a gawky side-step he made in his attempt to evade the force of my exposition of his fallacious interpretation of, "Thou shalt not kill?" He showed us a clean pair of heels, but they were up in the air, for he went heels-over-head on it, replying that, when God commanded Saul to kill the Amalekites, "he set aside his law, 'Thou shalt not kill.'" Thus he seeks to make God out to be a fickle, vacillating God, in his effort to put his crochets across. Evidently he does not believe James' statement that God is "without variableness or shadow of turning." God did not "set the law aside," for it has no application whatever to "killing" in warfare.

He says Christ gave no authority for setting that law aside, or words to that effect. This is the only thing he has said in the entire controversy, that I remember, that is correct. Christ gives no authority for "setting that law aside," neither did God, his Father, ever "set it aside," or authorize any one else to. But Christ did authorize killing in warfare, as I will prove: Christ said to his apostles: "He that heareth you heareth me." So we will now hear Christ on this matter of killing in warfare, in hearing his apostle John, to-wit: "He that killeth with the sword must be killed with the sword." Rev. 13:10. Now Bro. Douglas may bump his befuddled head against this till he wears all the hair off of it, but he can never but the passage out of the way of his crochets; and if he were such an expert dodger that he could dodge his own shadow, he could not dodge it, or such a twister that he could twist out of his own skin, he could not twist around it. It simply paralyzes his theory on "Thou shalt not kill."

Every effort he has made, from the beginning to the end of this discussion, to fit his crochets to a "thus saith the Lord," has been as gross a misfit as if he had been trying to fit a square peg in a round hole. His saying that I put "assertion for proof, expecting that the readers would accept my word as a finality," is enough to provoke a horse-laugh from all who keep in mind his efforts to sustain his contention by his base ipse dixit and gimcrack philosophy, though his theory is as unphilosophical as it is unscriptural, and it is so unscriptural that he has not made one direct effort to prove it by scripture, save when he tried to prove it by the devil.

He accused me of "dodging" his questions about Germany and the United

States resisting each other. But when I answered those questions he collapsed on them as utterly as if a thousand brick had fallen upon him, and he made no effort to crawl from under, for he saw he couldn't. Did you notice how he took the lock-jaw over my question, when I asked him to tell us whether he is a citizen of the United States? If I had been in his place I would have answered that question if it had killed my crotchet as dead as a bug struck with a sledge-hammer.

I was expecting him to make a death-struggle over the case of Erastus, from his intimation in his second article, and I was exceedingly anxious to give him a final shot on that; but I suppose he studied, in his good-sense way, over that issue, and decided that prudence is the better part of valor, and concluded to say nothing more about it, than that, if Erastus held the office of chamberlain, treasurer of Corinth, after his baptism, that he apostatized.

So I'll say no more about it, than this: If he apostatized the great apostle to the Gentiles wrote in high and commending terms of an apostate!

I'll say no more about that matter, because what I have already said and proved concerning it, is all-sufficient to convince any one who is "clothed and in his right mind."

In conclusion I'll say that I highly esteem Bro. Douglas, and believe that his good sense and christian integrity, will sooner or later lead to his divorcement from his fanaticism on the question we have but partially discussed.

A. MCGARY.

Willis, Texas.

The McGary-Douglas Debate has closed. As a matter of fairness to both sides, we shall refrain from giving a number of interesting letters received at this office commenting on the discussion. The discussion has created much interest. It will probably be put in tract form. A number have already made this request, and we want to hear from all others interested at once. We shall be glad to hear from the friends on both sides about this matter. Write us your wishes and how many of these tracts you will want.

I make this appeal in behalf of Brother Jas. H. Morten, Rt. 9, Lewisburg, Tenn. He's a brother old and gray, Who's worked for Jesus for many a day. But now he's feeble, old and sick, And needs help—and needs it quick.

If every sister, brother and congregation would awake to a realization of their duty, soon the needed help would be secured to make his burden more easily endured.

You know Jesus has said (and I am bound to believe), "Tis more blessed to give than to receive. So send him an offering "in the name of the Lord," and at the last day receive a reward.

CORA JENNINGS.

FROM HOT SPRINGS, ARKANSAS.

I live at, or near Hot Springs, and am giving my time to almost a destitute field. I am a poor man, and always expect to be; that is, in this world's goods, but rich in faith. Now, I have been preaching a long time, and as I have given almost all my time to destitute places, I should be glad to have some protracted work for June and the first part of July and September. The last of July and August are taken. So if you want a meeting in any of my idle time, write me. If you believe in Sunday School, or any other ungodly practice, please do not call me, for I am not the man you want. A. M. SCHRIMSHIRE.
Mt. Valley Rt., Hot Springs, Ark.

Mountainburg, Ark., March 26, 1921.

I enclose check for Brother R. L. Kirk's subscription to the best paper published. I am in a meeting at this place. Meeting is now a week old. Have been bothered some with rain. The attendance is fair and the attention is good. This is a hard place and the accomplishment of anything is very doubtful. Will stay as long as it seems worth while. I hope that I can now put in full time preaching. Mrs. Tucker's health is still very bad, and I have almost lost hopes of it, being any better. It is very bad to be away from home and her condition such as it is, but I am forced to do it. There is not enough christianity in the world to prevent it.

If I can ever get the time, and get my mind set in that direction I want to write some for the paper. W. G. TUCKER.

I am to be in northern Oklahoma the middle of April for a mission meeting. The meeting will be held about ten miles out from Buffalo, Okla. We have but one congregation in Harper county—the place I held the meeting in December, known as Pleasant Hill. They have a nice house of worship. Bro. Otis T. Jones is one of their teachers. He stands for the truth as preached by Paul and The Apostolic Way. This congregation is going to support me in the mission meeting near Buffalo. Let us all labor for the night cometh when no one can work. W. T. TAYLOR.
Pottsboro, Texas.

Sweet Water, Texas, Mar. 21, 1921.

I was at Tennyson, Texas, last Lord's day and spoke twice to good size crowds. Some interest being manifested by the world. I find that The Apostolic Way is cutting its way everywhere it goes. I have some time for spring, early summer and fall meetings not engaged. Am liking Sweet Water fine, but am not pleased with church conditions. J. A. BRADBURY.

Later.—Under date of March 23, Bro. Bradbury writes: "I was at Hylton Lord's day. Just passed and spoke twice; two appreciative audiences. The presence of some of the Shep and Wingate brethren and sisters were appreciated. I also met Brother Ashley for the first time. I judge

him as being a good man and a good preacher. Brother Ashley spoke at Wingate in the evening. I am eager to arrange some spring and fall meetings."

Montebello, Cal., Feb. 15, 1921.

I am here to labor for the Cause we love, I left the church at Springdale, as near to primitive christianity as I have ever had the pleasure to worship with. I am the last charter member to move away—labored there for nearly nine years. I would like to know if there are any loyal members who work for The Way in this part. The best congregation I have found in California is in Montebello, Cal. A chance to do some good here I believe. No Sunday School. E. V. HOLIFIELD.

Gunter, Texas, March 23, 1921.

I have just returned from Gilmer, Texas. I conducted a good meeting about nine miles from Gilmer at Sand Hill school house. Four were baptized and one was restored. I am now in a meeting at Southmayde, Texas. The Methodists are working in opposition to us in a meeting which they began a week before we began. I hope to do some good at this place. I came to this place about six weeks ago and got them to promise to meet on Lord's day and worship. Most of the members are somewhat cold and need strengthening.

I am going to try to get some subscribers for the Way.

I have time for two meetings, one the last of April and one in May. If any one needs my assistance address me at Gunter, Texas. D. J. WHITTEN.

Cleveland, Texas, Mar. 20, 1921.

Please announce in The Way that I am going to make a visit and preaching tour into Mississippi about the 15th of May. Any place desiring my services in a meeting, no matter how rich or how poor, address me as above. My destination is Toccapola, Miss. I will try to get some subscriptions for The Way.

J. H. HEIFNER.

Brother A. M. Schrimshire writes that Brother U. G. Wilkerson recently preached some at Hot Springs in his absence and advocated things not taught and caused trouble.

Brother Homer A. Gay reports one baptism and one restoration at Pasche, Texas, on a recent visit there.

MISREPRESENTED.

I notice J. D. Tant's misrepresentation in the *Gospel Advocate* of my quitting the church here because the good sisters wanted to teach their children the Bible. I wrote twice to the *Gospel Advocate* explaining why I quit meeting with the women here, but it seems that the *Gospel Advocate* is so one-sided that it will not let me defend myself. I have written them not to allow my name to appear in their paper again. RYAN BENNETT.
Palestine, Arkansas.

SEVERAL THINGS.

"But 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." James 1:25.

That brings to our mind, that if God gave us a perfect law, he also required of us a perfect obedience to that law in order to get the blessing promised. God sent the man of God from Judah to Bethel to cry against the altar that Jeroboam had set up for those people to worship. That worship did not please God, so he sent the man of God on a mission. But listen; God told the man of God, "Thou shalt eat no bread, nor drink water in that place, nor turn back the same road." So he started back another road, and came to an oak. He sat down and the old prophet came upon him while he was sitting down and asked him to go home with him and eat some bread and drink water. The man of God told him that the Lord said for him not to do that, but he said, "An angel told me for you to go with me." So up he jumped and the way he went with the old man. So he had a good time in hearing and believing a lie. So the man of God lost salvation, which was his life in the flesh. I Kings 13.

Now, brethren, you see the S. S. people are like the man of God; they have more faith in man than in God and Christ. Dear reader, can those people be saved if they continue in that way? What way? Christ said, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged to his neck, and that he be cast into the sea." You know that such a one would go to the bottom. Matt. 18:6.

But listen, "The Son of man shall send his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire." Matt. 13:41, 42.

Say, brethren, stop and think what you are doing all over the land. You are causing divisions in the church that Christ bought with his blood.

Say, you preachers and elders, the Holy Ghost has made you overseers, to feed the church of God. Acts 20:28. The Book doesn't teach any such a thing. The Elders are the ones to feed the church; but you elders have substituted the pastor system. You are like Israel was; they wanted to be like their neighbors. They said, "Give us a king." So you want to be like your neighbor churches; they have pastors and the Sunday School, and almost every thing else that Christ didn't command.

Now, brethren, faith comes by hearing the word of God. Rom. 10:17. "For whatsoever is not of faith is sin." Rom. 14:23. And you know that your Sunday School is not of faith; so it is sinful.

I can remember when there was not any Sunday School in the church of God. If

there were any at that time there were but few. The preachers were sent out to preach. Now, since the elders have decided to not get behind, but to keep up with their neighbor churches, they call the preachers in to the pastorage.

I remember a few years ago, when our preachers, as we call them, were condemning the preachers, of the "Christian Church" for being pastors. As Nathan said to David, "Thou are the man." I could call names if it were necessary.

About nine of us have been meeting in a rented hall on Taylor street, but we are going to try to get the Court house, which is on Taylor street. The Sunday School church have a good church house on Tenth and Fillmore streets, but we can't meet with them. They have driven us out with their ungodly work.

Brethren, it is very hard and looks bad for a few of God's children to be put out on the street. The Christ was killed; the apostles were beaten from time to time, also driven out of the towns.

Brethren, I am willing to suffer all these things in order to hear the Judge say, "Come, ye blessed of my Father; enter into the joys of thy Lord."

M. D. SCROGGINS.

1203 S. Johnson St., Amarillo, Tex.

NOTES FROM OKLAHOMA.

Holdenville, Okla., Mar. 22, 1921.

Forty years trying to preach the gospel, has taught me not to try to measure the amount my work was doing for the cause of Christ, from what seemed to be the present visible results. They are often very deceptive. If we were to take the average reports as an indication of how the Truth was spreading, we would think that the whole world would be turned over to Christ before next Christmas. I am quite sure that there will be need of some good gospel preaching next year, though I rejoice to know that some have accepted the sweet story already this year; but we must tell it big and loud, for "he that tooteth not his own horn, by whom shall it be tooted?" "A hint to the wise is sufficient." I am doing my preaching at home and at nearby points. I do this to avoid giving so much to the railroads, besides the people need the gospel in this country as much as any place I have ever seen. I am turning down several offers for meetings in other states, but I can keep busy nearer home.

I am trying to help take care of the Master's cause at three nearby places, and the success I am having will be announced at the coming of the Lord. I am doing my very best, the Lord helping, to shun the appearance of evil, not to keep company with those that walk disorderly, and to save myself from this untoward generation. My success in this work will also be made known at that day, for which all other days were made.

I am not attending any meetings to de-

viser or legislate plans and ways, to do the work of the Lord. I am very well satisfied with the plan that "first began to be spoken by the Lord" and was afterward "confirmed unto us, by them that heard him."

R. H. HOWARD.

TO THE AFFLICTED.

Dear Bro. Teurman: May I say through The Apostolic Way to its many readers, and especially to those who have lost their health, not to give up in despair. I care not if you have tried time and again to no profit, you still have a chance by writing Dr. G. A. Trott, of Cleburne, Texas, telling him your troubles and placing yourself under his medical care. I did this some three years ago, and the results are wonderful. I am feeling like a new man. I tried different doctors and found not much relief until I began Dr. Trott's treatment. I know no language suitable to express the love and many thanks I am due Brother Trott. Now I am not writing this just to suit him, for he knows nothing about it, and hasn't hinted such a thing to me; but I write for the good of those who are afflicted, hoping to benefit some poor mortal who needs help by pointing them to this great man.

R. LEE CASE.

Brookhaven, Miss.

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

Atlanta, Ga., March 19th.—The second week of the strike on the A., B. & A. begins with exceedingly favorable prospects for the resumption of normal local passenger and freight train service over every part of the line.

Many of the telegraph operators and agents who struck at noon, March 5th, when all of the Federated Crafts on the railroad, some fourteen in number, walked out without previous notice, have returned for duty, some of whom have been accepted and others were not accepted because their positions had been previously filled.

Under normal conditions, the A. B. & A. Railway operates double daily passenger service over every part of its system, some 650 miles in length. The service now in effect is one passenger train daily in each direction over the entire system, with triple daily service between Brunswick and Thalmann, and normal local freight service covering every station. Extra freight trains are being operated as tonnage is offered and it is expected through traffic will begin to move at any early date. The resumption of local freight service comes just at a time to handle the extensive fertilizer business for the crop which is just being planted.

Sister E. E. Sibley (Fla.) sends three subscriptions and writes, "The A. W. is the best religious paper I ever read."

THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY.

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

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NUMBER 18

THE REAL ISSUE.

Men have wasted a great deal of energy upon the discussion of false issues. This is often the course of practice by dishonest debaters when they realize their inability to meet an issue squarely. Even honest and conscientious men also become so anxious to save a cherished cause that they are led unwittingly to raise a false issue and spend their time discussing it.

This, as it appears to me, is often true in the current discussion of the Sunday School question. The real issue is in the question, does the Lord authorize in any way the arrangement for worship on Lord's day that now obtains among the churches in this country? If he does, we should do all we can to encourage it; if he does not, we cannot afford to indorse it. Brother Armstrong, Brother Showalter, Brother Kurfees and others of great logical and scriptural ability have set up a man of straw, raised a false issue. They talk about disciples coming together on Sunday *before* worship, without organization, simply as individual christians to teach the Bible. They then ask, "Who can object?" They have in mind an ideal to which, perhaps, no one can raise a logical objection. But nobody is debating such a case, unless, forsooth, they can cite such an instance. Even a few isolated cases would not suffice. Our contention relates to the prevailing custom of the churches among us.

My observation has been that one of two methods of procedure obtains in almost every congregation: 1. People assemble at the appointed hour, have a few songs, a prayer, the S. S. lesson, then some one "waits on the table" (as he expresses it), making the same set remarks the audience has heard every week for years; or he simply says, "You know your duty, hence I shall make no further remarks." This is the practice where the church has no one to preach every Lord's day. 2. The S. S. proceeds in the usual way till eleven o'clock, at which time the "minister" speaks. At the expiration of his speech, some one "waits on the table," usually reminding the auditors that they have been there already long enough. This custom obtains wherever the church has a "regular minister."

If I have misrepresented my brethren, I should like to know it, and I most sincerely beg their pardon. If I have stated the case as it is, tell me where the work of the elders as teachers of the congregation comes in. In fact, aside from what the preacher does, where is any teaching done in the worship? I lay at the feet of at least ninety per cent. of the churches

I have known, the charge that they absolutely leave out of their public worship the teaching of God's word. They either do the teaching in a S. S., which they claim is dismissed *before* worship, or they turn it over to an evangelist, whose Scriptural work is to preach to sinners.

Now, brethren, in arranging for, or in conducting discussions of this issue, let us try to take things as we find them, instead of creating imaginary conditions that obtain in very few cases, if at all.

N. L. CLARK.

FULFILLED PROPHECIES.

Fulfilled prophecy is one of the strongest evidences that we have of the inspiration of the Bible.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21). Ezekiel, a prophet of God, spoke B. C. 590, saying, "Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, * * * and they shall destroy the walls of Tyrus, and break down her towers and make her like the top of a rock. It shall be a place for the spreading of nets"; Ezek. 26:3, 4, 5. See verse 14 also. See Isa. 23; Jer. 25:22; Amos. 1:9.

These prophecies were fulfilled 258 years later when "Alexander the Great, after a most memorable siege, captured the city of Tyre—which alone of all the Phœnician cities closed her gates against the conqueror—and reduced it to ruins (332 B. C.). The city never recovered from this blow. The site of the once-brilliant mari-time capitol is now bare as the top of a rock—a place where the few fishermen that still frequent the spot spread their nets to dry."—Page 71, Myers General History.

W. T. TAYLOR.

Pottsboro, Texas.

THE APOSTOLIC WAY.

In these days of departures and irreverence for God's word, it seemeth good to me to do our best to stem the tide of infidelity by giving an outline of the system given by Jesus Christ to his apostles, and by them promulgated to every nation under heaven. From Mount Olivet, immediately before his ascension he said to his apostles: Go teach all nations (preach the gospel). Then what? baptizing those who had been *taught* how to become a christian and were penitent believers. They *must* all be taught of God—understand what is necessary—in order to acceptable baptism by the Lord.

He that cometh to God *must* believe

that he is, and that he is a rewarder of those that *diligently* (not laxly) seek him. First properly taught, and then baptized. Not first baptized, and then properly taught. When I hear brethren talk about *re-baptism*, I am made to wonder. You may be immersed again—have the ceremony pronounced again; but to be baptized by the authority of Jesus Christ again, is *impossible*. If when they were first baptized they had been properly taught, that baptism was valid. If not properly taught the prerequisite of baptism, there was no baptism by the authority of Christ. In either case it precludes the possibility of *re-baptism*, in the name of Christ. The twelve at Ephesus had received John's baptism, evidently through the error of the gifted Apollos, after the baptism of Jesus Christ had been inaugurated. Lacking the authority of Jesus Christ, it was of no effect. The baptism of John was only effective to those who received it, prior to the pentecost. So likewise those who have been baptized, using the baptismal ceremony of Jesus Christ, is invalid, unless they have been properly taught. By the authority of Jesus Christ, they *must* all be taught in order to come to him. Having been properly taught, they were proper subjects for baptism by the authority of Jesus Christ; after which, the Lord, by reason of the foregoing authority, adds them to his church. It is so important, that the Lord attends to the adding *personally*. The only assurance we can have of our being added, is our having been properly taught and baptized.

This meets the requirements of the *first* of the two-fold purpose of the gospel of Christ.

In our next we will take up the system pertaining to the second division of Christ's gospel. GEO. W. PHILLIPS.
Ardmore, Oklahoma.

THE MARRIAGE QUESTION.

Does God authorize a man to divorce his wife and marry another for any cause?

God, and not man, is the author of marriage, and the relation it creates, "bone of my bones, and flesh of my flesh." Gen. 2:23; "and they shall be one flesh." Gen. 2:24. This relation is not to be destroyed or annulled by man. Jesus said, "What God hath joined together, let not man put asunder." Matt. 19:6. There is not the least authority from God, from the creation of marriage and the relation it creates, to this day for a man to divorce his wife and marry another, while the first one is yet living. In the face of *popular* teaching, this statement may seem, by some, a

little extravagant; but let us see. Twenty-five hundred years passed from the time that God created the institution of marriage before there was the least intimation that men were permitted to divorce their wives; and that permission was from Moses. Deut. 24:1, 2. Jesus said that Moses granted a bill of divorcement on account of the hardness of their hearts, but that bill of divorce never came from God—"from the beginning it was not so." Matt. 19:8. The only claim of justification that a Jew could have for putting away his wife and marrying another was "the hardness of his own heart." Does a Christian man seek or want justification on such grounds?

The relation of God and Israel was reckoned as that of husband and wife. Turn, O backsliding children, sayeth the Lord; for I am married unto you." Jer. 3:14. No wife could act more unfaithful to her husband than Israel acted toward God, her husband; yet at no time did God utterly forsake her and marry another. There was a law that bound God and Israel as husband and wife, and the keeping of which would bring the "promised seed" of Abraham, and "that seed was Christ." If God had utterly forsaken Israel, his wife, the world today would be without Christ or the gospel. So that law must be kept till it is fulfilled, till it is taken out of the way, and that was done when Christ was nailed to the cross. Col. 2:14, 15.

Those who lived under the law, the law of Moses, were permitted to put away their wives on account of the "hardness of their hearts"; but Christ taking the law away, nailing it to the cross, did, through his apostles, give his people a new law—the law of the Spirit, and to that law must we go to learn what heaven has said in the new covenant on divorcing your wife and marrying another. So here it is: "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. "Bound by the law." What law? The law of the Spirit. How long is she "bound"? "As long as her husband liveth." Could you think of other words to make this statement by the Spirit more binding?

But again: "And unto the married: I command, yet not I but the Lord, let not the wife depart from her husband: But and if she depart let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." I Cor. 7:10, 11. Why should she not marry again after she has put away her husband? Because her first marriage created a relation that she could not annul—"bone of her bones and flesh of her flesh"; and beside, she was yet bound by the law, to her husband, as long he be lived.

The relation between Christ and his church, is like the relation of husband and wife. Christ is the head of the church. Man is the head of his wife. The church is the body of Christ; the wife is the body of the husband. The church is bone of Christ's bone and flesh of his flesh, and the husband and wife are bone and flesh of each other. Eph. 5:23-32.

Could any wife act more unfaithful to her husband than the church in many instances has acted toward Christ, her husband? No, a thousand times no. Has he ever divorced her and married another? He has the same right, if right you call it, to put away his church and marry another that any man could have for divorcing his wife and marrying another while the first is yet living. When a man leaves his wife, what has he left? He has left his body, his bones, his flesh, even himself, and now what has he that remains, to give to another? Not much.

But you tell me that Christ taught in Matt. 19:9, that if a man put away his wife on account of fornication, he could marry again and not commit adultery. No; the Saviour never taught that. He said that Moses commanded to give her a writing of divorcement and put her away, and that he did that on account of the hardness of their hearts, but that God did not authorize it. Do you think that the Son of God would teach a thing that he, himself, would say, God, his father, had not authorized? Jesus was only emphasizing and stressing the law of Moses to those Pharisees who were tempting him. They were living under the law that gave them the authority, on account of the hardness of their hearts, to put away their wives. Jesus was then living under the law himself, and urged the people to keep it till it was taken out of the way, which was done in his death. Nothing that was taught in the law of Moses is binding as such, on the people in the gospel, unless placed there by the apostles. We are under the "new and living way" revealed by the Holy Spirit. Divorce and re-marrying is of the law of Moses, and it only. The Savior said that it never was from God. He that divorces his wife and marries another while the first is living, can only hope to be justified under the law for his acts. Paul said that if we seek justification by the law "ye are fallen from grace." Gal. 5:4. Jesus in the "new and living way" restores to the people God's purpose in the institution of marriage, binding them together as long as they both live. He that would venture to violate or change this law, must do so at the sacrifice of his own soul. I warn you in the name of my Master, be careful. We all ought to be trying to prepare for "that day for which all other days were made."

I have written the above for no other purpose than to teach the truth on this question, the evil of which is ruining the church of Christ. R. H. HOWARD.
Holdenville, Okla.

COMMENDATION.

Judsonia, Ark., April '10, 1921.

Dear Brethren:

I see in the April 1st issue of the A. W. a letter from W. G. Tucker, of Green Forest, Ark., in which he states he hopes to devote all of his time to preaching. It is a shame that such men as Brother Tucker do not receive the support that they deserve. Bro. Tucker has done a great work here, and I consider him as one of our ablest gospel preachers, and I have heard some "big ones."

Because of the fact that the church here, as elsewhere, can not endure sound doctrine is the reason he is not being supported.

The reason many of our best preachers are not so-called "big ones" is that they do not advertise themselves, attend *Preachers' Meetings*, advocate S. S.'s and many other unscriptural practices. Brethren, if you want a preacher for a meeting, one who will preach the word, get Bro. Tucker to hold it, if his time is not all promised. If you want innovations don't call him.

Submitted in love,

J. O. YINGLING.

Bethel Grove Church.

FIRE.

There are many and grand lessons to be learned from nature alone, and when we take nature and the Bible together—for the God of the Bible is the God of nature—we always have something beneficial and uplifting to be thinking about.

Yesterday, while sitting by a window, I looked about a block away, and just across the street, and saw a dense smoke and a little blaze coming out of the top of a real nice home. I was told that there was \$35,000 worth of furniture in the house. But all was destroyed except the walls of the house, which were cement.

The fire and smoke and screams made a wonderful impression on me—a thrilling picture, indeed.

When the fire dome sounded and I saw the fire I thought at once of I Cor. 14:8, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

When I saw the doors, ceiling, roof, furniture—in fact everything that would burn, going up in flames, while the cement walls stood there erect and dare, defying the flames, I thought of Paul's language in I Cor. 3: "Now, if any man build upon this foundation—gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built there upon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: yet he himself shall be saved; yet so as by fire." Verses 12 to 15.

All the wood of the house burned—even to the last splinter, and that which was

partly hidden—none of it escaped the fire; yet the concrete stood, as firm and daring after the fire as before.

So shall it be in that great day. Not only shall the world of worldly people be cast into the fire, but the Son of man shall gather out of his kingdom all things that offend. And oh, the sad weeping and wailing when the lost ones shall be turned away!

Beware, my friends, and especially my christian friends.

Will you stand the test? Are you gold, silver, precious stones, or *think of it*, are you wood, hay, stubble?

We all shall be tried by fire. Are you ready for that day to come?

HOMER A. GAY.

SHRAPNEL.

It having come to my knowledge that Bro. Tant is alleging, both publicly and privately, that I have backed down from a discussion with him of the Sunday School question, I give the following extracts from my letters to him in order that all may judge who is performing the crawfish act, and that the onus of misrepresentation may rest upon whomsoever may be guilty, "Palmam qui meruit ferat".

"I will meet you or any other man who will affirm that the practice of the Cleburne Sunday School church is scriptural . . . allowing him the privilege of writing his proposition to suit himself, just so it commits him to the defense of what is practised by the so-called Church of Christ at this place."

"I will gladly debate with you here if you will affirm that the Sunday School work at Cleburne is scriptural and they are willing to be represented by you."

It occurs to me that a silent baptism would be about as ineffective as a wordless marriage ceremony. When brethren assert that scriptural baptism may be performed without any mention of Father, Son or Holy Spirit, it makes me wonder how they get that way.

The Church of Christ, in Cleburne, which meets on South Walnut St., is making good progress and its members are full of faith and zeal. Our congregations are growing with every service; we are always ready to give an answer to every man for the faith that is in us and are fully satisfied that the Scriptures thoroughly furnish the man of God unto all good works.

G. A. TROTT.

TWO NEW TRACTS.

"Church Government" is an interesting tract of twenty-four pages by Brother W. G. Delashaw, of Nashville, Tennessee. In this tract, Brother Delashaw discusses the government of the church "before and after the completion of the New Testament," and endeavors to show that elders as officials passed out of the church with the passing of the miraculous age. I pronounced it the best thing I have read on

the question from that viewpoint. While you may not fully agree with Brother Delashaw, yet you will want to read what he has to say on the subject. The tract is 25 cents per copy, or \$1.50 per dozen. Order from The Apostolic Way, Publishers, Union City, Georgia, or from the author, 4210 Park Ave., Nashville, Tennessee.

"The 'Review' and Baptism, a twenty-four page tract in review of Brother Daniel Sommer's position on *re-baptism*, by Brocher H. C. Harper, is just off the press. We promised our readers this tract some time ago, but I have been kept so busy with the work on the paper I could not find time for the tract work sooner.

Many who have read this "review" of Brother Sommer, pronounce it the best they have ever read on the baptism issue between these brethren. The tract sells at 10c per copy, or one dollar per dozen. This popular price is made in the hope that brethren will buy freely of these tracts and place them where they will do good. Brother Harper proposes to donate to The Apostolic Way all money received for the tract above actual expense of publishing. Make all orders to The Apostolic Way, Publishers, Union City, Georgia.

ITEMS OF INTEREST.

Brother Ryan Bennett, of Palestine, Arkansas, writes that Brother W. G. Tucker is to begin a meeting at, or near Palestine the first Lord's day in May. Brother Bennett and wife are the only members of the church in that part who stand for the New Testament way without addition or subtraction. Brother Bennett writes he is not able to support the meeting alone and asks the help of individuals and churches who are interested in such work. The appeal is no doubt a worthy one, and I want to insist that all who can lend their assistance. Send your contributions to Ryan Bennett, Palestine, Arkansas, or to W. G. Tucker, Green Forest, Arkansas.

Brother S. M. Lawrence, of Shawnee, Oklahoma, writes that because of innovations in the church there about twenty-five brethren have rented a house, where they now meet regularly every Lord's day in peace and harmony.

Brother H. C. Harper has been preaching to good crowds at and near Bogue Chitto, Miss. He goes to Baskin, La., April 15 to debate with a Baptist preacher and preach a few days, thence to Shreveport, La., and Galatin, Texas.

Brother W. A. Willhoite, of Alpine, Texas, in his subscription renewal and writes that they have a few members of the one body at his home and that they are anxious to locate a faithful preacher in that field.

Since the big fire here more than a year ago, which destroyed most of the business

part of our little town, including our church hall with all equipments, we have been meeting to break bread at our private homes. We have just recently succeeded in renting an office building for our regular meetings, which we hope will add to the convenience and interest of our meetings.

H. C. Cowart (Baptist), of Cave, Georgia, and myself have signed propositions on the establishment of the church and apostasy. The date and place for the discussion will be announced later.

CLARENCE TEURMAN.

A WORD OF WARNING.

Brethren, let us not be afraid to warn the world and the brethren of the evil that is creeping in on us at this day.

God, by his divine power, "hath given unto us all things that pertain unto life and godliness," I Pet. 1:3. But he has not given us any Sunday School. Therefore a Sunday School does not pertain unto life and godliness. Christ said the Holy Spirit would bring all things to the apostles remembrance. But it did not one time bring to their remembrance a Sunday School. Therefore Christ did not command it.

Now listen to Luke in Acts twentieth chapter, commencing with 17th verse: "And from Miletus he sent to Ephesus, and called for the elder of the church. And when they were come unto him [Paul] he said unto them, Ye know, from the first day that I came unto Asia, after what manner I have been with you at all seasons; serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house."

Well, Paul, why didn't you tell them of that fine Sunday School you had there at Ephesus?

Now listen to Paul in the 27th verse: "For I have not shunned to declare unto you all the counsel of God."

Then he forgot to tell them of that Sunday School. Again Paul says: "Take heed, for I know this that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." This time has come.

Now listen to the prophet Jeremiah: "Thus saith the Lord, Stand ye in the ways and see and ask for the old paths, Where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jer. 6:16.

In the words of Solomon, "Let us hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole duty of man." Eccl. 12:13.

J. H. MCKINNEY,

Santa Anna, Texas.

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QUERIES AND ANSWERS.

Do you think Rom. 8:29,30 teaches that God saw the end from the beginning and saw just who would be saved and who would not and predetermined who would obey him and who would not?

J. W. EMFINGER.

I am sure the above passage does not teach anything like that. In the first place, it will be noted that Paul speaks in the past tense: "Whom he DID foreknow, he also DID predestinate," etc., showing conclusively that he is speaking of an already accomplished fact. Secondly, the context shows that he is using this fact as proof of his statement in the 28th verse that "We know that all things work together for good to them that love God." Thirdly, we find that those of whom Paul was speaking were predestined "to be conformed to the image of his son, that he might be the firstborn among many brethren." Comparing this with Col. 1:18, Phil. 3:21, I Jno. 3:2, and Matt. 27:52,53, I do not see how it could refer to any except those who arose from their graves at the resurrection of Jesus.

Not arbitrarily, nor yet before they were born, were they predestined to rise with Christ, but because they had shown their love for God while living and were obedient and faithful to him unto death, God selected them as the recipients of the high honor of being resurrected with his Son, "that he might be the firstborn among many brethren."

Brother Trott, you will please explain the following scriptures through The Apostolic Way; not that I am interested personally, but want to know more about this question, as there is so much being said on it through the papers, or some of them. Following are the passages: Gen. 2:24; Matt. 19:3 to 10; Mk. 10:2 to 9; Rom. 7:1 to 3; I Cor. 7:11,12 to 39; Eph. 5:22 to 31; Lk. 16:18. JAMES ROBERTS.

I have never been able to reconcile my conscience to reading into God's word any more than I find actually expressed there. In all of the above scriptures, I find only these facts. Moses granted divorce to the Jews on account of the hardness of their

hearts," but in the beginning it was not so"; that Jesus taught that separation might be justified by adultery and Paul did likewise and also added the permission for letting an unbelieving wife or husband depart if they so desired, but I can nowhere find in the New Testament that in case of a separation for any cause that either party might marry while the other one lived; indeed I believe it unsafe to do so. G. A. TROTT.

REPORTS REVIEWED.

"The meeting at Knoxville, Tenn., began the 24th of December and closed February 16th, 1921, with great interest. Fifteen received the Holy Ghost, about twenty were sanctified, about thirty-five saved, ten baptized in water, thirteen added to the Church of God, reports J. C. Kelley, pastor."—In *Church of God Evangel*.

Now isn't that funny? Thirty-five saved and only "thirteen added to the church." Since when did God quit adding to the church "such as should be saved?"

On the day of Pentecost there were three thousand baptized in water and they were all saved (had their sins remitted)—added to the church of God, and all received the gift of the Holy Spirit, or Luke was mistaken when he wrote the Acts of Apostles. Maybe he was too busy at the time he wrote to tell us the number that were saved, and how many were sanctified, and how many received the Holy Ghost. Possibly they never had the "three distinct experiences of grace." Or perhaps, Mr. Kelley got so beside himself with the "rousements" till he just couldn't tell what did take place on this particular occasion.

There is one thing sure, if the apostles were members of the church of God and wrote the truth, this man Kelley has got a delusion, and got it bad.

This *Church of God Evangel* is a wonder. It records some of the most wonderful things I ever read.

I remember reading somewhere that Christ promised the disciples "another comforter", and I understand that he referred to the Holy Spirit. He said, "whom the world cannot receive." I know God could work a miracle on an inanimate object. He made Aaron's rod bud, and water to gush out of a rock for the army of Israel to drink.

Solomon said there was "nothing new under the sun." But he was surely mistaken, or "somebody lied." Listen: "The meeting continued five weeks; fourteen saved; fourteen sanctified; eight received the Holy Ghost, speaking in tongues [I wonder what kind of tongues]; seven baptized in water. The Lord blessed wonderfully in this meeting. There was shouting, dancing and talking in tongues, and the organ played under the influence of the Holy Ghost." Wouldn't you have liked to be there? Just to think of that thing that the church of Christ never even used in their "big" meetings, getting under the influence of the Holy Spirit! Did you

ever hear of anything so amazing?

If these "Church of God" (?) people keep on improving in their miracles (?) and mighty works, I shouldn't wonder if that wonderful old organ wouldn't one day get saved and be sanctified, and receive the Holy Ghost, speaking in tongues (which it can come as near doing now as any of the bunch).

That beats Barnum's circus.

Go to it now, ye dancers, who dance to the music of the banjo. You better get where one of these organs are and then you can dance to the inspired music.

But where, oh where, did I ever read that the church of God ever "cut such capers" in the days of the apostles?

"Little children, believe not every spirit but try the spirits whether they be of God: because many false prophets are gone out into the world." I Jno. 4:1.

"For there shall arise false Christs and false prophets and shall show great signs and wonders, insomuch that if it were possible, they would deceive the very elect." Matt. 24:24. W. L. SHELNUTT.

Wedowee, Alabama.

EXCUSES.

Peoples find various excuses for failing to obey the commandments of God, but I am afraid they will all be rejected in that great day. I wish to call attention to a few of these excuses and beg the reader to consider what I say with a good and honest heart and according to the teaching of the Bible, and take these few for examples of the many such and even more frivolous excuses.

We often hear brethren say, when asked why they did not attend the worship, "I had company" or "I just had to go see my mother," or other earthly friend. My dear brother, let me tell you: We who met to eat and drink the Lord's supper had a greater guest than any earthly friend! The Lord said: "Where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." Matt. 10:37, 38. "If ye love me, keep my commandments." Jno. 14:15. "If a man love me he will keep my words." Ver. 23. "This do [eat and drink the Lord's supper] in remembrance of me." Lk. 22:19. We can see plainly from these scriptures, (1) that in order to be worthy of the Lord we must not love kindred or neighbors more than him, and (2) if we love him we will keep his commandments, and (3) to observe the Lord's supper is one of his commandments. Then how, oh! how can we consider visiting a friend or entertaining a visitor more important than our going to the house of the Lord and obeying his words?

Another common excuse for staying away from the Lord's table on the first day

of the week is: "I had no good clothes," or "clean clothes." Dear reader, do you not know that you can be just as good a christian in overalls as in a suit of broadcloth? Does the Lord or even a genuine christian, look down upon a man because he has no fine clothes?

If you could not have "clean clothes" is that any reason for failing to do what the Lord has commanded? If you could have had clean clothes and just neglected it, you should be ashamed of your neglect and do better, instead of doing a thing which is far worse.

Another excuse is being ashamed of physical appearance. If a person has a sore foot and cannot wear a nice shoe, should he be ashamed and stay at home? If he has a great, ugly boil on his face, is that a reason for disobeying Jesus' command? Listen, brethren and sisters, if a sister through obeying one of God's commands, doing a "good work," has become disfigured, is it a shame for her to be seen obeying the word of God? "And God said unto them, Be fruitful, and multiply, and replenish the earth." Gen. 1:28. "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works. If she has brought up children, if she have lodged strangers," etc. I Tim. 5:9-10. Seeing that bringing up children is one of a woman's duties, and is a command, why, dear reader, why should she be ashamed to be seen doing two good works at once?

I beg you, dear reader, to take the scriptures I have given in connection with others on the subject and study this question out for yourself.

Brethren, let us read more and put in practice a great deal more.

Yours in love,

ALVA BERRY.

Crews, Texas.

THE WORSHIP OF GOD.

"Worship God" was the command of the angel addressed to the apostle John, Rev. 22:9. This command applies with equal force to every true child of God. It certainly does not apply to the alien sinner who rejects the offered mercies of God. Such a person can never become a true worshipper of God, until he becomes "obedient to the faith." There is something definite about "the faith." "The faith" in this sense includes personal faith in Christ, "repentance towards God" and baptism "into the name of the Father, and of the Son, and of the Holy Spirit." Matt. 28:19. Without this men cannot become true worshippers of God. It is absolutely certain that millions of human beings, who have never obeyed the gospel, imagine themselves to be true worshippers of God. They have been deceived by false teachers. The fogs of Babylon have settled down over and about them. They are completely enveloped in these traditional fogs,

while many of our brethren stand idly by refusing to do anything to enlighten the people who "sit in darkness." And when some godly man goes into some sectarian community and undertakes to build up the true cause of Christ, this class of members invariably refuse to help him, because they are not true worshippers of God. It is only the true worshippers who are willing to help in our mission fields. It is only the spiritually minded worshipper whose person is accepted of God. Such persons only can expect to enter heaven at last. According to this view of the matter every isolated child of God must seek to establish the worship of God in his own locality. If he can do no better, he should call in his neighbors and teach them in his own house. This course, if faithfully persisted in, would result in good almost anywhere. Try it a few years and note results. Faithfulness is sure of its reward. God will most surely reward his faithful children. As to the acts of worship to be observed "upon the first day of the week," it is perfectly clear, that we must put heart and soul into them, because God will not accept a perfunctory service. It is also perfectly clear that he will not accept so-called acts of worship for which there is neither command nor precedent in the New Testament.

The worship of God must be in spirit and in truth. The Lord said: "God is a Spirit: and they that worship him must worship him in spirit and in truth." John 7:24. Thus it is seen that the inner spirit man must be actively engaged in the worship of God. All the faculties of the human soul must be enlisted in the service and worship of God, because the spirit spoken of here has reference to the man dwelling within the body. His soul attributes must be strengthened and developed by constant use. That great army of nominal christians, who never did anything to extend the borders of Zion have never even caught a glimpse of the true worship of God, or the possibilities of their own precious souls. Material things occupy their time and attention, while the precious things pertaining to this life and the life to come are almost entirely neglected. This is awful. It is a terrible state of affairs. There is only one remedy; and that is to get back to Jerusalem as soon as possible; and by that means restore again "the ancient order of things," including the worship. But men must also worship God in truth that is, according to truth. Can any one worship God in truth, if he does not know the truth? He certainly cannot. Millions of men and women in our own country are destitute of God's truth; and it is our duty to teach it to them. If we refuse to do it, or if we refuse to help and encourage others in doing it, the blood of all these millions will be required at our hands. But if we want to lose our inheritance we can do so by doing nothing for them. Fare ye well. F. P. FONNER.

Buffalo, W. Va.

REPLY TO BROTHER WARLICK.

Now Brother Warlick has become fretted. He seems to think it is because I called him "Uncle Joe"; but really it was because I told him to quit dodging, and if he couldn't meet Brothers Trott, Phillips, Harper or Cowan, because they were too much for him, and was still unwilling to meet me all alone to just pick out five of the "big" Sunday School brethren to help him, for I would meet all six of them at one time, at one place, or one at a time at one place or at different places.

But if my calling him "Uncle Joe" is helping to bring him out from under his camouflage of nonsense, which he seems to think would cover up his aversion to a debate with Dr. Trott, then I should call him that again, for he has already surrendered a part of his ridiculous "challenge" (?), for he says we may write our affirmative. Now that is some improvement. Brother Warlick says he must be allowed to write his own affirmative. Sure; just put it down. I am sending this to Brother Trott so he can attach his affirmative; for you will be expected to have the courage to meet him in a written debate, or else tell all your readers that you "do not believe in dividing the assembly into classes" or "having women teachers," and that "nine out of ten Sunday Schools do harm," and that "certain churches do not need a Sunday School." Now Brother Warlick, that is getting pretty close to the truth, and lots of your old friends would rejoice and thank God for the fruit of his word if you would surrender to God's plan of teaching the word. Tell all your readers the above. Then let that courage in you that has led you to many a battle with error have full sway and it will cause you to proclaim, "I thought I was right, but have decided the Sunday School cannot be defended. So I am not going to appear to stand with it any longer, but am ready and willing to fight it."

Submitted in love,

R. F. DUCKWORTH.

Bro. Joe S. Warlick boldly asserts, in the *Gospel Guide*, that he will deny anything we will affirm. It is true that he has never yet got his courage screwed up to the point of affirming, on his part, that the Scriptures teach the things practised in the Sunday Schools, evidently realizing that such an affirmation would be suicidal; but as he has pledged himself to deny anything we will affirm, I am willing to take it for granted that he means what he says and submit the following proposition as embodying exactly what I believe, teach and practice.

Proposition.

Evangelizing; teaching in the Lord's day assembly by competent male members, speaking one at a time, under the supervision of the elders, and instruction of children by their parents fulfill all scriptural requirements in regard to teaching.

I will defend this proposition either oral-

ly or in writing, and if Bro. Warlick prefers the latter to be published in *The Apostolic Way* and *Gospel Guide*. If Bro. Warlick refuses to make good on his own challenge, he will have a hard time convincing unprejudiced brethren that he is sincere, so let him couch his lance or dismount from that hobby-horse of his and be a useful man in the church, as he once was, when he and this editor used to work together near and around Cleburne".

G. A. T.

SPEAK OUT PLAIN.

In the *Firm Foundation* that grand old soldier John T. Hinds, is trying hard to get his readers to see that it is wrong to divide the church by introducing untaught things into the work and worship. For several months now he has been pounding on that idea. In the issue of March 1st, '21 he has a splendid article in which he says:

"How long will men be a party to things that make infidels? The answer is—just as long as their church-life is directed by human creeds and human wisdom instead of by the oracles of God. Since the case is so serious, why hold conferences to devise ways and means to unite denominations? Why not just abandon all denominations and be just Christians and members of the Church of Christ? In no other way can the end be attained and Christ properly honored. If every one would do and be just what the New Testament says without any human element added, we would be one without any conference being held. Without this all conferences are a failure.

The basis of unity must be the sayings of Jesus and not some plan or scheme worked out in a human conference. We must hear the Lord. The Father said: "This is my beloved Son; hear ye him."

Which any man with his eyes open can see knocks out the Sunday School, instrumental music in the worship, and missionary societies.

But, Brother Hinds, the folks you are trying to reach do not get the point. You will have to talk plainer. "Call a spade a spade." They don't seem to understand that you are pounding them for dividing the church with their unscriptural thing, the Sunday School.

I believe you will do more good if you will just come right out and say, "Brethren, it is wrong to teach we should have a Sunday School, women teachers with classes. Don't you see it is dividing the church?"

When brethren become so blind as to think that the man-made institution, Sunday School is right; but the man-made institution, Missionary Society is wrong because it is man-made, it seems to me time to talk plain to them. Tell them, Brother Hinds, that the Lord never divided any audience into classes to teach them, neither did his apostles; therefore he who so divides the church sins, then your readers will understand you are talking to them. But when you prove, beyond question, that instrumental music and the missionary societies are wrong because not authorized by the word of God a number

of the folks will say, "That is fine", and then go right on with their unscriptural Sunday School, not seeing it is condemned by the same argument.

Some of our ablest preachers are pursuing the same policy in their preaching. Their arguments would wipe out the Sunday School, but the thing is never touched because they do not call it by name. As a result, the Sunday School flourishes, though they themselves are opposed to it.

Not long since a good brother told me: "You sure ought to have heard Brother A on the missionary society. He proved absolutely that any church that had such an organization sinned against God in doing so." And this same brother is the leading spirit of a congregation that has the Sunday School. And this preacher was trying to show that the Sunday School and other innovations were wrong, but because he said Missionary Society instead of Sunday School the brother never caught the point.

We can only have unity by staying with the book. To do or teach what we think is right without divine precept or command brings trouble. R. F. DUCKWORTH.

REPLY.

The foregoing criticism is not given because I expect it or my remarks, or both together, to finally settle to everybody's satisfaction the subject involved. This result would not follow, no difference what the truth might be nor how clearly presented. I do not purpose any lengthy discussion of the subject, and such is hardly necessary after so much has been said. My only purpose is to use this kindly criticism as the basis for a few practical observations, which I hope may be helpful to all.

It is very difficult sometimes to give the consideration to the arguments presented by those who oppose us. We are also often liable to assume the very point upon which our conclusions rest, or to overlook some vital factor in the problem. I suggest the following points:

1. So far as I have been able to discover there is no reason, if a special meeting for Bible study be allowed, for calling it a "Sunday School." I know there are some who think that a matter of no consequence; but, if that be true, then those who think it is indifferent whether we call it Sunday School or not could easily yield this point for the sake of harmony. So far as the practical results are concerned in the matter of the teaching they could not possibly be any better under the name Sunday School than under the expression Bible Study, an expression above criticism surely. If it will contribute to anybody's peace of mind or bring a better state of feeling, I shall be glad to drop the expression Sunday School; in fact I dropped this expression several years ago.

2. No special organization is necessary for the Bible study meeting. The elders are the natural superintendents of religious work. They can do, direct and have done anything that is necessary for the worship

or spread of the kingdom. It cannot make the results any better for the Bible to be taught by some special organization than to have it taught under the direction of the divinely authorized elders. Why, then, not let them direct this work? We will all agree that teaching the Bible is an important work.

3. Regarding the use of literature or lesson helps, there is also a practical, safe side. Some oppose their use, some strenuously favor them. To my mind it is not so much a question of their use as the "how" they are used. If the lessons are so well prepared that the helps are not opened in class or left at home—which plan would certainly prevent their being opened in class—the chances are that no serious objections would be raised. If this were done, it would hurt no one, but would result in better prepared lessons and more Bible learned. If used at all why not use them to get the best results, especially as such use would tend to greater harmony among the brethren?

4. I do not believe that, when the "whole church be come together" for what we term the worship, the elders should divide the people into classes. Neither do I believe that in this general assembly meeting the women should teach. But I feel sure that all, regardless of how they stand on the right or wrong of teaching in classes, must see that the so-called Sunday School or Bible study meeting is a different meeting entirely from the "whole church come together." It is, as I understand it, a special meeting called by the elders (or should be called by them) for the purpose of teaching the Bible to all who come. Of course, if the "whole church come together" is the only kind of meeting where the Bible may be taught, then I confess at once that a special meeting to teach the Bible is wrong, whether in classes or otherwise. But, if any special meetings may be held, then one to teach the Bible could hardly be wrong. Whether it be on Saturday night, Sunday afternoon or Sunday morning cannot change the fact that it is a special meeting. If it closed ten minutes or ten hours before the worship meeting would not alter the case.

5. Brother Duckworth says neither the Lord nor his apostles ever "divided any audience into classes to teach them." So far as the record shows that seems true; in fact, they would have had no occasion for that in any "whole church" meeting; neither do we. But it is quite likely that in other kinds of teaching they adapted themselves to the nature and condition of their hearers. The gist of the question, it seems to me, is this—do we have the right, privilege or duty to teach the Bible at other times, places or under other circumstances differing from the "whole church come together?" If so, can we adapt our plans to suit those we have to teach?

So far as we know neither Christ nor his apostles ever edited or wrote for a religious journal, yet many of us now do

much teaching in that way. While I am willing for the elders to have these special meetings for Bible study and use classes, if they wish, yet I am not willing to disturb any congregation that does not have them, and prefers to teach the Bible in the regular assembly.

6. Whatever may be said about the right or wrong of special meetings for Bible study, I am not able to see that they are parallel with "Missionary Societies." The societies are official organizations to manage certain works that belong to the church, while the Bible study is a special meeting directed by the elders for purely local teaching. To my mind the Bible study work must stand or fall upon its own merits—the missionary society is an entirely different thing.

JOHN T. HINDS.

THE MEXICAN MISSION.

No doubt there are many who do not understand the true situation regarding the missionary work and the call for help by Bro. Glenn for one Mexican, Martinez, a Mexican preacher who had argued to do mission work among the Mexican people. All will agree this is a grand, great and good work; but on account of so much division in the church, and especially on account of the divided condition in El Paso, do the brethren in general want to know to whom, and where, the money is going when sent here for the spread of the gospel among the Mexicans and it is right they should know. I have visited Bro. Martinez, had several talks with him. Bro. Glenn, of course has known this Mexican for a number of years, and he, Bro. Glenn, and myself agree that Bro. Martinez needs to be taught some things regarding the missionary work, also some things regarding his individual duty, that perhaps he has never had an opportunity to learn; but he seems to be very honest in his convictions and says he only wants to do the will of the Lord.

A. word before going into further details regarding the mission and the division of the church in El Paso.

The division is here. The brother Mexican says he cannot do any work as a missionary until the brethren in El Paso settle their differences and come together. Inasmuch as there are three different places of worship in El Paso, all claiming to be followers of the meek and lowly Saviour, speaking where the Bible speaks and silent where it is silent, and Bro. Martinez well knows this, and says he can not afford to do missionary work until these differences are settled. I wonder sometimes if the brethren who bring in such things as the hired pastor, the S. S., with its women teachers, division of classes, individual communion sets, all of which there is not an intimation of authority for in the word of the Lord, I say I wonder if the brethren will ever see who is the cause of the divided condition of the church, and

thus hindering the work here not only among the Mexican people, but retarding the growth of the church in El Paso.

In reference to Bro. Glenn and those who believe and teach as he does, I am sure they are wrong in having their S. S. with women teachers divided into different classes, all speaking at the same time and the same place.

Bro. Glenn does not believe in a one-man pastor, and the individual communion set. And on account of these, he and his wife have been driven from a congregation meeting at Montana and Raynor St., El Paso. This church has not only offended Bro. Glenn but has caused about a dozen other members to withdraw themselves from their unscriptural practices, who are now worshipping the Lord as he directs, in the Court house in El Paso.

This brother Mexican has not identified himself with either congregation as yet. He says he thinks the Lord meant for us to just have one cup, because he said so. He says he does not believe in women teachers, in the assembly, because the Lord said for them not to do that; but says we *must* all unite and be one.

This can be done in one way only, and that is for all to be satisfied with the teaching of the Bible. While this may never be done, yet this Mexican brother does not see why we do not all come together and be as the Lord directs. And because of this divided condition he says he will have to abandon the work at present, at least.

I hope the brethren everywhere will learn a lesson from this that it is very necessary for a oneness. And let me beg you to lay aside all of these man-made institutions, such as the Sunday Schools divided into classes with women teachers, individual communion cups, the hired pastors, all of which are unauthorized by the Scriptures.

Yours for the old paths,
D. F. NICHOLS.

El Paso, Texas.

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

FIELD REPORTS.

Bro. R. F. Duckworth closed our meeting here Lord's day night (April 3). The cold wave the first of the week kept people away, but from Friday night on large crowds were in attendance. Much lasting good was done by the strong lessons on staying close to the Word in all things. Several christian families have moved in here lately and will be a great help, as the financial depression is here, as elsewhere.

The church here, though small in numbers, has done something for the cause. In the past eighteen months we have been visited by six of the preaching brethren, who have preached here—some in ten-day meetings, other in shorter, or just Lord's day teaching. These have been assisted in

their work and necessity to the amount of \$880.35. To an aged and worthy brother and sister we have given five dollars per month, making \$90.

This is sent in by request that it might encourage the brethren here and elsewhere.

E. L. MARTIN,
Eden, Texas.

I have just closed a ten days meeting at the San Flat school house. We had large crowds and good attention and two noble souls obeyed from their hearts "that form of doctrine." We are preparing for another meeting there beginning Saturday night before the third Lord's day in July.

I am ready to preach anywhere in Texas where the brethren may think that the cause needs my assistance. All my time is taken up except the month of August.

A. W. FENTER,
Jacksboro, Texas.

Mountainburg, Ark., April 8, 1921.

I will close the meeting here next Sunday. We have had a good meeting for this place; it is a hard one.

The agents of the devil have been very active and everything has been done against the truth preached here that his agents could devise. One has been baptized and one is to be baptized Sunday. One has been restored and about a dozen have lined up for the truth, the whole truth and nothing but the truth, that they abide in the teaching of Christ and have God with them in their endeavors to build up a church here to enlighten the ignorant and to save themselves and those who will hear.

I will be at Palestine, this State, the first of May for a meeting, where I will have another hard fight, but I aim for them to realize that somebody with something to say has come. I am assured that the support there will be small.

W. G. TUCKER,
Green Forest, Ark.

Under date of April 10, Brother D. J. Whitten of Gunter, Texas, writes: "Brother Welch and I are sure having a time in our meeting at Hendrix, Okla. Eight have made the good confession and the meeting is growing in interest. We had a little discussion with a Baptist preacher last night, and I am to discuss the Sabbath day question with an Advent Monday night. I hope to do some good in this discussion."

Our work in Shreveport, La., is moving along smoothly, and all is in peace and harmony. Brethren and sisters moving here are taking their stand with us, and we feel encouraged to press on in the good work.

Our house of worship is on Velvea street, near the fair ground, one block from the fair ground car line.

Glad to have all christians who may chance to be here on Lord's days meet with us.
H. H. MONTGOMERY.

CLEANSED BY THE BLOOD OF CHRIST.

There is no subject in which the saint or sinner should be more deeply interested, than in the fact, as well as the how, the alien sinner, or erring christian, is cleansed by the blood of Jesus. Because, if one cannot understand clearly the how, surely he cannot understand the fact, if the how, when and where can be clearly settled, then the fact can be clearly settled; otherwise not.

But can the how, when and where be definitely located, I shall now cite some Old Testament examples in Exodus, twelfth chapter: We find just how the first born son of each Hebrew family was to be saved by the blood of the paschal lamb; also just where and when. We learn that each family was required to get a lamb on the tenth day of the first month and keep it up until the evening of the fourteenth day; then it was to be killed and they were to put the blood upon the two side posts and on the upper door posts of the houses, wherein they were to eat it. They were to eat the flesh, roasted by fire, and unleavened bread with bitter herbs in the night. It was neither to be raw nor sodden with water. All the dressed lamb was to be roasted. Nothing was to remain until morning. Also we learn just how they were to be dressed. When everything had been done according to God's directions, he said, "I will pass through the land, and where I see the blood I will pass over you, and the plague shall not destroy you." And when they had done just as directed the first-born son was saved, by faith and blood at the end of obedience. Hence, God directed, faith acted, and the blood saved. We learn further, that "When Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats and hyssop and sprinkled both the book and all the people," saying "This is the blood of the Testament, which God hath enjoined unto you." Now, after every precept of that law had been dedicated with blood, these people had to obey the law to be cleansed by the blood of the covenant. There were certain things to be done, or precepts to be obeyed, for the cleansing of the sinner; and when he did those things he was forgiven or cleansed, and that by God, through the blood of his own covenant. Now let us sum up: First, we have learned the how or means employed in saving those people by blood. Second, where? In the land, Egypt. Third, when? At the end of obedience, on the night in which the destroying angel passed through Egypt. Now the literal blood of the lamb did not touch those literally saved by it, but by faith and obedience they received and enjoyed the salvation, contemplated by its use.

After the delivery of those people God gave them other laws for their cleansing. Leviticus 3:27-31. We find the law for the sin of ignorance when

a person had made an honest mistake in regard to his exact duty to God, such a person was required to take a kid of the goats, a female without blemish, for his sin and lay his hand upon the head of the sin-offering and slay the offering in the place of the burnt offering. The priest was to take the blood thereof with his fingers and put it upon the horns of the altar of the burnt offering and pour out all the blood thereof at the bottom of the altar, and take away all the fat thereof, and the priest burnt it upon the altar for a sweet savour unto the Lord; and the priest made and atonement for him and his sins were forgiven him. If it was a lamb it was to be a female without blemish, and was to be offered the same way.

Here again we have the how, where and when this people were forgiven of their sins. Again, the literal blood did not touch those cleansed by it; here again, God directed, faith acted, and the blood saved.

One more example from the Old Testament must suffice. In Numbers 19th chapter we learn how the blood was made to cleanse certain defilements, or sins (Turn and read). Here, as elsewhere, the people were cleansed by blood, yet there was no literal application of the literal blood. When we come to the New Testament, Jesus, in Luke 22:20 says, "This cup is the New Testament in my blood." In Heb. 9:13, 14, we read, "For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctified to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?" Paul further shows that (verse 17), testaments become of force after men are dead, and that they are not in force while the testators live. Both testaments were confirmed, made satisfied, made stable, by blood. Hence, when the 3,000 on pentecost obeyed the gospel they were cleansed by the blood of Jesus, having conformed to the law made binding by it; indeed the covenant was sealed by his blood; therefore the seal in this instance became the efficacious part of the institution, sealed by it when Saul of Tarsus was commanded to "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16. The expression, "wash away thy sins," was a figurative expression of the cleansing effect of obedience to the gospel. In Rev. 7:14 these are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb. They obeyed the gospel just like all others must do who live under the new covenant.

Oh Lord, how long will it be until all uninspired preachers will teach like Paul—that vengeance is waiting for every man who will not obey 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. 1:7, 8. J. J. DAY.

Dear brethren in Christ: I am ready to preach the gospel in Texas, New Mexico, or Oklahoma. Give me a trial. I am sure you will be pleased with my preaching if you just want what is written.

J. J. DAY.

Floydada, Texas.

OBITUARY.

Bro. J. D. Garvin was born in Georgia May 20th, 1844; departed this life March 3rd, 1921, being almost seventy-seven years old.

At the age of fifteen, he moved with his parents to Arkansas. There he was united in marriage to Miss Sarah F. Wagner Oct. 24th, 1867. To this union were born five children, four of whom, and his dear christian wife, survive him.

He, with his wife, obeyed the gospel December, 1878.

He and family moved to Texas 1883, locating first in Gelispie county, then to Blanco county. In 1897 he moved to Schleicher county, Texas, where he has lived since.

He served as elder many years of his christian life and always stood firm for what he believed to be right.

I have often heard him say in his talks to the church here, that when he enlisted in the army of the Lord, he enlisted for life. He loved to talk of the love and goodness of God, and his faith never faltered.

Dear bereaved ones, a chair is vacant, a home is sad and lonely; life is filled with sorrow; but weep not; look up, there is a bright hope beyond this world of gloom for all who love and keep the commandments of the Lord. So be prepared to "live forever more, over on the happy golden shore."

The writer spoke words of comfort and admonition to relatives and a large crowd of friends; after which his body was laid to rest in the Eldorado cemetery to await the resurrection morn. F. R. KEELE.

Eldorado, Texas.

WOMEN SILENCE.

Some say the language of Paul was not all spoken by inspiration. But in I Cor. 14, just after he said "Let your women learn in silence," he put the stamp of Inspiration on it—"If any among you seem to be religious, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord."

Then in I Tim. 2, just before he gave the command, he said, "I speak the truth in Christ; I lie not."

No doubt Paul knew this dodge would be made, is why he re-inforced the statement.

N. R. WINTERS.

Springfield, Colo.

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THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY.

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

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THE CLASS SYSTEM.

In *The Apostolic Way*, April 15th, and *Firm Foundation*, April 12th, 1921, Brother Hinds, in commenting on my article, sets forth his views on the Sunday School question.

We agree with many points set forth in his article, and if all defendants of and apologists for the Sunday School will accept his position, as stated in his first four points, the church would be saved from "division."

But, Brother Hinds, all the "Sunday School so called" folks are not so considerate. They insist on calling it a Sunday School publicly and privately. They have Sunday School superintendents and other officers like the sects. They use the Sunday School literature to the discard of the Bible; some urging that they "leave their Bibles at home." In many places they report their Sunday School attendance and collections along with the sectarian Sunday Schools, attend Sunday School conventions, meetings, etc. Many good brethren have been "kicked out" of the congregation for opposing these things.

So far as I know none of the brethren object to the teaching of the Bible any day in the week, publicly or privately, but some do deny the scriptural authority for dividing any assembly, any day or night in the week, into classes for the purpose of teaching them the Bible.

When Brother Hinds admits that "neither the Lord nor his apostles ever divided any audience into classes to teach them," he admits the basic truth of our contention on this question.

We have many examples of the Lord and his apostles teaching audiences; but no record of them dividing one into classes. The teachers spoke to the whole audience, and I believe the overwhelming evidence shows this to be their practice in every case. I believe when any question arises concerning the work or worship of the church and there is a divine example on one side and only human evidence on the other, it is infallibly safe to always take the side of the divine example.

I believe that the Lord and his apostles used the best method that could be used for teaching either the church or the general public. To take any other position would be equal to denying their guidance by the Holy Spirit.

If the Lord and his apostles used the best methods of teaching and they did not divide the church or any other "audience into classes to teach them," then it is not best so to do. "Prove all things; hold fast that which is good." 1 Thes. 5:21. "The

Lord nor his apostles ever divided any audience into classes to teach them." Therefore, it is not "good" so to do.

The "scripture" will "thoroughly furnish" the "man of God," no question about it, "unto every good work." II Tim. 3:16-18. The "scripture" does not furnish example or command by the Lord or his apostles for dividing "any audience into classes for the purpose of teaching them." Therefore, it is not a "good work" so to do. If not a "good work" it must be bad or sinful work. Therefore, it is a sin to divide "any audience into classes to teach them."

"I am not able to see the parallel" of running a religious news paper and dividing the church or any other "audience into classes for the purpose of teaching them." I believe with all my heart that the class question must stand or fall on its own merits, and Brother Hinds does not affirm that it is scriptural. R. F. DUCKWORTH.

Denison, Texas.

FOR THE APOSTOLIC WAY.

Dear *Apostolic Way*: May I be permitted space in your most valuable columns to thank Bro. Bradbury, and commend him for the splendid article he has given us in the last issue of *The Way* on "Several Things," and also I want to express my thanks to Bro. Teurman for his letter along the same line.

I have for some time wanted so much to hear some one come out on this very question, for I have felt really embarrassed and thoroughly disgusted at hearing brethren say "Our Bible Study" and "the lesson" for the Lord's day, neither of which can I find any mention of in the Bible. And as Bro. Bradbury says, I do not understand that we are to come together on the Lord's day for study or that we are to have a LESSON, that our lesson for today is such and such a chapter, and next Lord's day it will be such another (stating which of course) chapter. I can't understand that this was the Apostles' way of teaching, nor do I think that was the purpose of their coming together on the first day of the week. I read where they came together on the first day of the week to break bread, and that Paul preached unto them (Acts 20:7), and I believe our studying should be done at home or any place or time that we have the opportunity to do so, and as much as we can, then when we come together on the first day of the week let them (the men) that are able to teach do so, one at a time, for the edifying of the body.

Brethren and sisters, if we are going to take the New Testament for our guide let

us take it, be governed by the teachings of the Apostles, and let us use Bible language and Bible names for the things we do in the worship. Why should we oppose our Sunday School brethren for the unscriptural practice of having the Sunday School if we are going to practice other things that are just as far from being mentioned in the Bible as the Sunday School? I for one believe in using Bible language and Bible names for what we do and practice in our Lord's day worship.

Submitted in love for your thoughts and consideration.
A SISTER.

THE "GREATER WORKS."

Jesus says, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go to my father." Jno. 14:12. Several have asked me the question, "What are the greater works mentioned in Jno. 14:12?" And two or three have asked me to write an article on the subject for the benefit of themselves and some of their friends.

At a glance, we can see that Jesus is speaking to his disciples; that he is going to his father; that *they*—on condition that they believe on him—shall do *greater* works than Jesus did during his personal ministry here on earth. That faith, of course, is that active, loving faith—"If ye love me, keep my commandments." (Jno. 14:15.)

The great works which Jesus did astonished the world. He made an impression that will last so long as time lasts, even with his worst enemies.

He cleansed the leper. (Matt. 8:13.) He cured the sick of the palsy. (Matt. 9:1, 2.) He cured a withered hand. (Matt. 12.) He fed five thousand persons from five loaves and two fishes. (Matt. 14:17-20.) He cured multitudes of diseases. (Matt. 15:30.) He cured a lunatic. (Matt. 17:14-18) and cast out a legion of devils. (Mk. 5.) He walked on the sea; gave sight to the blind; gave speech to the dumb; cast out foul spirits. He astonished his disciples with his mighty power, and yet he told them that they would do "greater works" than he did.

Now, let us look again: "And greater works than these shall ye do, because I go to my father."

Jesus went to his father (Acts 1:9), appeared in his presence and offered his life's blood for us. He prayed the father and he sent the Holy Spirit to give the apostles power to do these greater works.

Some one has cried out with joy, "Now I see. Jesus could only speak in *one* lan-

guage, whereas the disciples could speak in seventeen." Well, so far as I know, Jesus only spoke *one* dialect, and the disciples could speak *any* language under heaven. That is *one* of the greater works, but they were not to stop at *one*. They were to do greater works.

(1) Jesus could only go to the lost sheep of the house of Israel; the apostles were to carry the glad tidings to "all nations"—every creature.

(2) Jesus could not preach his death, burial and resurrection *in fact*; they could.

(3) The conditions of pardon under Christ's reign as king can now be granted to *all* who obey him. Heb. 5:8, 9. This could not be until Christ broke down the middle wall of partition between Jew and Gentile. (Eph. 2:14-22.)

(4) The church of Christ has been built and each member introduced into it by the use of the keys—conditions of pardon—becomes a lively stone in the building. (1 Pet. 2:5.) This could not be so until the church was built, and Matt. 16:18 shows it was not built then.

(6) Each person baptized by the disciples came into the "one body," the church. (Eph. 1:22, 23; Eph. 4:4.) This was not the case before Christ's death on the cross.

(6) The law lasted until Christ's death. (Eph. 3:23, 24.) Jesus "took it out of the way, nailing it to his cross." This law could not give life. (Gal. 3:21.) But the gospel as preached by the apostles could give life. (Mk. 16:15, 16.)

(7) Sins were remembered every year under the law. (Heb. 10:1, 2.) But when we obey the gospel our sins are never more remembered.

These are *some* of the "greater works" mentioned in Jno. 14:12. Then what a great thought that the gospel, God's powers to save (Rom. 1:16) is committed into our hands!

The curing of one's sins is much greater than healing some physical disease.

Then what a great thing it is to preach the gospel! What a great work to take the confession of a penitent believer, and what a great thing to baptize such an one into Christ.

And oh! what great blessings are ours. The gospel in its fullness will lead us to the Christ who saves. When we obey from the heart, the form of doctrine we are made free from sin, become children, heirs of God. And that gospel will furnish us our needed guidance after we become Christians.

Following this we will try to find out if the gospel is really the power to save and to keep saved. HOMER A. GAY.

QUESTIONS ON MARRIAGE.

1. Is not a man joined to his wife, as one flesh, or one body, with her as long as he is her husband? Gen. 2:24. Mat. 19:5. Mark 10:8. Eph. 5:31. If not, why not?

2. Does not I Cor. 6:15-18 allude to the marriage relation in the sense of not be-

ing joined as one body to a harlot wife, inasmuch as Paul uses "The twain, saith he, shall become one flesh" to explain what he means? If not, to what does he allude? and what is taught?

3. Does not I Cor. 6:16 teach that a Christian is one body with a harlot, when his wife becomes a harlot, if he remains one body with her? If not, what does it teach?

4. According to I Cor. 6:16-18, should not a Christian flee fornication, when his wife becomes a harlot, in the sense of ceasing to be joined in one body to her? If not, what does it teach?

6. If Rom. 7:2 and I Cor. 7:10, 11, 39 involve the idea of adultery, how is one to conform to I Cor. 6:16-18 while complying to Rom. 7:2 and I Cor. 7:10, 11, 39?

7. If husband and wife cannot be put asunder, why did Christ teach people not to do so? Mat. 19:6; Mark 10:9. Why teach people not to do what they cannot do?

8. After a man's wife becomes severed from him according to I Cor. 6:16-18 and Col. 3:5, is she still his wife?

9. According to Mat. 23:20 and Acts 3:22, is not Mat. 19:9 now in force, inasmuch as it is the teaching of Christ, distinctively his own, and no part of the Old Testament? If not, why not?

10. According to Mat. 19:9, if it is now in force, cannot a Christian put away his wife, if she should become a harlot, and marry again without committing adultery? If not, why not?

11. A and his wife B were alien sinners. B became a harlot, and A put her away and married C who was also an alien sinner. In the course of time A and C obeyed the gospel believing their marriage to be scriptural according to Mat. 19:9, 28:20; Acts 3:22, and I Cor. 6:16-18. They reared a family. B is still living. Now, what should A and C do? Should they cease to live together as husband and wife? If so, why?

Answers to the Above Questions.

1. Yes. 2. Yes. 3. Yes. 4. Yes. Yes.

6. The idea of adultery as a ground for putting away husband or wife is not involved in Rom. 7:2 and I Cor. 7:10, 11, 39. The idea in these scriptures is not to put away a husband or wife who has not committed adultery for fear that they might commit adultery by marrying again. If one thus put away should marry again, the one who put him or her away would be the cause of his or her committing adultery, as taught in Mat. 5:32. To construe Rom. 7:2 and I Cor. 7:10, 11, 39 as involving the idea of adultery makes them contradict I Cor. 6:16-18 and Col. 3:5.

7. Christ would not have taught people not to put asunder husband or wife, if such could not be done. Man and woman become one flesh, or husband and wife, by cleaving together, and not that God makes them one flesh and requires them to cleave together because he has done so, regardless of adultery. Gen. 2:24; Mat. 19:5; Lev. 20:10; Mat. 5:32; 19:9. The truth is, that God has never allowed one of his subjects to remain one body with a harlot, as is plainly taught by Lev. 20:10 and I Cor. 6:16-18. To do so violates his law. Furthermore, the one committing adultery, or fornication, is the one who does the putting asunder what God has joined together, and not the innocent party who puts away the guilty one.

8. No; and Mat. 19:9 teaches what he might do in such a case, which is to marry again.

9. Yes. If Mat. 19:9 is not now in force, neither is Mat. 18:18; 23:19, as well as many other important scriptures for the same reason.

10. Yes.

11. A and C, according to Mat. 19:9; 23:20; Acts 3:22; I Cor. 6:16-18, and Col. 3:5, should continue to live together as husband and wife.

If the above answers are not correct, I shall be glad to see them answered correctly. Who will be kind enough to do so?

W. G. DELASHAW.

4210 Park Ave., West Nashville, Tenn.

MORE QUESTIONS CONCERNING MARRIAGE.

I had an article in The Apostolic Way of April the 15th on the question of divorcing your wife and marrying another while she lives; also have a tract not long from the press on the same question. It seems that they have created some interest in this question, and for which I am exceedingly glad. I have received several letters recently from brethren who ask a number of questions concerning some points contained, either in the article or the tract, most of which I tried to answer by correspondence. Thinking however that others might be interested in the same matter, I here reproduce some of the questions.

First: "If the husband or wife either commits fornication does not that act destroy the marriage relation? If not, why not?"

Answer, No. Because the relation created by marriage is "bone of each other's bones and flesh of each other's flesh, and the two become one body—even one flesh." Eph. 5:22, 33. This relation cannot be destroyed or annulled except by death. I Cor. 7:39; Rom. 7:2, 3. If the act of fornication severed the marriage relation, then after the acts were committed by either party, they would no longer be husband and wife, and should they continue to live together as such they would be living in adultery and only the guilty party know it.

Second: "Would God permit a man to put away his wife for any cause?" Yes. This should only be done when every effort has been made to avoid it. When every effort has failed and the man has separated from his wife, then remain unmarried or be reconciled to his wife. I Cor. 7:10, 11. When you put away your wife and marry again you commit adultery. If you have to have a wife be "reconciled" to the one you left; if you do not, and marry another while the first one is yet living, you will commit adultery just as sure as God's word is true.

Third: "If a man cannot put away his wife why did Jesus say, 'What God hath joined together let no man put asunder?'"

Answer: Yes, a man *can* separate from his wife, but he cannot loose himself from the relation created by his marriage to her. Death only can do that. The son may leave his father's house, and ever afterward refuse to keep company with

those under the parental roof, but he cannot go so far away or act so badly as to destroy his relation to that parent. He is "bone of his bone and flesh of his flesh." So the husband and wife sustains the same relation—"bone and flesh," and death only can make void that relation.

I pray our kind heavenly Father that these investigations may continue until every husband and wife have learned what their true relation is, and until there will not be one man or woman in the church of Christ, with a plurality of husbands or wives.

R. H. HOWARD.

Holdenville, Okla.

"THE REAL ISSUE."

According to my way of thinking, Brother Clark has written a great article under the above caption in The Way of April 15. The article is simple, plain and practical. The real issue is stated in such a way that no excuse can be had for a misunderstanding. The greatest thing about his article is, the truth is given. After writing what we all know to be the truth, I would call the reader's attention to the spirit manifested: "If I have misrepresented my brethren, I should like to know it, and I most sincerely beg their pardon."

This is sufficient to convince all, that Brother Clark is interested from the depth of his heart in his Sunday School brethren. I do not see how that the church is going to stand another general division of her ranks; so let us be careful. When we teach in regard to the thing that is causing the trouble, let us be sure that we represent things just as they are, and keep all false issues in the background. Let us be careful, as well, to teach from our hearts, and show that we love the erring brethren, and are interested in them. If this method fails, there is no need of adopting another. J. A. BRADBURY.

Sweet Water, Texas.

Elbert, Texas, April 25, 1921.

I am just home from New Castle. Met with the church to break bread while there. I find them to be good brethren and sisters. In fact, I have met with them several times and it is a pleasure to be with them, as they are getting along smoothly and seem to be satisfied with what is written. J. M. BLUDWORTH.

The following encouraging words are taken from a letter from Brother J. R. Jones, who is now at Abilene, Texas:

Since my arrival here, I have met with the brethren at the courthouse four times, and at Elmdale once. The former are in fine spirits. They have bought a good tabernacle 40x60 feet. They will put in some seats this week and begin meeting in it next Lord's day. They expect to have preaching Sunday nights at least until Bro. Duckworth's meeting which is to begin June 9th. They want to be good and ready for that meeting. All are look-

ing forward with great anxiety to that meeting and expecting a great meeting and grand results.

I have not missed a copy of The Apostolic Way since I came here. It is indeed a welcome visitor. The brethren in this region prize it highly. I am so glad you are succeeding with it as you are.

I was well when I left El Paso, and I have been ever since I came here—have not seen an unwell day. My eyes, though, are gradually growing dimmer.

J. R. JONES.

I have a few questions which I wish you to please publish. I desire to know the meaning of Revelation 22:1,2. All the light I can get will be very much appreciated. I especially wish to know what is the meaning of the leaves of the trees on either side of the river which John saw, which were for the healing of the nations. If the leaves do not refer to the word of God, then I am blank as to the meaning. I shall appreciate the views of those who may see proper to explain these passages.

JOE WHEELER.

Charlotte, Texas.

ITEMS OF INTEREST.

If you think some things should appear in this issue which are not in it, just attribute the cause either to my being greatly ~~rushed after returning from my recent debate~~ near Kingston, or to a lack of room for it in this issue.

* * *

Under date of May 6, Brother R. F. Duckworth sends two new subscribers, with three dollars extra for my support in my recent debate with the Baptists, and writes: "Wife has just finished reading The Apostolic Way to me. We believe it is the best issue you have ever put out. I wish we had 100,000 copies of it scattered throughout the brotherhood."

* * *

I think I have never before spent four days more pleasantly than the four days spent in debate with H. C. Cowart near Kingston recently. It was also a pleasure to me to be associated with a number of old friends, and also to meet many new faces.

* *

I am thankful to the good brethren for the following support sent me for my work in the debate: Sam Williams, \$5; A. M. George, \$5; R. F. Duckworth, \$3; H. H. Montgomery, \$5; A. J. Thompson, \$10. Brethren who attended the debate gave me \$16.

* * *

Brethren, especially you who are out preaching much of the time, please do not miss an opportunity to solicit and send in subscriptions. This is our dull season. You can be of much help in this way. We do not get any money from advertisements, hence are wholly dependent upon returns from subscriptions and donations

to keep the paper going. Whatever you can do will be appreciated.

CLARENCE TEURMAN.

"THE 'REVIEW' AND BAPTISM."

"The 'Review' and Baptism, a twenty-four page tract in review of Brother Daniel Sommer's position on *re-baptism*, by Brother H. C. Harper

Many who have read this "review" of Brother Sommer, pronounce it the best they have ever read on the baptism issue between these brethren. The tract sells at 10c per copy, or one dollar per dozen. This popular price is made in the hope that brethren will buy freely of these tracts and place them where they will do good. Brother Harper proposes to donate to The Apostolic Way all money received for the tract above actual expense of publishing. Make all orders to The Apostolic Way, Publishers, Union City, Georgia.

We regret to get the following news from Sister J. E. McVey, under date of May 7: "My companion is in the hospital—was operated on Friday noon. He is getting along as well as can be expected."

I certainly hope that brethren, and especially those where Brother McVey has labored, will kindly remember him by sending him a contribution to assist him in meeting his hospital expenses. Address J. E. McVey, 2402 Clement Ave., Parkersburg, W. Va.—C. T.

Let us stand upon the rock, that sure foundation, where we have precept and example. If we do not live upon that sure foundation we will miss that home that is prepared for the children of God. Then brethren and sisters, as children of the Most High let us lay aside everything that is not in God's word, so we can, by and eye of faith, look to the cross where Christ hung before that wicked mob and shed his blood for us. If we will only harken to his voice all will be well. We remember in the 17th chapter of John that Christ prayed that we all might be one, as he and the Father are one. Then brethren and sisters, let us come to gather upon that principle for which he prayed. Christ's prayer was that we all be one. My prayer is, dear brothers and sisters, that we live as nearly like Christ as we possibly can.

M. J. MILLER.

Temple, Texas.

If any person will read the following scriptures, he will see that Christians can belong to no other body than the church of Christ: Matt. 5:9; 15:18-20; 19:17-19; Mark 7:20-23; Luke 2:14; 16:13-15; John 14:27; 16:33; 15:19; 17:9, 14, 16; 18:36; 8:44; Acts 10:36; Rom. 1:23-32; 12:9-21; II Cor. 6:14-18; 10:3-6; Gal. 5:19-21; 6:14; Eph. 6:11-20; Col. 2:20-22; II Tim. 2:3, 4; 4:10; Heb. 12:14; James 3:14-18; 4:4; I Pet. 4:15; I John 2:15-17; 3:10-24; 4:19-21; Rev. 9:21; 13:7-10; 14:9-12; 18:4.

A. J. THOMPSON.

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QUERIES AND ANSWERS.

Just a few words about the Sunday
School question.Now it seems to me that we are all just
human beings, and being human we want
to press our ideas or way of seeing or
thinking.But to just be more like Christ, it does
seem to me that we all could be a little
more lenient with each other, and try and
keep harmony in the church, and give all
of our time to trying to lead sinners to
Christ.Why not lay down our *thinks*, or hob-
bies, and come together on the first day
of the week and STUDY the BIBLE, let
the brothers do the teaching, and leave off
the literature and picture cards. I would
not agree to leave off the study and teach-
ing of the Bible at all, for that is a COM-
MAND. We must obey, but by leaving
off the literature and having the brothers
do the teaching, each side would have to
give in to the other. But we neither one
would have to sacrifice the cause of Christ
by so doing.I am a great advocate of harmony in
the work so long as I do not have to ac-
cept anything other than what the Bible
teaches; and if all would try and do like-
wise we would have harmony, and greater
good could be, and could be done for the
cause of the Lord.Submitted in love. Let the prayers of
all be for peace and harmony in the
CHURCH OF CHRIST. "Study to show
thyself approved unto God, a workman
that need not to be ashamed, rightly di-
viding the word of truth."

T. D. LOVELADY.

208 Herald Bldg., El Paso, Texas.

Reply.

It is true that we are all just "human
beings" and being such, we should give
ourselves up entirely and unreservedly to
divine guidance and neither seek to im-
pose our will upon others or submit our-
selves to the direction of others in things
pertaining to the service or worship of
God. Leniency toward each other is cer-
tainly desirable; imperatively so when not
carried to the extent of compromisingGod's word, but being wholly submissive
to the precepts and examples of the New
Testament is even more so. "Why not
lay down our *thinks*, or hobbies," and
taking the New Testament for our guide,
follow the example of the Bereans (Acts
17:11) whom God so highly commended,
doing our STUDYING every day in the
week, and TEACHING one another when
the church assembles on the first day of
the week, following the instructions given
in the 14th chapter of I Cor. for teaching.
We have plain and unequivocal authority
for "TEACHING" when the church is as-
sembled and not a line or word for
STUDY, notwithstanding it is so constan-
tly harped upon. In doing this, "we do not
have to accept anything other than what
the Bible teaches; and if all would try to
do likewise we would have harmony, and
greater good could be, and would be done
for the cause of the Lord."

G. A. TROTT.

"BAPTISM NOT IMMERSION,"
REVIEWED.

(Article Number Three.)

Now every unbiased mind must conclude
that *candor* demands of this Presbyterian
Board that they revise these tracts and
state the truth of the matter.But this Presbyterian Board tells us:
"The Bible never speaks of baptizing *in*
water but always *with* water." They then
cite, in the King James version, John 1:31:
"I am come baptizing with water," and
Matt. 3:11: "I baptize with water—he
with the Holy Ghost and with fire."Now this Presbyterian Board knew
when they put out this tract in 1908 that
the Standard Revised Version corrects
these texts by using "in"—"in water," "in
the Holy Spirit," and "in fire," hence they
knew the statement, "The Bible never
speaks of baptizing *in* water but always
with water," to be false. Besides, in every
English version of the Bible we find bap-
tizing *in* water. Listen: "Baptized in the
river." (Mk. 1:5.) It makes a little too
much nonsense for any translator to say:
Baptized *with* the river. So here was bap-
tizing *in* water right before the eyes of this
Board, and in the King James version, too.But this Board asks: "Would you not
smile to hear a boy say that he went in to
swim *with* water?"I say, yes; and I would think the *boy* to
be about as ignorant as the *man* who would
say, baptized *with* river Jordan, instead of
"baptized *in* the river Jordan."But now hear the conclusion of this
Board: "In Bible baptism, then, the per-
son is never *put into* water, but water is
put *upon* the person."But since the truth is, it is "in water,"
"in the river," and not *with* water, *with*
the river, the conclusion is reversed, and
we have it thus: In Bible baptism, then, the
person is *always* put *into* water, and the
water is *never* put *upon* the person. In
fact, any word followed immediately by
"on," "upon," or "out" does not mean tobaptize. *Baptize* is never thus associated
syntactically in any writings.And Thayer, in discussing the use of
baptize with prepositions, says: *eis*, to
mark the element into which the immer-
sion is made." (Mark 1:9.)In fact, no verb can be shown to have in
the same place in a sentence meanings as
diverse as *sprinkle* and *immerse*.Neither can a word be constructed in
the same place in a sentence both literally
and tropically.If baptizing means *immersing* in the
expression "baptizing them," and if "bap-
tizing" is construed literally, and the act is
performed, "them" will be "plunged into
(a fluid, etc.)"—Webster. On the other
hand, if "baptizing" means *sprinkling*, and
is construed literally, and the act is per-
formed, "them" will be "scattered so as to
fall in drops or particles."—Webster. But
this is a little too absurd even for our
friends on this Presbyterian Board. And
since a word in the same place in a sen-
tence cannot be construed both literally
and metaphorically, "baptizing" does not
mean "sprinkling". And the same may be
said of *pouring*.Now the truth is what we want. Jesus
said, "Ye shall know the truth, and the
truth shall make you free."

H. C. HARPER.

SEVERAL THINGS.

Dear Brethren and Sisters in Christ:
I've long delayed to write you and let you
know I am with you in the work of purify-
ing the temple of God, the church, in re-
storing the worship of New Testament
times. In 1905 I obeyed the gospel and
our church book at Knob Creek, near
Dukedom, Tenn., said that the New Testa-
ment should be our only rule of faith and
practice, and it was for a while. Later
the *Gospel Advocate* Lesson Helps came
along; just like the organ did at other
places, and divided the people, corrupted
the worship. We had no organ there, but
I've challenged every preacher or leader
of all men who preach for them to defend
this stuff, but I have not been able to find
a man or woman who would make a public
defense of it with tongue or pen. One
preacher said privately, "You have what
you want and I'll have what I want." He
was then selling to the people his tract
against instrumental music. I said, "You
could bring in an organ on those words."
His answer was, "You fellows never will
be convinced." Bro. A. O. Colley is the
man. Bro. E. C. L. Denton said, "I'd re-
fuse to hear Bro. Elam preach if I would
not use his literature." I said, "The Book
says 'Preach the word', and does not say
'explain' it." I tried to get him to defend
the literature in debate, but he refused.
He baptized my parents.Bro. F. O. Howell tried me in a round
of 20 minutes one time at Knob Creek, but
he refused to debate a day on the subject
and to defend the brethren in another
day's debate on the civil government ques-

tion. After this round he put in about one hour in his sermon on the same subject of the literature, when I had no reply, and divided up the congregation into classes about as follows: 1, Advanced Literature; 2, Intermediate Literature; 3, Card Class; 4, Bible Class—over my solemn protest; and one elder said then publicly: "If you have the literature you'll have it without me; I'm not going to have anything to do with it. We've been studying our testaments and are doing all right, and I'm not going to have anything to do with it." This was Bro. T. E. Austin. Bro. C. C. Foy said publicly then and there: "There is one argument against the use of the literature; it fails to meet the special needs of the congregation. I'm not going to have anything to do with it." And both of them are good men, but Bro. Howell had all the Advanced Literature class to hold up their hands who wanted Bro. Foy to be their teacher and they lugged Bro. Foy into the ways of man there. Bro. Austin and I generally taught the Bible Class, but all the others talking sometimes drowned us out, thus fulfilling that sinful condition of worshipping in confusion (I Cor. 14:26-40).

I decided it was a sin to help carry on worship after doctrines and commandments of men and so I attended irregularly, hoping to help bring about a reformation. Later the Bible Class was dropped out altogether; thus fulfilling what I said, if the literature comes in as a compromise with the Bible then it is only a matter of time 'till the Bible, the only Book of God will be pushed entirely out of the worship. I showed them what Bro. E. A. Elam, my teacher at the Nashville Bible School, said about the literature, even in one of the copies of the literature itself. But they refused to hear even the writer of the literature whom they were following. He said, leave the literature (or Quarterly) behind, taking only the Bible to the class, if it causes confusion.

When I attended the Bible School at Nashville I worshipped with the congregation in the chapel, upstairs, and they did not worship like the congregations over this country that are using Bro. Elam's literature. Bro. Elam was there then. They had some one to read a scripture lesson and another led in prayer and two or three of us commented on the scripture lesson as the apostles did (Acts 15)—no confusion at all.

Bro. Ryan Bennett asked Bro. David Lipscomb the question about how they worshipped, but he omitted the answer to that question, and gave his reasons in favor of the literature. Bro. Lipscomb condemned women's public teaching in the church, as did Paul (I Cor. 14:34, 35; I Tim. 2:11, 12), but the brethren pay no attention to any of these old brethren, or younger ones either. Young women and girls, who know so little about the Bible, are usurping the work of elders, or bishops, in feeding the flock of God. This is an-

other sin the elders and others must answer for in judgment.

God never did place women over a congregation as public teachers. Men were always made public teachers. A young brother is preaching for two congregations near me, and he says he can worship either with or without the literature. This condemns it. For if he can worship acceptably without it, it's an addition to the worship and is therefore sinful.

I have yet to see anything to prove that it is right for women to teach in public, divide the congregation into classes, use literature to either accompany or displace the Bible in worship, or take part in political government. I always say to any people or preachers: "Show me the scripture that teaches it." Bro. Tolbert Fannin, teacher of Bro. David Lipscomb and editor of the *Gospel Advocate*, fought the literature in strong terms, and I hope to give his quotation along with other soon.

Now all you literature preachers listen: If a man preaches infant baptism, sprinkling for baptism, or about Joe Smith, or any other thing you know to be unscriptural, you say, "Show me the scripture", or "Will you affirm your preaching and practice in debate?" "Does the Bible authorize it?" This is the way to talk to him. This is right. Therefore I conclude since no man can defend the use of literature in debate it is a sin to use it. The Bible is my only infallible guide. Use the literature all you want to just so you do not bring it into the worship. This is exactly what Bro. E. G. Sewell said of the organ.

As for class division, I never saw anything in the Bible like that. I never saw any preacher make a successful defense of that practice, but I've seen it tried by some able writers and am ready to examine the proof of any man who wants to cite me to the Bible proof.

Another thing, when two or more engage in teaching a congregation at once, or simultaneously, it is a sin, for it is confusion, (I Cor. 14). If class rooms are made that is a sin, because there is neither precept nor example, nor necessary inference, nor even possible inference, that can be proven by the Bible. A man must be hard-pressed to say the example of inspired men was only for inspired and not for us and cite the case of Acts 15 and I Cor. 14, as having no application to our case, and setting up the man-made Sunday School, or any modification thereof, for popularity and to avoid the offense of the cross.

Just two uses were made of the contribution—to help the poor and to spread the gospel. Nothing was left with which to buy literature of uninspired men. Again it is only brute force to make a man sit down and submit to a creed of any kind when the Bible is received by all as their infallible guide.

The Book of Mormon uses more of the Scriptures—quotes it word for word—

than the literature or "Lesson Helps", so-called. If I propose to bring it into the worship as a commentary, would you agree to adopt it, or submit to its use? Creeds of all kinds contain some good things, but who can adopt them all. If I use any kind of commentary I have no right to force the other fellow to use it, and so the only ground for unity is the Bible, and that alone, as a text book in worship and all commentaries as merely reference books.

Brethren, do not tramp on a man's conscience. It's a sin and a shame.

Some brethren, whose names I'll omit with a prayer that they may be ashamed and repent that they argued strongly and bitterly in favor of literature, class division, etc., and then after they succeeded in getting the literature they refused to go into the literature class even once, and one even said there is no scripture for the Sunday School, as far as that is concerned. He was an elder in Israel, and said this last long afterwards, and in private.

Yours for the purity of the worship,
L. W. HAINLINE.

Fulton, Kentucky

WHAT IS FAITH, AND WHO HAS IT?

So much is made of faith in the religious world; it is so much talked of, and so much depends upon it, and at the same time so little known of it by a very large majority of the people, that I think it will be well to go into a close investigation of it to see, if we can, what Bible faith is, and who has it, and who has it not.

If the gospel of Christ is to be depended upon, faith is absolutely essential to the salvation of our souls. I know that there are men, infidels, masquerading in "sheep's clothing," so enthused with their silly sentimental idea that a man can't do anything at all to save himself, can't even want to be saved, and that God in his love and mercy will do it all and save him any how. But they never tell us why this same loving, merciful God saves some, and coldly passes by others in the same house, just as good and deserving.

Then as faith is so important a matter let us try to find out what it is, and who has it.

I say, whether I am right, or wrong, that there are millions of religious people who imagine that they are overflowing with faith and doing wonderful works—"taking the world for Christ"—and don't know what faith is. You can find them in all kinds of churches—even in God's church.

Now, what is faith? Heb. 11 and Rom. 10 are written to show us what faith is and what it is for, and these scriptures make the matter plain enough for any honest man or woman to understand it.

But thousands of people are so beguiled by false teachers that most any thing that their preachers say will answer; and many more believe that just simply believing that Christ is the Son of God fills the measure of faith.

This last is an important part of faith.

but it is not all of it by any means.

Ecm. 10:17 shows plainly what faith is. It is belief that comes from hearing or reading the gospel of Christ; belief of the gospel, not some of it that happens to be agreeable to us, but every whit of it, every sentence that we read. I base this statement on what James says: "For whosoever shall keep the whole law and yet offend in one point he is guilty of all."

What is the law? It is the gospel of Christ; all that is written in the New Testament; the gospel that God sent the apostles to preach to "the whole creation."

The belief of this law, as we read it, is what the Bible calls faith; and Heb. 11:6 reads that "without faith it is impossible to please God."

Every item in this book, the New Testament, that pertains to law, work, or worship of God, under Christ, is part of the gospel and must be accepted when we read, or hear it; otherwise we reject the whole, and have no faith. When I say this I simply repeat what James said above, in chapter 2:10.

If one ignore, or set aside one point, even the least, knowingly, he ignores and sets aside the whole, whether he so intends or not.

Who will deny it?

He who does deny it rejects James' statement quoted above, and makes himself a transgressor, makes his own doom; he has neither faith nor work, nor hope of God in this world, or the next, unless he repent.

Now let us make some applications of the foregoing. In this same chapter, James says: "Ye see then, how that by works a man is justified, and not by faith only."

Nearly the whole denominational religious world absolutely reject this plain, simple statement by James, and say: "We are justified by faith only; works have nothing to do with our justification."

According to James, they reject him, and the whole of the law; and I ask, what are they, and where are they?

Again, in Acts 2:38, Peter, answering the question of the three thousand sinners, "What must we do?" said in plain, simple words, "Repent and be baptized, every one of you * * * for the remission of sins."

The same religious world knowingly reject this inspired statement, and say, "Not so; baptism is a nonessential, and has nothing to do with our salvation."

They reject Peter, and the whole gospel, so says James. What are they and where are they?

It is not necessary to refer to all the doctrines of all of these denominations, every one of which, leaving out a little Bible doctrine that they all hold in common, and which never made a denomination of any kind, is a contradiction of the Bible. These two plain cases are enough to satisfy any reasonable person that the whole denominational religious world have rejected Christ, substituted their own doctrines, and the consequence is the almost universal infidelity of the world. Rejec-

tion of the word of God spells infidelity.

The above is a fair and, I think, a scriptural representation of nearly the whole religious world today. It is all confusion, and confusion is Babylon.

They have no faith.

If they have repentance, baptism, so-called good works, charities or any thing else, they are all sin, because Paul, 14:23, says: "Whatsoever is not of faith is sin."

Don't say that all this is a fool's vaporings (many will say so). If they are vaporings you must call them vaporings of the Holy Spirit, for he spoke these things by the mouths of the apostles.

If the Holy Spirit does not mean what he says in plain, simple language, who will tell us what he does mean?

One will say he means thus and so, another something else, and so on. This rejection of God's word is the fountain head of denominationalism, and the whole confused mass is headed not as they think, heavenward, but downward. There are a few in the "strait and narrow way" who are not in Babylon. If this is not so, then the whole world is headed for the fire, for Christ said that the multitude was in the Broadway to destruction.

The denominations are the "many" who will say: "Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? and in thy name have done many wonderful works?" and will be turned down as workers of iniquity. These are not the "few", but they are zealous religionists. Who are they if not the denominations? A. M. GEORGE.

Albany, Texas.

FROM ALBANY, TEXAS.

This is the home of Bro. A. M. George. I find him to be the worst misrepresented man I have ever known. He believes and teaches just what the Book says.

Bro. George is a fine man—a man like my own father—strong in the faith and zealous unto all good works. He teaches the Bible everywhere, at home, in the church, on the streets, and has sown seed here that has been promised if sown will not return void.

This place is one of the finest. It has the promise of a church "without spot or wrinkle." What members are faithful are full of zeal and love for one another.

We are going to have a church after the pattern that Bro. George has been telling these people around Albany about for so many years. He has laid the foundation and we are going to build thereon, knowing and realizing that it is a sure foundation. We won't have any S. S. teaching. But all will be done and said in perfect harmony with God's teachings.

There are now meeting in the court house twenty members. I find about thirty-six in and around Albany. Those that are not faithful I count as tares. We have congregational singing every Lord's day—as fine singing as you ever listened to.

MRS. ANGIE CHAMBERS.

COWART-TEURMAN DEBATE.

This debate came off at Mount Pisgah, near Kingston, Ga., as announced in the last issue of *The Way*. Lon Davis, of Acworth, Ga., who claims a record of twenty-eight debates, having met some of our ablest men, moderated for Cowart the first two nights. Davis announced the first night he was there to see the discussion through, but for some reason he was not present the last two nights. Mr. Womack was president moderator. A Mr. Bearden and a Mr. Phillips acted in Davis' place the last two nights.

This was Cowart's first debate. He tried hard to defend his propositions on the establishment of the church and apostasy, and did exceedingly well for a beginner. But Bro. Teurman made the road so rough for him at times that he did not even attempt to follow. Bro. Teurman tore down his positions completely and set up truth that neither he nor any other Baptist preacher could touch.

Our people had never before been heard at that place and we feel assured that good was accomplished. We had good attendance and interest all the time, and the spirit manifested on both sides was fine, except in two or three instances when Brother Teurman was so fearlessly laying bare Baptist doctrine, the Baptists over the house talked out quite a bit, and at the close of the third night three women shouted. Our brethren were commended publicly and privately by Mr. Cowart for their good behavior.

The debate will long be remembered in that part, especially by the Baptists. Brother Teurman challenged Mr. Cowart for a discussion of propositions covering the doctrine of the church of Christ and the Baptist church at some future date. Cowart said he would accept, but his brethren said there could not be another debate held in their house. We proposed to furnish a tent, and if Mr. Cowart does not back down we hope to have another debate somewhere in that part this summer or fall.

Brethren attended the debate from ten to forty miles around, coming from Adairville, Rome, Corbin, Sugar Valley, and Holland.

The following preachers attended: E. W. Moon, J. A. Perdue, W. W. Adair, and W. C. Phillips (Cleveland, Tenn.). Bro. Adair attended every night; the other preachers were there only one night each.

Lon Davis sent a challenge to Bro. Teurman the last night. Bro. T. agreed to accept the challenge if the Baptists were not satisfied with Cowart's efforts and would endorse Davis, which they refused to do.

A party of twenty from Union City, Atlanta and Douglasville went with Bro. Teurman and camped during the debate. It was an ideal place for camping, and all enjoyed their stay there very much.

J. A. DENNIS.

Union City, Georgia.

NOTES FROM OKLAHOMA.

Doby Springs, Okla., April 28, 1921.

I am up in Harper Co., Okla., trying to hold a mission meeting. Apparently we are not having the success we would like. In the first place, this is a thinly settled country, and secondly, we have a Holiness (?) meeting near to draw crowds. Consequently, we are not having very large crowds out to hear the simple message of redeeming love.

Only three members of the "one body" here. The brethren from the Pleasant Hill congregation are attending and are assisting to make the meeting a success.

I am trying to present the truth as revealed in the New Testament, unadulterated and unmixed with the traditions of men. I believe that God's Word, when sown in the hearts of men, will always bring forth fruit as it pleases the Almighty, the creator and protector and benefactor of the human race. So I am not worrying about the results of our labors.

It is very hard to reach and interest people in divine things today, partially due to the distressed conditions of humanity, which is a direct result of the great war recently closed. However, we should not be discouraged, but should double our efforts and summons our every energy to the great task of making known the message of salvation to a sinning world.

I learn we have two congregations in this county (Harper). Bro. H. McCafferty and Bro. David Demuth are the bishops of the Pleasant Hill congregation. Their post office is Doby Springs, Okla. They would be glad to cooperate with a true congregation in putting an evangelist in the county. I believe this to be a fine country to live in. It is a great wheat country. The people milk many cows and ship their cream to Wichita, Kan., and Oklahoma City. So a preacher with some boys to help him could do well here and be able to put in most of his time preaching at the schoolhouses, and perhaps build up several congregations. He must know how to get out among the rural districts and interest people in their souls' eternal salvation.

I must not close without stating that whatever credits are due for our meeting here a large share must go to Sister Hamilton and her children. They are untiring in their efforts to have the gospel preached to their neighbors. This is noteworthy.

I shall start home Monday, but will stop off at Elk City a short time.

W. T. TAYLOR.

Pottsboro, Texas.

FROM WEST TEXAS

Brady, Texas, May 3, 1921.

I reached home yesterday. I was at Ballinger a week, and it was indeed a pleasant week. We came very near having a "preachers' meeting." We have about as many sound preachers at and around Ballinger as we have at Gunter. I spent

most of the time with Ashley—he and I are old chums, you know. Was also with the grand old Bro. Kelly some. Also met up with Brothers Heard, Berry, Shelton, Smith, and Stark—all are preachers, or "going to" preach. Also met a Brother Eddins, a negro preacher from Houston, Texas.

We have some mighty good christians at Ballinger. Three were baptized while I was there.

I was at Santa Anna last Lord's day. Preached Saturday night and Sunday morning. Had a house full of folks Sunday morning, and they all seemed to like my preaching well enough to want me back again. We also have some good material there. Sunday evening I went out in the country about six miles from Santa Anna and baptized a man and his wife, also preached to a large crowd which had gathered at the water.

I am planning to hold some meetings in the State of Missouri in September and October. Then the brethren in Louisiana are wanting me. So I may try to arrange to reach all of them.

HOMER A. GAY.

Will you please state in your good paper that I have changed my address from Gould Busk, Texas, to Sylvester, Texas, R. A.? I have not been idle if I have not been telling my whereabouts. I am preaching the pure old Jerusalem gospel and pleading for a return to primitive christianity. Will you please send me some sample copies of your paper, as I think I can do good with it here. It is a paper that merits the support of all who want nothing but the truth. If you have some sample copies on hand and will send them to me I will do my best to get subs. for it. I have some more time for meetings in the summer. If any one wants the pure old Jerusalem gospel preached in its purity and simplicity, I am ready for work in the Master's field. So write me at once at Sylvester, Texas, R. A.

SIDNEY W. SMITH.

Gunter, Texas, May 12, 1921.

My meeting at Post Oak closed with good interest. Four were baptized and the brethren encouraged to press onward. Bro. Fentres, a fine young preacher, assisted me in the meeting. He is a good helper and a faithful brother, I believe.

D. J. WHITTEN.

Shamrock, Texas, May 12, 1921.

You will please state in The Way that I still have some time for meetings in June and July, as I have given up other work in order to devote my entire time to preaching this summer. Would be glad if the loyal brethren would help me fill in all my time. Can furnish reference if desired. My first meeting begins the 14th of May at Leib, Texas, where I held two meetings in 1912.

Brethren, let's practice a little self-denial, and keep the old wheels of Zion roll-

ing, and not let the cause of our dear Lord suffer neglect on account of hard times. Read Heb. 2:1-3. W. H. RILEY.

"I certainly enjoy reading your paper, and it makes my very soul rejoice to know that there are at least a few men in this sinful old world, who are not afraid nor ashamed to earnestly contend for the faith once delivered unto the saints. I am enclosing herewith check for \$3.00, for which you will please send The Apostolic Way to the following names and addresses for one year, and oblige."—Dick Cross.

LOUISIANA NOTES.

I am just from Chandler, Texas, which is my old home, also where wife and I were baptized. It was a joy to me to stand and proclaim the truth to them. It called to my memory the former days, when I could only be a footstool to them. I left there April 10 for Dallas, Texas. Preached here at Fitzhugh Avenue Sunday night. Will be here until Saturday, when I leave for Oklahoma. I am sending three subscriptions. Brethren, pray for me that the word may have free course.

J. E. TIDWELL.

Houghton, Louisiana.

RIGHTLY DIVIDE THE WORD.

In II Tim. 2:15, Paul says to Timothy, his beloved son in the gospel, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

A great many people seem to pass over this divine command, giving it little or no thought. But if I understand aright there is room for a powerful sermon out of that verse, which only contains twenty-one words. From the very first word (study) we learn there is something to do. Webster defines the word study, "To apply the mind to; read and examine for the purpose of learning and understanding."

Then if Timothy, who was taught by, and associated with that beloved apostle Paul, was commanded to study, how, then, can we get around that divine command?

How, then, must we study? Must we order literature with questions and answers and different kinds of helps, elect teachers, even women, to teach us, and have well organized S. S. and call that one of the best plans to study and learn more about God's word?

Well, if the Bible says that, then that is the thing to do. But, no, the Bible doesn't mention any such mode of study or worship anywhere between its sides.

Well, says one, the literature is just the same as the Bible. Then if it is just the same why not use the Bible and save the expense of the literature and use that money for the furtherance of the gospel?

In II Tim. 3:15, Paul says that the Holy Scriptures are able to make us wise unto salvation. Now if studying the Scriptures

can make us wise unto salvation, why use something man-made.

The Psalmist David says in Psa. 119:11, "Thy word have I hid in mine heart, that I might not sin against thee." St. John, 5:39 says, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

Here Christ says search the Scriptures. And Paul says they are able to make us wise unto salvation.

Then we must study God's word to be wise unto salvation.

We should study a portion of God's word each day that we live and seek diligently to understand and obey them in every part. The man that does this will soon have a store of choice riches imbedded in his mind that no one can snatch from him. As a covetous man who has much treasure, yet he seeks more earthly gain, so is the devoted christian; he never gets overburdened with these heavenly treasures, but earnestly seeks to gain other talents also.

After this command to study, Paul also said to rightly divide the word of truth.

And now I will give my reasons for saying that many people pass over this scripture, giving it but little or no thought.

If the Adventists were rightly dividing the word of truth there would be no Adventists, and I would not have wasted a year of my life trying to keep Saturday for a Sabbath and trying to teach others these Adventist errors.

We can see by turning to Col. 2:16.17 that the law of ordinances was abolished, or done away in Christ. Then they claim that the Sabbath is the seal of God; but I read in God's word, "Grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption." Now dear reader, has God got two seals? Let us accept the word as it is. Heb. 4:1-9 is one of the Adventists choice clubs; but I find it to be one of the most powerful clubs to whip Adventists with that we find written. For this chapter says the christian's rest is attained by faith, and Paul says that "faith is the substance of things hoped for, the evidence of things not seen." Then if our rest is obtained by faith it is the substance of what we hope for, the evidence of what we have not yet seen, or which means a heavenly rest, a home eternal.

But I do not mean to say that the Advents are the only ones that fail to rightly divide the word. For all that are not teaching the Scriptures as they are given, and speaking where the Bible speaks, and keeping silent where the Bible is silent are failing to rightly divide and understand God's word. I know an Apostolic (?) preacher who teaches that the communion service is an abominable thing just because he fails to rightly divide the word written in I Cor. 11:2, where Paul says, "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led." Now, this preacher has the audacity to

say that the communion service is one of the dumb idols.

There is another thing that is, I believe, just as important to do as to study and rightly divide the word, and that is to rightly quote it. I mean quote it just as it is found in the Bible. I used to hear a passage of scripture misquoted like this: "Let us eat, drink and be merry, for tomorrow we may die." But since I study the Scriptures for myself, I find that Paul says, "If there be no resurrection of the dead, then let us eat and drink; for tomorrow we die."

But there is to be a resurrection of the dead. Therefore we must not be partakers in these evil things, if we wish to be raised in honor.

I could call up many things that are being taught and practiced which would not be if men would give heed to this charge Paul gave to Timothy, to study and rightly divide the word of truth.

So brethren, let us each one thoroughly study and understand a scripture before we undertake to teach it to some one else, lest we should fail to rightly divide it and therefore teach an error.

Submitted in love and best wishes,

T. E. AVARITT.

Mountain Valley, Ark.

TEXAS NOTES.

The work at Ballinger is moving along nicely. Recently, we were favored with a visit by Brother Homer A. Gay, who preached four good sermons and baptized one young girl while in our midst. Brother Gay is an able preacher of the gospel. We were very glad to have him with us.

Two other young people of Ballinger were recently baptized by the writer.

The brethren have just completed the floor to our tabernacle. This much needed improvement will count much to us.

Ballinger is the home of Brother Joe W. Kelly, one of our very ablest preachers. I believe he is abler on materialism than such men as Nichol and Warlick. We are hoping that Brother Kelly can soon re-enter the evangelistic field, which he has been compelled to abandon.

* *

Brother G. N. Deck, Mart, Texas, wants to locate somewhere in central Texas another year. Brother Deck is a farmer, and he wants to rent a farm near a sound congregation where he and his family can meet for worship.

Brother Deck is a true christian, sound and loyal. And while he is not a preacher, yet he is able to teach in the assembly; and he will do much good wherever he goes. I recommend him as being worthy of the confidence of any who may read this. Please help him find a suitable location.

* * *

Brother Duckworth's recent review of Brother Hinds' position on the Sunday School question has done good in more ways than one. Brother Oscar Brannon,

Winters, Texas, says that the article fitted his own case; that he had not been as plain in opposing the thing as he ought. Brother Brannon is a good man. He ought to be kept busy in the evangelistic field. He has some time for meetings. Call him out and use him. He is worthy.

WM. GUY ASHLEY.

BROTHER DOSSEY'S BOOK.

Dear Brother in Christ:

Please allow me space to say that I have the manuscript typewritten that will make a book of something like eighty pages, six by nine inches. The title of my book is, "Out of Darkness Into Light," in which I give a brief history of my life and then enter into a discussion of how one may emerge from darkness into the marvelous light and liberty of the children of God. There will be one sermon in the book, on the work and mission of the Holy Spirit, and a sermon on the thief on the cross. The book also will contain two pieces of poetry which I composed the first year of my blindness. One entitled, "Totally Blind"; the other, "The Years of Long Ago."

I have been blind for eleven years, and would like my book published so that it might accomplish good after I am dead and gone; but I am too poor financially to have the work done, so I will say to the readers of The Apostolic Way that I will be compelled to sell the book at sixty cents per copy, and if two hundred brethren or sisters will send me sixty cents, I will keep a record of their names and addresses and just as soon as I get the book published, I will send each of them a copy, or if any brother or sister would like to have a dozen of the books, send me six dollars, and they can sell the books and get their money back; or if any one should want six books, send me three dollars.

Now, brethren and sisters, do you desire to be a helper in the good work; if so assist me so that I can get my book published, so that when I am sleeping in the dust, it may be the means of leading people into the light of the glorious gospel of Christ.

Address me at Caney, Okla., Box 3.

Your brother in the one faith,

J. D. DOSSEY.

"The Bible in Type and Anti-Type", by J. A. O'Neal, is an interesting book containing nearly one hundred pages of profitable reading. Only 50 cents per copy. Order from The Apostolic Way, Union City, Ga.

"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 office.

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

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ISSUED SEMI-MONTHLY.

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

\$1.00 THE YEAR.

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WHEAT AND CHAFF.

The time was when faithful preachers went into the broad field and labored for no earthly compensation, and they lived. Now clergymen lecture for money, and most of them die.

I do not believe the Lord sends men to hell! Of course not. On the other hand he warns them to flee the broad road which leads to death. He is doing all he can by teaching, warning, and persuading to get men to cease to do evil and come into the church and be saved, but if they refuse his kind offer, he will let them go to hell. He does not send young men into the saloon, nor into the gambling den, but he will let them go there.

You say the grave is the lonliest spot in the lowest vale, and so it is if we can see only the suit we put into the dismal vault; but if we can grasp the higher meaning of the change awaiting the christian, the grave is the highest pinnacle on earth, and only one step below the paradise of God. Let us cheer up and increase our faith. To live is Christ; to die is gain.

Brethren who have become discouraged and decline to plant new congregations, fearing the Man of Sin will capture them remind me of the boy who said: "Squirrels won't get the outside row of our corn this year, cause daddy didn't plant narry'n." Let us continue to plant the outside row, and shoot the squirrels, and be sure to use the proper ammunition. A. ELLMORE.

A HORRIBLE SIN.

What is it, and who is guilty of it? The sin is tinkering, or tampering with God's word, in order to wring out of it authority to do something, or other that we want to do, about which God's word is silent, or which it forbids us to do. The whole denominational, and most of the so-called christian world are industriously and enthusiastically engaged in this fearful thing, and seem to be unconscious of it, and must be, or they could not do it. In Deut. 12:32, Moses said to fleshly Israel: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."

In Rev. 22:18, 19, Christ said to spiritual Israel (by John), "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the word of the book of this proph-

ecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

These two quotations, one from Moses, the mediator of the Old Testament, and the other from Christ, the mediator of the New Testament, and addressed to God's people in both cases, ought to be luminous, and fearful enough to tear open the eyes of any spiritually blind man or woman on earth. But do they? Nay, verily. These scriptures lead us to the brink of the abyss, and lay bare to our eyes the horrors of eternal perdition and then thunder into our ears; this is your doom if you disobey. Who disobey? Who can disobey with all this staring him in the face? I answer as the Gadarenè devil did when the Savior asked his name, "Legion"—for there are many.

The Lord puts before us two ways—"the straight and narrow" with its few travelers seeking eternal life in heaven, and "the broad way" with many by-ways, and nearly all the world recklessly rushing on to eternal death; and he says: "Choose you this day, whom you will serve."

Choose your way, both are open; heaven is at the end of one—hell at the end of the other; and nearly the whole human race chooses hell. Like Esau, they sell their birthright for a mess of pottage, brewed by the devil. Strange is it not? Who are some of these unfortunates?

First, there are those who make no pretense of following Christ, and ever ignore God. Then there is the whole denominational religious world who have ignored the word of God, and set up doctrines of their own, every one of which is a contradiction of God's word.

Then there is the church of God with a very few saints, and legions of "tares," who are continually adding to God's institutions their own inventions—such as "missionary societies," "instrumental music," "Christian Endeavor Societies," "Sunday Schools," "Bible classes," etc., etc., that are never named in God's word; and then to force from the Scriptures some form of justification, they drop off a word here, and add a word there, until the more adventurous and daring ones cut out a whole chapter; and according to their theory, but unintentionally, I suppose, they wipe out the whole New Testament and the church with it; and now they are at sea to paddle their own canoe by their own wisdom, and they are hiking on with the multitude, reckless of the consequences; while the lonely pilgrims in the "straight and narrow way" plod onward and upward, hedged in by the everlasting word of God.

Go on, you faithful ones; turn neither

to the right hand nor to the left—add nothing to it—take nothing from it, "explain away nothing"—let it all stand as the Spirit gave it; speaks as the oracles of God; be of one mind and of one judgment; deny yourself; take up your cross daily and follow Christ, and when his time comes he will open the pearly gate and welcome you to the joys of heaven.

A. M. GEORGE.

Albany, Texas.

THE POWER OF THE WORD.

"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

There are two main ideas about the "word of God." One is that it is a "dead letter," has no life in it, and therefore cannot make alive, or give life; the other is, that the "word of God is powerful."

I must say, that I have but very little patience with the man of the first idea. Then there is a "middle man" who contends that the word of God is to comfort, strengthen and encourage the child of God, but that it takes more power than the word contains to save lost sinners. That is, that it takes a special work of grace to save sinners.

I have been asked to write some for the benefit of such people. Now, allow me to state my proposition plainly:

The gospel—the word of God—contained in the book we call the Bible, is the power of God to save lost sinners—make christians of them—and is also the power of God to save such an one finally in heaven.

First, I want to affirm that God's word is powerful. The one scripture cited at the heading of this should be enough to satisfy any honest person—"The word of God is quick and powerful," etc.

Paul says again in Heb. 11:3, "Through faith we understand that the worlds were framed by the word of God." We see this demonstrated during the creation period. When God wants anything to come into existence, he says it, and it is so. He said, "Let there be light, and there was light." He said, "Let the dry land appear, and it was so."

Peter says, "By the word of God the heavens were of old, and the earth standing out of the water and in the water, * * * But the heavens and the earth which are now, by the same word are kept in store," etc. II Pet. 3:5-7. And Jesus says, "Heaven and earth shall pass away, but my word shall not pass away." Mat. 24:35. No sane and honest person can stand up in the face of these statements and say

the word of God is a "dead letter."

Second, I contend that the gospel—God's word—is the power of God to save—redeem lost sinners. Man fell from a state of safety, or fell from his state of purity by: 1st, a preacher—the devil; 2nd, preaching a lie; 3rd, man heard the lie; 4th, believed the lie; 5th, obeyed the lie. Result: a complete journey from saved to lost. Now the lie put man in bondage. Jesus says, "Ye shall know the truth, and the truth will make you free." Jno. 8:32.

"It pleased God by the foolishness of preaching to save them that believe." I Cor. 1:21. There is, first, the preacher; second, instead of a lie he is to preach the gospel—the truth; third, "How shall they believe on him of whom they have not heard." Rom. 10:14. So we hear the truth. We must believe the truth. Mk. 16:16. We obey the truth, "Seeing ye have purified your souls by obeying the truth." I Pet. 1:22.

Now, hearing a lie, believing a lie, and obeying a lie put man below the safety line. Then, if hearing the truth, believing the truth and obeying the truth will not put man back above the safety line a lie has more power than the truth.

The truth is God's word, Jno. 17:17; and we have seen its power. The lie is the devil's—"he is a liar from the beginning." So, if the lie has more power than the truth the devil has more power than God.

Jesus says, preach the gospel; he that believes that gospel and is baptized shall be saved. Mk. 16:15, 16.

Paul says, "Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you; being then made free from sin, ye became the servants of righteousness." Rom. 6:17, 18.

Jesus says, "The word of God is the seed;" that seed is sown in the heart of the sinner, and springs up. "Born again"—he becomes a christian—by the word of God—the seed. I Pet. 1:23.

The sinner has not obeyed the truth. Peter says when he obeys that truth his soul is purified. I Pet. 1:22.

God's word, the gospel, commands the lost sinner to believe, Heb. 11:6; repent, Acts 17:30; to be baptized, Acts 10:48. "Blessed are they that do his commandments, that they may have a right to the tree of life and may enter in through the gates into the city." Rev. 22:14.

Surely no one can say that God's word has not power to save lost sinners.

Third, God's word is the power of God to save the christian in heaven. Jas. 1:21. "Receive with meekness the ingrafted word, which is able to save your souls."

Paul says, "All scripture is given by inspiration of God, and is profitable * * * that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16.

No wonder, then, that Paul could claim, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." Rom. 1:16.

God's word is sufficient. It will lead the lost sinner to Christ who saves. It will guide the christian in the right way.

I may have more to say on this in another article.

Submitted humbly and in love.

HOMER A. GAY.

Brady, Texas.

FROM FULTON, KENTUCKY.

Brethren and sisters in Christ: All of you doubtless see the reactionary effect—hard times—resulting from the world war. We, preachers, too suffer because of such circumstances. Cæsar, (political government) has exacted of me the payment of \$180.00 per year, (\$1,080.00 in all, for six years) to support the child of a woman whom I married and who never unpacked her trunk, but deserted men in two months, and refused to return. Upon the advice of good brethren and a christian attorney, I sued her and got a divorce on that ground. She had told me too much about her associates for her good or my comfort, and as lawyers stand ready to defend any kind of character that will furnish money. I cannot here give details in the case.

What I want is a job of work to pay this. I do not ask any one to give me any money to help me pay this, but, will you help me get a job so I can work and pay it myself? I am able to work, and do work. I taught school four years, but religious prejudice knocked me out this time, as it has done before this time. Also I do not like to teach, because the school authorities want me to teach patriotism (a doctrine of the devil) which I never did do, and the textbooks are becoming only to a set of infidels, teaching things that weaken one's faith in the Bible, and poison the minds of the young especially.

I like farming, but hate to raise tobacco, and encourage a filthy abominable habit, and tobacco is the money crop of this country. I've had some experience clerking in a grocery, and like that job too. I've had a little experience in auto repair work, but not much.

As for preaching, I began in 1908, but discontinued in 1919, when I got into that divorce suit. As to my character, ask any one near Dukedom, Tenn., where I've lived practically all of my life. Ask Dukedom Bang about my honesty. Ask the elders of any of the four congregations within a radius of six miles of Dukedom, whether I'm the right sort of fellow or not? They all use the literature in worship, and therefore I do not do church work with them, but they know me as a neighbor and a preacher. Some of these churches pay as much as \$200.00 a year for men who are younger and have less education than I, but a more flexible conscience as preachers. With a little help from two or three congregations for whom I will be glad to preach and do my own missionary work at my own expense as I have ever done, I can easily meet these payments. Or, with a job in a grocery I can preach for one or

two weak mission points and still meet these payments, and do some missionary work too. Cæsar, or Nero (political government) exacted of me that in a very few days notice I must pay \$180.00, plus \$50.00 for her lawyer fee, plus \$27.00 costs of the court, besides my own lawyer fees. Since money does not grow on the trees here and I am a poor man, I was forced to borrow this from a few good friends by taking two liberty bonds (more preparations of the devil, concerning which I hope to write soon, if God's will) and cashing them for about \$25.00 loss. Year before last my mother died after several years of illness, and moreover I was so torn up over having a divorce case on hand, and being a preacher too, I never made anything that year. Last year I made a crop in Tennessee in the cotton country at a loss. This year I am preparing to make a tobacco crop against my conscience, but the dry weather has about made that impossible now, and brethren what shall I do?

Yours as a "good soldier" in life's great battle.

L. W. HAINLINE.

Fulton, Kentucky

A MISTAKE.

A good brother, who is a successful preacher and one whom I highly esteem, says we can not eat the Lord's supper, and he quotes I Cor. 11:20, "When ye come together into one place this is not to eat the Lord's supper," and then adds, "The Revised Version says we can not." Here he is mistaken. It does not say we can not, it says the Corinthians could not.

I will look into this matter a little for his sake and for the good of others. When those Corinthians came together it was not to eat the Lord's supper, but to eat their own—came to eat their own, prepared, brought and did eat their own. It was impossible for them, while in that state, to eat the supper of some other one. Paul blamed them for getting themselves into such condition, a condition in which they could not eat the supper of another—eat *their own* they must—they came to.

Now hear what Paul said about *this* coming together: "When ye come together herefore into one place *this* (coming) is not to eat the Lord's supper." The Lord's supper then is the supper of the *other* one which they should have eaten, but they could not, for they *came together* to eat their own and came together to not eat the *Lord's*.

But the brother says it says not to eat the Lord's supper and R. V. says we can not.

Yes, and in the tenth chapter it says, "Ye can not be partakers of the Lord's table," and says also "ye can not drink the cup of the Lord." "O," the brother would say to me, "you must read on and you will get the explanation." So I would say to him, "take your medicine and read on in the eleventh chapter and you will get the explanation." J. R. JONES.

"PREACHERS' MEETINGS."

The following is taken from the "program" of the "Preachers' Meeting" held here at Elk City some weeks ago:

Morning sessions, March 29, at 10 a. m.—"Scriptural plans for carrying out the Lord's command to 'teach all nations' "every creature". May we use "Literature" and arrange the people in classes?—Speakers, U. G. Wilkinson, Commanche, Okla.; Will M. Thompson, Sulphur, Okla.; J. W. Ballard, Helena, Okla.; A. LeRoy Elkins, Oklahoma City, Okla.

Suppose we make the application of Math. 28:19 like these preachers are, for dividing the people into classes that come together on Lord's day and baptize all children that are being taught, what would they say? Suppose we ask some good sister to preach and baptize "by the authority of the elders", and pay her for her work, like they do their local preacher, what would you think? Ask the promoters of this meeting why they didn't ask those who oppose them here to get someone to meet them on these questions! Ask why they put off publishing their meeting until just a few days before it began and then made the statement that they wished those who oppose them were here? Now when one or all of them will affirm their teaching and practice is scriptural and sign up with an endorsement, we will have a preacher to meet each one of them.

Will you affirm, "The scriptures teach that the church of Christ came together on the first day of the week to teach God's word, dividing those present into classes, with a plurality of teachers—both men and women—all teaching in the same room at the same time"?

Submitted by the members of the church of Christ at Elk City, Oklahoma.

Remarks.

The above questions and proposition was presented to J. A. Cullum the last day of the preachers meeting here, and nothing was said about them.

In discussing the question they called us "bone-heads", and "illiterate", now we want to return the compliment, that they are not "bone-heads" or ignorant, but smart enough to dodge the issue. They made the statement they asked some of our preachers to come, but was careful to not ask us to get some one. But it wouldn't do any good unless they would sign up a proposition. At the preachers meeting at Wichita Falls, Texas, after Bro. Trott's debate with them they were to discuss the question in the afternoon, allowing each speaker ten minutes. Knowing they had strong opposition, they changed their question.

H. T. EVANS.

Box 93, Elk City, Oklahoma.

[In the same "program" quoted from above, it was announced that there would be a "Paper Session," with Brother Henry Warlick and J. Will Henley to discuss the needs of a paper in Oklahoma. This is quite significant when our readers understand that at the "Preachers' Meeting" held at Sulphur, Oklahoma, only a short

time before the Elk City meeting the attendants were warned against The Apostolic Way! Such unfair and unchristian statements as are being made against The Way and its promoters in different quarters are calculated to let thoughtful people see just how destitute of truth and fairness these brethren are. For a while our enemies tried to treat us with silent contempt, evidently hoping that the paper would soon die, but silence has become painful! On the principle that "Every kick is a boost" you are helping us to get the truth before honest brethren. We hope you brethren who haven't the courage to come out in defense of your position, and who will not give space in the columns of your papers for a fair, open investigation of the Sunday School issue will continue to say something about The Way.—C. T.]

ITEMS OF INTEREST.

A Texas church writes to know if we will put Brother Walker H. Horn's letter to Brother G. C. Brewer, published in The Way for June 1, in tract form; and if we will, they state they will take at least six dollars worth of the tracts. We shall be glad to do this if there is a sufficient demand to meet expenses of bringing out this article in tract. May we hear from others who may be interested right away. We still have Brother Horn's article in type and will hold it over until we can hear if the demand is sufficient to justify putting the article in tract form. We think we will be able to furnish these tracts at \$1.50 per hundred.

We have in the office a series of articles by Brother J. W. Cowan in review of Brother Frazee's tract on woman's duties in the church which we hope to begin giving our readers soon—possibly beginning in our next issue. For lack of space, we have been compelled to leave off the publishing of quite a lot of matter much longer than we like to.

I was with the Oak Grove church, near Rincon, Georgia, the first Lord's day in this month. We had two splendid services with dinner on the ground. I enjoyed being among those good brethren again. Brother C. A. Sutton of Sneads, Florida, is to begin a meeting with the Oak Grove brethren the second Lord's day in July.

Following my visit to Oak Grove, I went to Savannah and spent three nights and two days very pleasantly among old friends. We now have at Savannah almost as many brethren who oppose the hired pastor and the Sunday School as there are of those who endorse these things, and I predict that there will be an effort made by the faithful there before very long to establish a church after the New Testament order, if the other brethren do not manifest a disposition to regard the feelings of those who wish to be governed by

the New Testament in all things and show their willingness to lay aside every questionable teaching and practice. I met Brother J. B. Beck, who is preaching for the Savannah church, and heard him give a short exhortation to a small audience on Lord's day evening.

On my return home from Savannah I came by Cordele and spent a day and night very pleasantly in the homes of good friends there.

My baby boy, Don Carlos, made this trip with me. We were away five days in all, and had a very nice trip

CLARENCE TEURMAN.

GOD'S TEMPLE.

When Moses was told to build the tabernacle for an house of offering unto the Lord, he was told just what to build it out of, how large to build it and what kinds of material to use, such as shittim wood, gold brass, onyx stones, fine linen, and so forth. Everything had to be as prescribed. Some one may ask why it had to be thus. The reason was that God's Spirit was going to dwell there and it had to be just so or else he would not dwell in it. You will find this recorded in Exodus 25, 26 and 27 chapters.

In I Cor. 3:16, 17 we find Paul teaching that God's Spirit dwells in the one who has been baptized in Christ—their body has become the temple of God. Again, in II Cor. 6: 16, 17, Paul says, "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean things, and I will receive you." So, then, God's spirit does not dwell in unclean temples. If a man uses tobacco, snuff, and such like he will have an unclean body. Could he have a clean temple for God's spirit to dwell in? If the body be unclean, would not the temple be unclean? If not, why not? "Oh well," some one will say, "it is a bad habit I know, but I can not do without it now." If he who uses tobacco gets out of it he is on a "high horse" until he gets more, then he is contented. This night I will ask our most loving Father that you who use this unclean stuff may fling it away and begin preparing to have a clean temple for God's spirit to dwell in. ERWIN H. COWARD.

Napa, California.

SONG BOOKS.

A number have written to know if we can furnish song books and some have sent us their orders. I wish to state that we are in position to fill orders for most any song book published by our brethren and shall appreciate orders sent us. We can furnish books at regular list prices. In case you do not know the price of the book you desire just write us the kind of book you want and the number you wish and we will send the books and send you a statement of amount due. Make all orders to The Apostolic Way, Union City, Ga.

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SHRAPNEL.

From the May issue of the *Gospel Guide*, I give a quotation which speaks for itself in no uncertain terms. "I may say no, I will not conduct with tmem (Duckworth and Trott) a written debate on the question. They had just as well cease proposing that. . . I SHALL NOT DO IT, LET THEM REMEMBER THIS." That settles that and once more proves to all reasonable persons that the advocates of the Sunday School realize that their contention is so utterly void of logical or scriptural support that they are not willing for their puerility to be exposed by going to record in a written discussion. Feeling the prick of the goads, however, Bro. Warlick says further on, "But anywhere they have a following worthy of attention, I will meet any one or a dozen of them, and discuss the question, including Dr. Trott's affirmative." In his entire article, however, there is not the slightest hint from Bro. Warlick that he will affirm that the Sunday School as practised at Cleburne or elsewhere is taught in the Scriptures. Evidently, he knows it is not.

In the *Firm Foundation* of May 31st I find also an interesting and informative letter from Bro. Buchanan, in regard to the meeting recently held in Cleburne by Bro. G. C. Brewer. "But we had one case like this, near the close of the meeting, a lady came forward who held membership with the Baptists and who had been immersed twice by them. At first she was immersed into the Baptist church, but when she read her Bible and learned what it teaches on baptism she had the Baptist preacher to baptize her again, telling him she had learned that baptism was for the remission of sins. She said she had been looking for forty years for this kind of a church (referring to the Cleburne church, which requires its members just to be Christians) and she did not know there was such a church in the world. She was satisfied she had obeyed the Lord—had met the requirements of the gospel fully in her baptism and wanted fellowship with this congregation. Was this all right? If

this can rightly be called 'shaking in' a Baptist we shook one in here."

We would be glad to have an expression from Bro. Showalter and also from Bro. A. McGary in reply to Bro. Buchanan's question as to whether this was right.

I have still another clipping from a report of a meeting at Munday, Texas, which appeared in the *Herald of Truth*. "One of the number that returned to his first love was Bro. J. E. Harrison of Munday, who for a while followed off a faction that followed off Dr. G. A. Trott." If the above statement of J. M. Rice be true, it convicts Bro. Harrison of falsehood, (I, for one, am not willing to believe Bro. Harrison would tell a deliberate untruth) for I heard Bro. Harrison publicly and forcibly deny the above statement before the church at Munday, telling them that he had studied the Bible for the purpose of debating the Sunday School question with Dr. Trott, and that the result of his study of God's word was the conviction that the Sunday School is without Bible authority and that he was following the word of God and not Dr. Trott in opposing it. I and many others deeply regret that Bro. Harrison has decided no longer to follow God's word. One of the reasons for his decision may possibly be revealed in the closing words of this report: "He desires to locate with some church after 1921."

Also, I have the information from one of our best preachers in Arkansas, Bro. W. G. Tucker, that one Sunday School congregation in that state has amalgamated with a church of digressives No. 1, agreeing to the use of the organ in the Sunday School and leaving it out of the worship.

"The Review and Baptism"—have you read this splendid tract by Bro. H. C. Harper? If not, you have missed one of the greatest treats of your life. Bro. McGary, than whom there was never a more powerful wielder of the sword of the Spirit upon the subject of scriptural baptism, pronounces it the best and strongest thing ever written along this line. Get a number of copies at once from the office of The Apostolic Way and distribute them freely.
 G. A. TROTT.

WE ARE NOT TO KEEP COMPANY WITH THE WICKED.

(II Thess. 3:6-14.)

The question of how we should deal with a disorderly brother is one of much importance. To my mind the churches of Christ are not obeying the command to withdraw from every brother that does not walk according to the Apostles' doctrine. II Thess. 3:6-14.

The children of Israel could not stand before their enemies while sin was in the camp." See Josh. 7th chapter. I believe this is the very reason we are not winning the world for Christ; we have sin in the church, and we know it. The one who had

sinned caused the death of thirty-six innocent men. Paul speaking about sinners in the church said: "A little leaven leaveneth the whole lump."

What is meant by withdrawing from, and not keeping company with the wicked? Does it mean to withdraw fellowship? The scripture does not say withdraw fellowship; but "withdraw YOURSELVES." Right here, it seems to me, is where many fail to get the true meaning of the scripture. II Thess. 3:14 shows what is meant by withdrawing. We are not to keep company with them. Now remember this is he who has been admonished and would not repent. Acts 8:22.

What is meant by keeping company? I know there are many different positions taken on this, but with my Bible before me I will let it speak for itself. A brother at Corinth had committed sin, and Paul wrote the church to put him away from among them. I Cor. 5:13. Paul had to write the second letter before they would obey, and some were puffed up because he commanded them to put away the wicked one from among them. I Cor. 5:2.

Some claim we are not to keep company with them in eating the Lord's supper and base their contentions on the 11th verse. But the context, and the whole teaching of the New Testament, forbids it. Now let us notice carefully what the apostle said. He mentioned the writing of an epistle, and said he had commanded them not to keep company with certain classes; verse 9. Then in the tenth verse he said "not altogether with the fornicators of this world," and mentions others, and adds, "then must ye needs go out of the world." He then shows them what class he has reference to, and says, "If any be called a brother," and mentioned the same sins, and said with such an one not to eat.

Some say this has reference to the Lord's supper. I say not. The context shows whatever company we keep with the world we cannot keep with the brother. This shows, to my mind, very clearly, that it means such company as going into one's house and eating with him. For proof go to Acts 10. Peter said to Cornelius: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation;" verse 28. Now turn to Acts 11:4 and we will learn what they called keeping company; "Thou wentest in to men uncircumcised and didst eat with them."

In II Cor. Paul makes it still plainer that this is what he meant in withdrawing from the wicked. "Sufficient to such a man is this punishment which was inflicted of many"—verse 6. This is very plain to my mind that the whole church withdrew themselves from him, and not the fellowship. For proof read II Cor. 2:7. This is in perfect harmony with II Thess. 3:14, which says not to keep company, "that they might be 'ashamed.'" Christ, in speaking about a brother who would not hear the church, said "let him be unto you as a heathen, or a publican,"

and we know how the Jews acted toward such classes.

Now, brethren, let us purge out the old leaven that we may have a new lump. To my mind the person who turns away from Christ, and will not hear the church, is the meanest person living, and the only way to make them ashamed is to punish them. II Cor. 2:6; II Thess. 3:14; I Cor. 5:13.

Submitted in the fear of God.

D. J. WHITTEN.

Gunter, Texas.

THE SUNDAY SCHOOL.

I have just come into possession of the Tant-Frost Debate. I will copy the summary in Bro. Tant's last speech, substituting "Sunday School" for "Society." And when I say Sunday School, I mean the whole class system, including the Bible classes.

I think you will agree with me that it is a strong condemnation of the whole class system; for there is no more said about dividing the church and others into classes to teach them, than there is about a missionary society for spreading the gospel.

Here is his summary:

1. The church was the only divine society for preaching the gospel for the first 325 years. (Yes, and it is the only divine society for edifying itself now.—A. J. J.) All agree that this was the greatest missionary period the world has ever known. But when people became dissatisfied with God's way and began to invent human plans the trouble came, and those who went off with the human plans and divided the church are responsible for the trouble caused. They sowed the seed of discord, and God says he hates the man who sows discord among brethren. Prov. 6:16.

2. The *Sunday School* forces a man to regard human opinions above the word of God. Rom. 15:5, 6 says we should be like-minded toward one another that we may, with one mind and one mouth glorify God. Paul says, in Phil. 3:16, "Let us walk by the same rule, let us mind the same thing. If I do as Peter says, speak as the oracles of God (I Pet. 4:11), Bro. ——— and I cannot speak with the same mouth, and cannot be of the same mind, can not walk by the same rule; for he has gone beyond the Bible, gotten up some human rules and I must leave the Bible and adopt them also before we can mind the same things.

3. The *Sunday School* violates the law of God in forcing me to speak where the Bible has not spoken (I Cor. 1:10). Paul says we should all speak the same thing, and there should be no divisions among us. Bro. ——— and I do not speak the same thing; there are divisions among us. Division is sin. Bro. ——— causes this division by speaking where God has not spoken. Therefore he causes sin.

4. The *Sunday School* forces me to violate God's law in order to have fellowship with my brethren. Peter says, "Be ye of one mind" (I Peter 3:8). He also says, "If any man speak, let him speak as the oracles of God" (I Pet. 4:11). The oracles of God nowhere say we should walk together in the *Sunday School*. Therefore, I must give up the word of God to walk with the *Sunday School* brethren.

5. In all ages God has ordained what must be done. When man goes beyond to do more, or stops before he does all, God condemns him. To illustrate this: God, through Samuel, told Saul to wait for his coming seven days at Gilgal (I Sam. 13:7-14). Saul became impatient—could not wait for the command of God—but went beyond God's commands and sacrificed to the Lord. Samuel said he acted foolishly and did not keep the commandments of God. Again, God told Saul to kill the Amalekites (I Sam. 15:1-24). Saul did not go far enough and for such God condemned him and took the kingdom from him. Yet Saul's sin was no greater in going beyond the commands of God in sacrificing instead of waiting, than yours is in going beyond the church to build a *Sunday School* to do the work of God.

6. Paul says these things are written that we might learn not to go beyond what is written (I Cor. 4:6). John says, "Whosoever goeth onward and abideth not in the doctrine hath not God." (II John 9). Paul says, "Mark them which cause offenses and divisions contrary to the doctrine ye have learned and avoid them, for they are not serving Christ." (Rom. 16:17). Paul says "Whosoever is not of faith is sin." The *Sunday School* is not of faith; therefore the *Sunday School* is sin. They cause divisions. Paul says, Mark them, for they are not serving Christ. John says, They do not know God. For these and other reasons, I object to the *Sunday Schools*. I find them not of God, but they usurp the authority of Christ, lead men from God, cause division and violate his law which tells us to speak as the oracles of God. Therefore, I stand against them all and beg Bro. ——— to give them up and come back to the word of God that he may be saved in the day of judgment (pp. 103, 104), *Tant-Frost Debate*.

Where does the Bible say anything about Sunday Schools, dividing into classes for the purpose of teaching, or even speaking of a Bible class?

Submitted for your serious consideration.
A. J. JERNIGAN.

RESPONSIBILITY.

To the preachers of the gospel are we mainly indebted, not only for a great amount of moral influence in the world, but also for much of the learning and general improvement of society. Yet to their incompetency, want of intelligence, and moral power, are we to attribute the failure of most churches to prove themselves pillars and supports of the truth. We are more than satisfied that the failure of spiritual life amongst the preachers, as well as the bickerings, divisions, party railings, and general disorder of the churches, are chargeable to a great extent to the preachers as leaders of the people. It is so today, it has always been so. Let us turn our searchlight back over the past ages and see if our conclusions are not well founded. Under Moses God appointed a priesthood over the house of Israel. He made plain their duties, and designated their support. The kings and priests were to be governed by the counsel of the prophets. The kings, priests, judges, and the people in general, became wearied of

God's order, turned their backs on God's holy prophets and ruled by their own means. Hence we read Jeremiah's reproof of them.

"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means [by their own dictations], and my people love to have it so: and what will ye do in the end thereof." (Jer. 30:31.) Let us hear that grand old prophet Isaiah on this point, "Now go write it before them in a table, and note it in a book, that it may be for the time to come forever and ever: [yes, brother, this is written for you and me]; that this is a rebellious people, lying children, that will not hear the law of the Lord: which say to the seers, See not, and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the holy one of Israel to cease from before us." (Isa. 30:8-11.)

Let us hear that grand old prophet again warn his people in regard to their error. "As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths." (Isa. 3:12). And again he says, "The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err, and they that are led of them are destroyed." (Isa. 6:15, 16). Let us call one more of God's prophets and hear what he has to say on this subject, "Hear this, I pray you, ye heads of the house of Jacob, and ye princes of the house of Israel, that abhor judgment, and pervert all equity; that build Zion with blood [by murdering God's holy prophets, Matt. 23:27; Luke 11:47] and Jerusalem with iniquity. The heads therefore of judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." (Micah. 3:9-11.)

I could quote many other passages to confirm my conclusions, but the above is enough to show that it is those who lead the people that cause them to err. The apostle Paul makes the following statement in regard to God's dealings with Israel, "Now all these things happened unto them for examples and they are written for our admonition, upon whom the ends of the world are come." (I Cor. 10:11.) All of God's dealings with Israel, and every act of disobedience of that people, were written for examples, and admonitions for those who shall live in the gospel age. Let us read Paul's charge to Timothy, "I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, 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 be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (II Tim. 4:1-4.) Paul knew the time would come when the people would become as they were in the days of the prophets—when they would "abhor judgment, and pervert all equity" with impunity, and at the same time persuade themselves to believe that the Lord is with them. Using the words of Micah, "YET WILL THEY LEAN UPON THE LORD? AND SAY, IS NOT THE LORD AMONG US? NONE EVIL CAN COME UPON US." O, the responsibility that rests on the preacher and elder. Wake up, wake up, brother. "WHAT WILL YE DO IN THE END THEREOF."

"When all my sands of life are spent,
The glass has done its duty.
And earth and sea and air have lent
Their pleasure, pain and beauty;
May I go hence without regret
To join the great procession,
Whose course is always heavenward set,
And never knows regression.

"I do not want the hand of Fame
To set the bells to ringing,
Or human tongues to laud my name
Or praise me with their singing;
I simply want to do my share
As it was first intended,
To solve this life with patient care,
And quit when it is ended."

H. C. PEARSON,
Gainesville, Texas.

IF JESUS SHOULD COME TO EARTH

If Jesus Christ should come to earth,
And see the world with all its worth,
If he were not so very wise,
He sure would take him on surprise;
For things have changed since he was here,
And seems to me it would be queer;
For when he left there were no trains,
Although the people all had brains.
But Jesus Christ, he was inspired,
And by some people was admired,
And though he taught them to repent,
Not many things did he invent.
Of course he was most circumspect;
But God, he was the architect.
And to establish he was sent;
But God, his father did invent.
He seemed to have no earthly goods,
And often slept out in the woods,
But people now at such would ramp,
And even treat him like a tramp.
Jesus came to save the sinner;
And sometimes he had no dinner;
And though he was so very nice,
Perhaps he did not have the price.
But some men differ very much,
And as yeonditions were not such,
But then I know that Jesus said,
He had no place to lay his head.
And of his birth we know quite well—
Almost just any child can tell;
For it is no human fable,
That his birth was in a stable.
So Jesus grew till he was grown,
But did not claim to be his own.
And John, seemed to be surprised,
When Jesus came to be baptized.
But Jesus told him what it meant,
And John of course did then consent.
And to portray his burning love,
God sent his Spirit from above.
From thence the Christ went forth to teach,
In many cities, he did preach.
Jerusalem would not accept,
And for their sins the Savior wept.
When Christ—was here there were no guns;
No, convents, monks, no popes and nuns,
And though he was a man of law,

A Mormon church he never saw.
They had no airplanes in his day,
And sinners were not taught to pray.
Perhaps they had no monkey wrenches,
And sure they had no mounner's benches.
Electric cars did not exist;
And paralytic had not been kissed;
And though he was a mighty teacher,
He never saw a woman preacher.
He never saw tobacco twists;
The M. L. C. arch did not exist;
And though he kept the Golden Rule,
He never saw a Sunday School.
The telegraph he did not find,
Although he cured the lame and blind.
And though he made a mighty sound,
A Baptist Church he never found.
Christ came to earth a church to build,
And by the people he was killed.
A mighty work indeed he did,
But saw of churches only one.
But since that time the sons of men,
So very wise indeed have been,
Have many churches it is true—
And such as Jesus never knew.
When Christ was here he was despised,
And taught the folks to be baptized;
But now to keep from getting wet,
They say religion you must get,
But Jesus did the best he knew,
And that was all that he could do;
And though he had not our advances,
He sure did work for his chances.
Of water and the Spirit too,
You must be born, he said so true;
But now they learn since he was dead,
To put a little one the head.
And Jesus was the Christ alone,
Would have no doctrine but his own,
But new just anything they say,
Will do as well as any way.
And with such kind and lovely dealings,
They keep from hurting others' feelings,
And if our Lord had compromised,
He never would have been despised.
And if the Christ was here today,
And would not try to have his way,
But to the people would submit.
I'm sure would make a mighty hit!
But Christ, he lived in quiet days,
And did not suit the people's ways;
For when their doctrines he did fight,
They did not think he did them right.
But times have changed since then, you know,
And preachers now are going slow.
What Jesus preached they know is true,
But in this age 'twill never do.
For preachers now, they all must move,
And try to please six-sixty-six.
False churches they must never rob,
For fear that they should lose their job!
It surely must have been a sight,
When in the darkness of the night,
The people went to be baptized,
When of the truth they were apprized.
But now this style has changed, you see,
And is not what it used to be;
For when they join the church on Monday,
They put baptism off till Sunday!
When Christ grew up to be a man,
And gave the world his mighty plan,
Although such doctrine is despised,
He said believe and be baptized.
But water, it is often cold,
And then Christ's doctrine is so old;
And now our preachers teach a man,
Dry cleaning is the only plan.
Of course the preachers of today,
They meet and sing, and preach, and pray;
Their churches though would all be dead,
If they should preach as Jesus said.
But Jesus said, and boldly too,
No other way but his will do.
But for such words he had to die,
And preachers now are kindly shy.
And so the preachers are on guard,
And dare not show a gospel card;
But rather they have compromised,
For fear that they will be despised.
Jesus went away to glory,
Then he sent the grand old story,
He's coming back some day,
And then, O! what will Jesus say!
G. A. CRUTCHFIELD.

Alabama City, Alabama.

I have been reading your paper for some time and must say that I am much pleased with the writers as a whole. But I feel that some of them, at times, are like the most of us here; we don't pay enough attention to James 1:19. Too many of us are apt to be swift to speak and slow to hear. I have been somewhat amused, yet

rather grieved to see so much strife and division among brethren. First, brethren, stop and listen to what the Holy Ghost has to say through the apostle James in James 3:14-18: "But if ye have bitter envying and strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy; and the fruit of righteousness is sown in peace of them that make peace."

Now, brethren, let's all of us who have different views in the knowledge we grasp in dividing the truth not think our brother is not honest just because he can't see just as we; for sometimes we may find upon closer study of God's word that we have taken the wrong view, yet we would not feel thankful to the one who had said we knew we were wrong—he is just dishonest. To blaze away and call one another false prophets and unkind names is not manifesting the love with our tongue and pen that Christ our blessed master intended we should. May God help us to be more kind and loving to one another. Oh, how it saddens my heart to see our brethren so divided; and I must say if the cruel, harsh way of trying to teach one another is not curbed with love I fear the trouble between our brethren has just begun. But let's all of us see if we can't inform our brother, if we feel that he is wrong, in a more loving spirit. I know we debaters sometimes forget and speak more harshly than we anticipate. I ask my God to help me to be more kind and loving in my manner of speech in the future than in the past.

From one who loves and fears God.
Kim, Colorado. R. E. MAHONEY.

NOTES FROM OKLAHOMA.

Holdenville, Okla., June 6, 1921.

Brother R. F. Duckworth of Denison, Texas, closed a week's meeting with the Cedar Street congregation here last night. The people gave him a good hearing, and the audiences grew from start to the close. The house was filled, while some were outdoors on the last night of the meeting. Bro. Duckworth made a fine impression on all that heard him, and greatly stimulated and edified the church. He promised to return at the very earliest day possible for a two or three weeks' meeting. He goes from here to Abilene, Texas.

The writer leaves in a few days for Booneville, Ark., to begin a meeting next Sunday, the 12th inst. R. H. HOWARD.

"Church Government," a twenty-four page tract by W. G. Delashaw, Nashville, Tenn. Order from the author or The Apostolic Way, Union City, Ga. 25 cents per copy, \$1.50 per dozen.

NOTES FROM ADA, OKLAHOMA.

By request I will give you a brief report of my work. I am devoting my entire time and attention to preaching mostly in destitute fields, and am having splendid success, taking everything into consideration.

I find here in Oklahoma the field of opportunity is great, and loyal tried, and true, gospel preachers are comparatively few in number. Indeed, there is more work than there are men to do it.

In this country we have an abundance of sectarian, christian (digressive), so-called loyal, gospel preachers (what I call religious creoles), who are trying to play pig and puppy, i. e., who are pretending to be sound, loyal and true gospel preachers, but they are courting popular opinions. They are not satisfied with the old apostolic way of doing things. It seems to me that they want to improve on the Lord's plan.

We have in this country a number of new "isms", such things didn't exist among us people twenty-five years ago. For instance what is known as the "preachers meetings", and they are very popular; modern Sunday Schools, class work and local (so called) evangelistic (pastorial) work also is becoming very popular. A college education and trained ministry, legally divorced in second marriage are also becoming popular questions and issues of the day.

Now those with other things are being agitated and pressed by their sympathizers to the extent that the lines are being drawn and churches are being divided. Such issues did not exist among the true Israel of God twenty-five years ago in the Southwest. And I must not forget to mention sect baptism. To my certain knowledge, we have debated this question in the past, but now they are working harmoniously together. I would judge they have reached an agreement.

I maintain that sectarian doctrine, faith confession, (profession) and baptism are wrong, and therefore unscriptural, and we do wrong when we recognize or tolerate it.

I used to be a Baptist myself; and as many of the brethren know I discussed those questions many times, with quite a few of the ablest gospel preachers of the Southwest. Finally they convinced me that those things were wrong; I gave them up; I accepted the truth, believed the same, made the scriptural confession and was scripturally baptized, as I understand it, and began preaching the gospel as best I could, as I understood it.

In conclusion, I will say, if those things which are becoming so popular are right, now, they were right when I used to approve of them, and what a pity that I was driven from them. If those things were wrong then they are wrong now, and it is indeed a pity that men who once opposed them now advocate and stand in their defense.

To my mind, these are serious questions,

and are worthy of candid consideration. Judging the future by the past, I predict that the day will come, and that not far in the distant future, when the above mentioned "isms" will create a division and bring about a separate, distinct and independent organization. I would like to hear from others on those lines.

I will close wishing the cause of Christ success.

Yours for the faith
Ada, Oklahoma. C. STETSON.

TEXAS NOTES.

Cleburne, Texas, June 10, 1921.

Brother Teurman: After the meeting near Hamburg, Ark., I came to Shreveport, La., where I preached until Tuesday night, June 7th. We need a good evangelist to work the field in and around this most beautiful city, and the brethren there are well aware of this need and contemplate providing for this work in the near future. Bro. Green has moved from the city, but he still supports the work there. He has recently been blessed with a good income from the oil field and is doing much for the cause of the Master.

I am now at Cleburne and the church here has announced a meeting to begin June 12th, but we will have to run during two other meetings in the city. I am getting acquainted with the good people of this city. Our church property is centrally located here, and we have prospects of a good attendance during the meeting. Bro. N. L. Clark from Ft. Worth is to be with us, also Bro. Geo. W. Phillips from Ardmore, Okla.

I have not heard from Mr. Watson in regard to our written discussion. It may be the Baptists will not let him have space in any of their papers.

H. C. HARPER.

Brother W. A. McMillan of Lometa, Texas, goes into south Texas, for some work the latter part of June. He writes he can begin another meeting the second Lord's day in July at any place he may be desired and needed. Some place should call Brother McMillan and use him for that time.

OBITUARY.

On September 8, 1920, at seven o'clock a. m., the death angel visited the home of W. C. Smith and called from him his noble christian wife and mother of his five children and left home so lonely and sad. But God doeth all things well, and but for the help and promise of God we never could bear up under such sorrows; and in the dark hours we often wonder why God calls for those who are so dear to us and seems to us are needed so much in their home. But we have to submit when he calls to them to come up higher. We weep not as those who have no hope. Sister Lillie was born Aug. 16, 1855, in Sebastian

Co., Ark.; moved from there to Texas with parents when quite young; lived about ten years in Cooke Co., Texas; three years in west Texas, Knox Co.; thence to Wickes, Ark.; lived there three years. The remainder of her life was spent in Oklahoma. In 1907 she with parents moved to Allen, Okla. In February she was married to W. C. Smith. To this union were born five children. At the age of fifteen years Lillie obeyed the gospel and lived a devoted christian until God called her. In 1919, when the influenza raged she was attacked by it and never recovered from it. It settled on her lungs and tuberculosis was the result. In the summer of 1919 she and husband motored to Arizona and then returned to their home as doctors advised her to go to Sabinal, Texas. But no good seemed to come from it, so in July, 1920, her parents, sister and husband brought her back to their home at McAlester, Okla., where she died a few days later.

Sister Lillie leaves a bereaved husband, five dear little children, a father and mother, T. J. and Lottie England, one only sister, Mrs. Agnes Bolton, also of McAlester, a host of relatives and friends, who loved her dearly and who miss her oh so much. But we know we are promised a reward at the end through faithfulness. And if we live as God has directed us we will all be re-united in that happy home prepared for the righteous, where all pain sickness and death never more come.

We buried Sister Lillie at Allen, Okla. Bro. Perry Blue, of Allen, spoke words of comfort.

Written in love and sadness, by her father and mother, T. J. and Lottie England, and her sister, Agnes Bolton.

Vera, Texas, June 6, 1921.

I am doing all in my power to turn the tide of "digression," and am very well pleased with the success thus far. Will continue here in Knox and Baylor counties for a month or more yet.

Money is scarce and subs. come slowly. I make this proposition: Read the A. W. six months and if not satisfied your dollar will be returned and paper stopped. I always make that offer. So should any require return their money, stop their paper and charge the dollar to me. I will pay it. My health is fairly good.

W.F. ELLIOTT.

[Thanks, Brother Elliott, for the four new subscriptions. We also appreciate your confidence and interest in The Way and your efforts to put it in new fields. We are confident the paper will do good whenever and wherever received and read by an honest heart searching for the truth.—C. T.]

Brother J. M. White of Munday, Texas, recently preached at Pleasant Valley near Monday, and baptized a young man. Brother White also reports one restoration at Lone Star when he preached there recently.

CONVICTION.

(Jno. 16:8.)

I wish to offer some thoughts under this heading, which may be helpful to all. There is much said about conviction by our religious friends; and according to their teaching, they haven't learned, what is set forth on this subject from the word of God: Convict, conviction, convince and convinced are used synonymously, in the Scriptures, hence refer to the same thing. In proof of the foregoing, Jno. 8:46 gives the following, "Which of you convicteth me of sin? If I say truth, why do you not believe me?" Here the Saviour uses "convicteth". In Jas. 2:9 "convinced" is found, instead of convicted. Thus showing from a scriptural view point the words are identical, convict or convince, is to prove to a person or persons, that they are wrong or guilty. The question now arises, Who are to be convicted or convinced?

"The World."

In Jno. 16:8 It is said, "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment." This statement makes it clear who are to be convicted or convinced (the world). Jude 1:15; Acts 24:25 furnish further light.

Why Convict the World?

The apostle John informs us in his first epistle, chapter 19, "We know that we are of God, and the whole world lieth in the evil one." It can be seen from this scripture, that the world is wrong; hence, must be convicted or convinced. Notice Jno. 7:7; I Jno. 2:16; Jas. 4:4. All are agreed on the above point, yet there is a disagreement as to how people are convicted or convinced. Some say that "God convicts directly by baptizing them with the Holy Spirit, separate and apart from anything they may do or say," while others claim that, "persons are to pray at the mourner's bench, and in answer to their prayers, they are baptized with the Holy Spirit; which convicts or convinces them!" etc. These two positions differing from each other, can't both be right, but may be wrong.

If I mistake not, all religious people are decided that, the Holy Spirit does the convicting or convincing. The difference with which we are confronted is, how does the Holy Spirit convict or convince people? We have seen that we can't learn from the various denominations, how one may be convicted or convinced. "To the law and to the testimony." That which the word of God says on this and all other questions, shall satisfy all who want the truth.

How Convicted?

Jesus declares in Jno. 16:8 that the Holy Spirit is to do the convicting. So this much is settled by the word of God. "The Spirit speaks." It therefore follows, the convicting is to be done by words, I Tim. 4:1; Matt. 10:20. Yes; but does the Spirit speak directly or indirectly (through a medium)? The Spirit spoke through the prophets, Neh. 9:30; Heb. 1:1; I Pet. 1:11.

He spoke through the apostles of Christ also. Matt. 10:20; Acts 2:4; I Pet. 1:12; Mk. 16:17. These declarations prove that the convicting or convincing, is done by the Spirit through the apostles, and not directly at all. The Holy Spirit spoke through the apostles on the day of pentecost, and the words which were spoken by the Spirit through the apostles "pricked" the people who heard in their heart; that is, convicted or convinced them. Read Acts 2:4-37, 38, 4:4, 8:12, 13:35-39, 9:17, 18, 11:14. These and many other like passages, portray how the Spirit convicts and convinces. The inspired apostles are the medium by and through which the Holy Spirit convinces or convicts. The gospel is the instrument which they used, and it is the one to be used now. Examine the following: Rom. 1:16; I Cor. 4:15; Jno. 15:8; Jas. 1:18-21. But when a person is convinced or convicted, he is not saved at that time. See Acts 2:37, 38, 11:14.

JOSEPH MILLER.

116 E. Park St., Brazil, Ind.

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FROM DENISON, TEXAS.

Denison, Texas, June 8, 1921.

We have just closed a two weeks' meeting at this place. Bro. Homer A. Gay preached sermons all the while such as would condemn many of those who heard him, but they came back to hear him again. The brethren put forth special efforts in advance, and were prepared to advertise the meeting widely when the time came. Through the medium of newspaper advertising, and also the distribution of cards bearing an invitation to hear Bro. Gay, we were able to reach many people with news of the meeting. As a result, we had good crowds throughout the meeting. The attention was splendid. Seven were baptized, and one sister confessed her sins and asked forgiveness for them. Bro. Gay is an exceptionally able young preacher. His sermons were firm, unwavering, straightforward, and interesting all through the meeting, the last being the best. He has won the lasting affection of those of us who have been associated with him in the work at this place.

B. A. SMITH, D. C.

Brethren, especially you who are out preaching much of the time, please do not miss an opportunity to solicit and send in subscriptions. You can be of much help in this way. Whatever you can do will be appreciated.

"The Bible in Type and Anti-Type", by J. A. O'Neal, is an interesting book containing nearly one hundred pages of profitable reading. Only 50 cents per copy. Order from The Apostolic Way, Union City, Ga.

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5:20 pm Ar.	Tifton	Lv.	9:50 am
6:30 pm Ar.	Moultrie	Lv.	8:40 am
7:40 pm Ar.	Thomasville	Lv.	7:35 am
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Atlanta, Ga.
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Atlanta, Ga.

THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY.

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

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UNION CITY, GEORGIA, AUGUST 1, 1921.

NUMBER 1.

SHALL WE HAVE THE DISCUSSION?

As soon as the Sunday School brethren select their men to meet us, we are ready to arrange with them to have the Sunday School question discussed by representative men and to have it published. Now if our Sunday School brethren will not do this, it must be evident to all that they cannot afford to have the issue discussed.

The editor of the *Firm Foundation*, in his issue of June 28, proposes to put "recent editorials and discussions on the Sunday School question" in tract form. For some reason he seems to prefer a misrepresentation to a discussion of the issue. And almost any Methodist preacher could sustain baby sprinkling by resorting to such a subterfuge.

Why not come out and affirm the practice you have and let a man meet you, if you can afford to do it, and then publish the tract? You're not cowards—of course not. Then why not deny the proposition which Bro. Clark says he will affirm? Is it because it is easier to misrepresent and "talk around"? H. C. HARPER.

WHEAT AND CHAFF.

If I wished to go to a certain city and knew not the way, and twelve good men who knew every foot of the way would unite in pointing out a straight, plain way, would I not act foolish to entreat them to show me another way, or several other ways?

* * *

In founding the plan of salvation, Jesus predicated the same upon the testimony of twelve good men, and then inspired them with the Holy Spirit. And what says Jesus to the man who refuses to believe this record?

* * *

Now I beseech you, brethren, through the name of the Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you, but that ye be perfected together in the same mind and in the same judgment. How fearful the result at the judgment for those who have caused by innovation the breaking up of a congregation of true worshipers.

* * *

When we hear of a church difficulty we may be assured there is some ultra humanity living in that community. The New Testament causes no trouble among people who believe and obey it. Religious troubles come of those who will not abide God's way, but are determined to have some other way. And woe be unto that man by whom offences come.

Let us not demand that events shall come as we wish them, but rather be satisfied with them as they come. Since all things work together for good to the true believer, let us take it that God controls events, and if we do our part, God will do the rest.

I wish every married man belonged strictly to his wife, and that every christian realized that he belongs to the Lord.

Our success depends not so much upon what we have, as what we are; not so much upon what we profess, as what we do.

I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread (David). But if David were here now he might see many of the children of professional parents who are eating the bread of idleness, and sloth, and drunkenness, and of the darker and deeper sins.

* * *

A conceited man becomes wise in a very short time, and he often takes pleasure in informing his friends of his great stock of knowledge, but it requires many years for the wise man to learn how little he knows. ALFRED ELLMORE.

Gunter, Texas.

Order a supply of "The Review and Baptism," a review of Daniel Sommer's position on the baptism question, by H. C. Harper. Ten cents per copy; \$1.00 per dozen.

PURIFY THE SONG SERVICE.

In this my second article I give a few examples of unscriptural songs by way of illustration.

(1) In the song book, "Seventy Seven Sweet songs and Thirty Six Familiar Hymns," is found the doctrine of *salvation by faith only*, in these words: "He will forgive if they only believe." Song No. 1, last line of 2nd stanza.

(2) In same book, song No. 60, last line of 2nd stanza, reads: "They are sav'd by grace alone."

The doctrine of *salvation by faith only*, and that of *salvation by grace alone*, are contradictory doctrines, contrary to the Scriptures and therefore untrue.

Now, dear brethren, it occurs to me that it is just as bad in God's sight to sing these false doctrines as it is to preach them.

(3) Another song teaches that the saints are to *crown* Jesus "Lord of all". But this is untrue; for Jesus was crowned "Lord of all" when he ascended up on high.

Many songs teach that the saints at death go direct up into heaven and receive

their crown of glory; whereas the Bible doctrine is they will be raised from the dead and be judged before they go into heaven and receive their crown.

I here cite a few examples of the many songs that abound with this doctrine.

(4) In the song book, "Temple Bells," there song No. 113, begins:

"I will meet you up there,
Where our loved ones have gone,
They are free from all sorrow and care,
They are singing of love in those mansions above."

(5) In the same book, song No. 82, 2nd stanza reads:

"Some we love have gone before,
And are waiting on the shore,
And the blessed crowns of glory now they wear." etc.

(6) Same book, song No. 63, "Gathering Buds," teaches that the little children that have died are already taken up into heaven.

(7) Same book, Nos. 6 and 7 teaches that our christian mothers are already in heaven and live there in glory.

All our christian mothers who die in the Lord will, after the resurrection, go into heaven and live in glory, but they are not there yet.

Read Jno. 5:28, 29; 14:2, 3; Mat. 25:31-46; I Thes. 4:13-17, with many other scriptures.

Now, dear reader, reread the scriptures quoted in my article of last issue of *The Way* on singing.

All songs sung by christians should be strictly in harmony with the scriptures—should contain the "word of Christ," as revealed by the Holy Spirit.

How can christians *make melody in their hearts to the Lord* by singing that which they know is contrary to his word? How can they *sing with grace in their hearts to the Lord* by singing untrue songs?

Paul gives us the example to *sing with the understanding*. He says, "I will sing with the spirit, and I will sing with the understanding also." (I Cor. 14:15).

How can we sing with the understanding if we do not understand the meaning of the song?

We should not sing for the purpose of entertainment, but to *praise the Lord, to teach and admonish one another, and to make melody in our hearts to the Lord*. Thus singing true scriptural, spiritual songs, with the Spirit and with the understanding, we sing "with grace" in our "hearts to the Lord." "If the blind lead the blind both shall fall into the ditch."

All unscriptural songs should either be entirely discarded and not sung at all by christians, or the unscriptural parts should be corrected.

Remember that all must stand at last

in judgment and each give account of himself to God. And all will be held for singing anything contrary to his word.

Indeed our songs should all be pure,
As pure as what we teach;
We should not sing a word or line
We would refuse to preach.

The Bible is the standard then,
To regulate each thought;
And when we measure up to that
The false will go as naught.

God hears a song that teaches truth,
With words all true and tried,
When sung sincerely from the heart
That has been purified.

But one false idea in a song
Will render it all vain:
The Lord will not be pleased with such;
I would not swell the strain.

"A little leaven leaveneth the whole lump",
Is truth we all have heard:
Therefore the Lord will not accept
A song with one wrong word.

Let's purify the service then,
We give to God in song,
By singing only what is true,
And dropping out the wrong.

Let's sing "psalms, hymns, and spiritual songs",
Just as all christians should,
"With the Spirit" and "with understanding",
As Paul declared he would.

True christians sing to praise the Lord,
And magnify his name:
But singing words we know are false
Will bring eternal shame.

The man who leads, yea, all who sing,
Should have such godly fear,
That they would not sing one false word,
Then all would be sincere.

No one can sing an untrue song
And please the Lord of love:
We must sing nothing but the truth,
If we would go above.

But they who do not fear the Lord,
Who sing for worldly praise,
May have a "good time" here on earth,
Yea, many pleasant days.

But when they reach the end of life—
Yea, when they come to die,
They'll have no promise of a place
In that bright home on high.

Then, brethren, take this warning now,
I give in christian love:
'Twill help us in preparing for
A brighter home above.

Our christian friends are not in heaven;
In death they are asleep;
But when the resurrection comes,
They'll rise no more to weep.

The Lord will then the righteous take;
They'll "meet him in the air",
And they shall ever dwell with him,
In mansions bright and fair.

J. P. WATSON.

Cookville, Tenn., Rt. 9.

QUERIES AND ANSWERS.

Dr. G. A. Trott,

Dear Bro: I have a brother-in-law at Wellington, Texas, who is a strong advocate of instrumental music in the worship. Some time ago I received the following article written by his "pastor."

"Instrumental Music in the Worship."

(Col. 3:16, Text.)

Here the writer tells the Colossian brethren that the Psalms they sang, taught and admonished them regarding the musical phase of worship of Christ. This being true the Psalms referred to were prophetic psalms. Hence to find out what that teaching and admonition was,

we need only refer to the prophetic psalms. Turn to the 98th Psalm. It is prophetic from start to finish.

The "marvelous things" spoken of in the first verse had their fulfillment in Christ. Read Acts 2:22-24.

The "salvation made known" and "righteousness openly revealed" had its fulfillment in Christ's mission. Read Luke 2:30, 31 and Rom. 3:21-30.

The "loving kindness and faithfulness remembered towards Israel" found fulfillment in Christ. Read Rom. 11:25-33. All the nations of the earth witnessed gospel salvation at Pentecost. Acts 2:5.

The words "all the earth" in verse four includes Jews and Gentiles, and both have salvation in Christ in the gospel age. Read Rom. 15:8-6, also Eph. 2:18-19.

Verses 5 and 6 in this Psalm are a prophecy regarding how those in Christ should praise Jehovah in worship.

Remember our text, Col. 3:16, tells us that the prophetic Psalms taught and admonished the Colossian Christians of the gospel age regarding the musical phase of the worship of Christ. Twice it is said, "with the harp," and the trumpet and cornet are also mentioned. So in the gospel age christians are to worship Christ with instrumental music. Yes, they are commanded to do so.

Verses 7 and 8 in this Psalm are a prophecy regarding how nature should praise Jehovah for its redemption, and this was to find fulfillment in the gospel age. Read Rom. 8:22.

Verse 9 in this Psalm is a prophecy regarding Jehovah's coming at the close of the gospel age to judge the people. We read of its coming fulfillment in Rom. 2:16.

No honest person will refuse to notice that this 98th Psalm is prophetic, and ever earnest seeker after the truth must be convinced that it plainly "teaches and admonishes" us to worship the Lord with instrumental music in the gospel age. Accept the truth. Do it now.

Compliments of Paul E. Ewing, A.M., D.D..

Bro. Trott, I have copied this from the article mailed me for my careful consideration. I will kindly ask you to review this, and publish in The Apostolic Way at your earliest convenience.

W. A. BERRY.

Shamrock, Texas.

I wish to say at the outset that I have never thought the punctuation in Col. 3:16 was correct. The punctuation, being the work of the translators is not always correct and in this particular instance it makes Paul say something out of harmony with facts. Songs, psalms and hymns are not for instruction, but for praise. We have to know a song before we can sing it, and if all know it and sing it no one learns anything in that act. Paul and Silas were not singing to teach one another anything while in prison, but to praise God, therefore to be in harmony with all that the Bible teaches in regard to singing the punctuation should be as follows: "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another; in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." This agrees with every word of the New Testament, for the

word of God is given for teaching and admonition and singing is expressly declared to be for making melody to the Lord, or praising the Lord. I merely give this to keep the record straight and correct what I am sure is an error, as the above arguments and all others that can be made for the use of instrumental music can be met conclusively without changing the popular conception of the passage one iota. In fact, all that is necessary to refute the above sophistry is to examine the 98th Psalm, for the sake of argument and to make the refutation all the more emphatic, just accepting it for all the writer claims. In the first place, we find that the language is highly figurative and it would be false exegesis to render the part that suits one literally and the rest figuratively. Surely no sane man would argue that the roaring of the sea is in praise or thanksgiving to the Lord, or that the floods really clap their hands, without any hands to clap. If these are not literal, by what rule of interpretation may we claim literalness for the harp, trumpet and cornet? I could add much more, but this is sufficient to settle the matter, so why take more space that may be devoted to live issues?

Brother Needham is a sound gospel preacher. Just a few years ago, he came over from the Primitive Baptists. He says, he was born and rocked in the Primitive Baptist cradle, but found that they didn't fit the Bible. He has just held a meeting for us and baptized one. He does not believe in any foolishness at all.

J. H. McKINNEY.

Santa Ana, Texas.

Brother McKinney sends along his subscription renewal and four new subscriptions. Thanks Brother McKinney. Will not many others who read this do likewise?

Brother H. C. Welch of Gunder, Texas, writes under date of July 20th: "I closed a ten day's meeting at Bethel in Eastland Co., second Lord's day in this month. Four were baptized and one restored. I am now in a meeting near Willspoint, Texas. Good crowds and splendid interest."

I am in the commencement of my third meeting at this place (Barstow, Texas), which starts off nicely. On account of some breaks in my arrangements I have the last two Sundays in August open for a meeting, also the entire month of September. Write me at Brady, Texas.

S. W. ALFORD.

I am glad to see your paper introduced into this new field. I heartily endorse The Apostolic Way, for it is all the name implies, and I am sure great good is being accomplished by the splendid articles contained in its columns.—S. L. Miller, Parkersburg, W. Va.

Thanks for your subscription with the extra subscription sent along, Brother Miller. We hope you can send us many others from that part.

GIFT AND GIFTS.

"It more blessed to give than to receive", said Jesus... Where there is giving and receiving there is something given—a gift. In Jno. 7:39, we find the following: "For the Holy Spirit was not yet given, because Jesus was not yet glorified." This means that when he was glorified the Spirit would be given. So it was; the Spirit was given to the apostles "when the day of pentecost was fully come." But did they receive it? Let Peter answer. "Can any man forbid water, that these should not be baptized who have received the Holy Spirit as well as we"—we apostles on the day of pentecost. The apostles to whom it was given did receive it. The Gentiles at the house of Cornelius also received it. Was it given to them? "For as much as God gave them the like gift as he did unto us." Here is the answer. What was received by the apostles and Gentiles? The Holy Spirit. What Holy Spirit? The given Holy Spirit. That which is given is a gift. Hence on the Gentiles also was poured out "the gift of the Holy Spirit." The same words, "the gift of the Holy Spirit" occur in Acts 2:38. Whether the two mean the same or not is a matter every brother can decide for himself.

In I Cor. 12:8,9,10, Paul tells plainly that tongues, prophecies, miracles, etc., are, or were, given by the Spirit. Being given by the Spirit, the Spirit's gifts; hence very properly and appropriately called "spiritual gifts."

Gift and gifts. J. R. JONES.

THINGS IN BRIEF.

The third Lord's day in April, also third Lord's day in May, I visited a little band of brethren at Lancaster, Texas. These brethren began meeting the latter part of last year. The prospects were good for the establishing of a good working congregation, but the Sunday School folks at De Sota and Dallas decided to interfere, and without the consent of those worshipping at Lancaster brought a tent and held a meeting and established a Sunday School. They were begged not to divide the body—were asked to show authority for the Sunday School and admitted that the Bible did not authorize it, yet persisted in their course of rending the body of Christ. Such brethren show by their actions that they think more of the human institution (Sunday School) than they do of the divine institution, the church of our Lord Jesus Christ. About ten there continue to work and worship as the Lord directs.

* * *

The fourth and fifth Lord's days in May I spent at McAlister, Okla. At this place there was no congregation, but I succeeded in getting some thirty members together and left them in good condition for continuing the Lord's work in that city.

* * *

I went to Holdenville, Oklahoma, on Monday before the first Lord's day in June

and preached that week. This congregation has come up through the fire. Some of the Sunday School folks tried hard to keep us from having a crowd, but failed. I was impressed with the clean and straightforwardness of the members of this congregation. Brother R. H. Howard, one of our able writers and preachers, worships with this congregation. I made my home with him and considered his association a great privilege. I agreed to hold them a meeting at my earliest opportunity.

* * *

We spent the last three Lord's days of June in a meeting at Abilene, Texas, where a congregation of about twenty-five members had things in readiness for a meeting. Eleven months before they had started out with six members. They bought them a tabernacle forty by sixty feet and seated it. We had a fine hearing from the first, and by the close of the meeting the crowds were larger than the tabernacle would accommodate, in spite of the fact that the Sunday School folks worked hard to keep people away. They even told their members they must not attend, and when they could not keep them from going by talking on the streets, they started an opposition meeting the last week. Five were baptized, four confessed their sins, and twenty-five others took their stand with the Tabernacle congregation as against all innovations. I agreed to hold them a month's meeting next year.

* * *

The meeting at Ballinger started on Wednesday night before the first Lord's day in July and continued over second Lord's day night. This meeting was two weeks earlier than conditions justified, yet we had reasonably good crowds, baptized three, one confessed their sins and the brethren seemed to have a better idea of how to conduct the work as the Lord directs. I appreciated having W. G. Ashley with me for three nights and J. W. Kelly throughout the meeting.

* * *

The meeting at Eldorado is to begin tonight (July 13). We are to be here over three Lord's days. From here I go back to Grayson County for two meetings.

R. F. DUCKWORTH.

ITEMS OF INTEREST.

Brethren, again I feel it is well to ask your patience and whatever encouragement you can give. I am having to put out the paper under adverse circumstances. On July the 28 wife received a telegram from her father at Ferris, Texas, stating her youngest brother was critically ill with typhoid fever. Wife left that night for Ferris, taking the two smaller children with her and leaving the two older (ages eight and ten years) with me. While we are managing to get along very well, yet wife's assistance both in the house and in the office is greatly missed. If some reports and other matter which you think

should appear in this issue are not given it is likely due to my inability to get around to it. Also there are quite a number of letters I have been compelled to delay answering. I am working hard early and late, and it seems that I am doing about the best I can under the circumstances. I hope wife will be back home within three or four weeks. A telegram from her states she arrived at her brother's bedside safely and found him in a serious condition, and that it is very doubtful if he recovers. We hope and pray that he may be restored to health.

* * *

A recent letter from Brother Haynes states that he is again bed-fast with malaria and that the doctor says it will likely be months before he is able to work again. Our readers will remember I asked for assistance for Brother Haynes some time ago to enable him to take treatment. Bro. Haynes writes he received \$28, for which he is very thankful. He took treatment and got able to return to work, but now is sick again. He and family are in destitute circumstances and I want to again ask brethren to help him. We are trying to do what we can to keep out of our columns all unworthy appeals. If I did not have reason to believe Brother Haynes is worthy of our assistance I would not, of my own accord, make this appeal. Send all assistance to Ottis J. Haynes, Hensley, Arkansas.

Brothers, what are you doing to help keep The Way going? Can't you send us one or more new subscriptions? We need your help just now.

CLARENCE TEURMAN.

CALLS THEIR HAND.

In the *Firm Foundation* of July 5, 1921, J. D. Tant, in a tirade against what he calls "anti-Sunday School preachers," says: "One of their leading preachers in Florida argued that a woman must keep silent in the church, and would not allow his wife to make the confession in the church house, and she went to the water and sent for a preacher and made the confession there and was baptized."

Now if J. D. Tant and the *Firm Foundation* know that this is the truth, why was the preacher's name withheld? Why malign all others of "their leading preachers in Florida" and their wives by not naming this woman who "sent for a preacher and made the confession there and was baptized?"

Must the good wives of all others of "their leading preachers in Florida" be slandered for no other reason than that J. D. Tant and the *Firm Foundation* are too cowardly to fight in the open?

And now I ask the faithful brethren, who are standing for the church of the New Testament against all innovations, shall we continue to support those who stab us in the back? Brethren, can you afford to do it? H. C. HARPER.

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With this issue we begin our ninth
volume, or ninth year.

CULLINGS AND COMMENTS.

The editor of the *Firm Foundation* asks:
"Are we not liable to err if this work [the
S. S.] is neglected?"

I say, no; for the Scriptures nowhere
furnish us unto such work—it is *contra*.

Let us see. He tells us: "If classes are
being taught Lord's day morning by men
or women, or both, this work must cease
when the time for the appointed worship
comes." All right; but why?

Again he tells us: "This method of
teaching [the classes] is generally con-
ceded by teachers to be the most effectual."

Now see here: If this so-called "method
of teaching" in classes is authorized by
the Holy Spirit (and it is if it is Scrip-
tural) pray tell us why this "method of
teaching" must cease "when the time for
the appointed worship has come"? Does
the Holy Spirit so suddenly reverse him-
self? But if you say the Holy Spirit au-
thorizes only the "method of teaching" in
"the appointed worship," after the class
"method of teaching" has ceased, we have
this:

1. The class "method of teaching" is
wholly of man, and man says, generally,
that it is the "most effectual."

2. The "method of teaching" authorized
by the Holy Spirit, "when the time for the
appointed worship comes," is ineffectual.
Hence man can beat God, "generally."

3. If neither method is authorized by
the Holy Spirit, pray tell us why the "most
effectual" method must cease when the
time for the appointed worship has come?
Why not contend for the classes at the
appointed worship, as J. C. McQuiddy
does?

Now don't stick up your nose, and call
"crank," but turn on the light if you have
any.

"He*****denies that women shou'd teach
in the assembly at the time of worship.
That is exactly right. I would appose
those who contend otherwise*****a brother
dismisses the assembly; the women keep
silent. That is the practice of the churches

where I go."—Editor of F. F., May 10th,
1921.

It is sometimes best for people to take
their own medicine—to answer their own
sophistry.

Do the women sing in the assembly
where Showalter goes? Yes, and yet he
says, "the women keep silent." "He
(Clark)*****denies that women should
teach in the assembly at the time of wor-
ship. That is exactly right," says Show-
alter.

Now if Showalter can say that "The
women keep silent" although they sing,
it is evident that Paul can say so too.

Now we are going to turn those fellows
who say that "If women cannot teach in
the church, they cannot sing"—I say we
are going to turn these fellows with their
sophistry over to Showalter to straighten
out. Women should not teach at this time.
"I would appose those who would contend
otherwise," he says.

And again you see how nicely these fel-
lows who oppose the "antis" agree. The
nice thing about it seems to be that every
time one opens his mouth the other fellow
puts his foot into it.

"It seems that most people think nobody
can tell the conditions of pardon, or at
least ought to tell them except some
preacher."—Editor of F. F., July 5th,
1921.

Yes, and this condition prevails more
and more where "our minister" has
charge—witness the digressives and the
sects, where this system is in operation,
and the people are not slow to attack "such
designaition as 'divine,' 'reverend,' etc., in
reference to the 'clergy,'" as the Editor of
F. F. says. "The name follows the game"
is true here as elsewhere. And seeing the
game the people are not slow in applying
the name.

"Some of the writers of these latter days
seem to think a church has almost com-
mitted the unpardonable sin if they have a
resident preacher living with them and
giving them his whole time. Especially is
this true among the older brethren. This
conclusion came from not carefully study-
ing the question in the light of the word
of God."—W. L. Swinney, in F. F., June
28th, 1921.

Yes, "the older brethren" are having a
time readjusting their Bible knowledge to
the modern pace of progression in the
church. Taut and a few "old fogies" are
determined, it seems, not to get out of the
"old rut" of ignorance on the pastor ques-
tion; but they must get out of the way or
be run over, for the stampede for the "fat
jobs" is on in dead earnest. But when we
realize that our dense ignorance in fighting
the "digressives" on such things was
caused from "not carefully sudyng the
question in the light of the word of God,"
we are bound to hang our heads in shame,
and humbly confess to the "digressives"
that they were right all the time. You
see we had no "Bible colleges"—the "di-
gressives" had—and how could we be ex-
pected to know much of the Bible. The
church does move. The digressives said

of the "old fogies:" "They are all coming
our way"—and true prophets they were,
it seems. The devil has always had the
big bunch. And not only do "we" now
have "the Pastor," but we have the "Rev."
gentleman. And if "we" don't go to hell,
it is because we are too mean for the devil.
When people that have once had the truth
and then deliberately depart from it, they
are the meanest of the mean before God,
it seems to me. Now some body preach a
sermon on all uniting on the Bible! Shame!

The following clipping was taken from
the *Cleveland Evangel*, a paper advocating
miracles:

It appears that V. A. Bishop was in a
revival at Trinity, Texas, and was having
a wonderful meeting, and souls were get-
ting through to God. Had only been going
on with the meeting a week, or maybe
a little more, and several had gone
through to the Holy Ghost. He had
preached the signs so strong, but not put-
ting any more stress on them than was
necessary I suppose, that they brought in
two big rattle snakes and he handled them
successfully, and they brought in a bottle
of poison, seven grains of strychnine or
arsenic. I disremember which, in an ounce
of water and he drank it. Now he had
always looked on this as being as binding
as any of the signs, so he said he had
rather die than to let the word go down
at his hands—said after he had preached
the word he would die by it. So he drank
it and then shouted and praised God for
about fifty-six minutes and gave the altar
call and the altar was full of seekers and
in four or five minutes he was dead.

Yes. "in four or five minutes he was
dead." And his ignorance of God's word
did not save him. Truly, a man is ex-
pected to practice what he preaches—why
not? And "He preached the signs"—that
they had them; but he died. God has con-
firmed his word: it needs no additional
confirming, and such efforts are rank blas-
phemy. Such work is not of God; but such
men may deceive many; yet under a real
test they go down, as did Janes and Jam-
bres. II Tim. 3:8, 9; Ex. 7:9-13.

H. C. HARPER.

TO THE READERS OF THE WAY.

The McGary-Douglas discussion is now
ready for delivery.

I understand that Bro. McGary never
had any idea of having the discussion
brought out in tract form, so I assumed all
responsibility and expense, and had it
brought out myself.

Some brethren opposed having it
brought out owing to the temper of Bro.
McGary's style, thinking that on the whole
more harm than good might be done.

From this view I dissent altogether.
Bro. McGary is an able man, an experi-
enced debater, and a representative man
in manner style, and spirit, of the religio-
political christian of all sects and all ages;
and in this discussion he has presented a
faithful portrait of the animus, character-
istic of that party.

I offer no complaint, and will not, against
anything which he has written, for he has

WOMEN'S DUTIES AND PRIVILEGES IN THE CHURCH; REVIEWED.

(Number 2.)

In our first installment of this review, we got down to where Bro. F. was trying to press Gal. 3:26-28 into his service, to prove that women had an equal right to teach in the church with the men. He starts this so-called argument on page four. After quoting the passage, he says, "This was written something like twenty years after the church was first established, and proves beyond the possibility of a doubt that every one born in to the kingdom of God is born on an absolute equality with every other one born into the kingdom." I admit that they were born into the kingdom upon an equality, when we consider the subject under consideration by the Apostle. But was Paul talking about one's ability to teach in this passage? If so, his statement has proven false, for all have not an equal teaching ability. Bro. Frazee's "absolute equality" proves to be an absolute inequality. For he will not contend that all who are born in the kingdom are born with the same ability to teach. Then in what sense are God's people on an equality? In the same sense, and about the same thing that Paul was writing about. Under the old law, males had an advantage over females, Jews over Greeks, free-born over slaves. In what sense did they have this advantage? In the sense of their inheritance of the land of Canaan. If we were under the law, there would be a difference in our inheritance, but under the law of Christ, there is no difference, but all have an equal inheritance. Hence, we hear Paul in the 18th verse of this same chapter: "For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, bond or free, male or female, for ye are all one in Christ Jesus; and if ye be Christ's then are ye Abraham's seed and HEIRS according to the promise." Gal. 3:26, 27. So we see that Paul was talking about our inheritance when he was writing Gal. 3, and that there was no distinction between males and females, as had obtained under the law.

A man is scarce of proof when he has to misapply such plain teaching to try to defend his position. Bro. Frazee's effort on this passage reminds me of Joe Warlick's application of the seven days that God was creating the world and resting from his work, to the division of the church into classes. There may be some weak brethren who are looking to the "big" preachers for a solution of this question, and who do not read for themselves, that will be deceived by such false applications of the Bible, but any one who will turn and read the passage will see the truth, and hence the weakness of Bro. Frazee's position.

The children of God had the same right in the days of special revelation, as they have now, as far as the teaching of Gal. 3 is concerned. Paul was writing to people who had already been baptized into Christ, and who already had the rights and privileges to which such baptism introduced them, and that, too, while the special revelations were still going on. They did not have to wait until the completion of the revelation of the New Testament, in order to have these rights and privileges, as Bro. Frazee argues on page five. On the same page he gets to I Tim. 2:12. He says: "But some will say, Did not Paul say, 'Yet the women learn in silence with all subjection,' and that he suffered not a woman to teach nor usurp authority over the man, but to be in silence?" He answers "Yes, Paul so said, and we believe he meant what he said." How Bro. Frazee can say that he thinks Paul meant what he said when in the very next breath he says

he understands Paul to mean something that he did not say, is a puzzle to me. "But we understand the Apostle to be speaking in regard to teaching officially, that women are not permitted to teach, usurping authority over the man, etc." Now, Paul did not say that. In the first place, Bro. F. adds the word "officially," and in the next place he leaves out one entire word. The word "nor." Paul said "teach NOR usurp authority over the man," while Bro. Frazee says, "teach, usurping authority over the man." Why did you say Paul meant what he said, and then turn right around and say you understand him to mean something else? Did you not think that even the casual reader could see such glaring contradictions? He took just as many letters from God's word as the devil added to it in the garden. They both change the truth of God into a lie.

Again, in regard to this "official" teaching. If the elders are officers in the church, and they authorized the women to teach the church, is not their teaching official? The only way the women can teach in the public assembly of the church, is to do so unofficially according to Paul, and also Bro. Frazee. For he says they cannot do this official work, and if the elders authorize them to teach it would be official, and he understands Paul to refer to official teaching in I Tim. 2. Therefore, if they teach unofficially, it must be without the authorization of the elders, and I am sure without the authority of Paul to teach in the public assembly of the congregation. I guess Bro. Frazee means for the elders to sit by and let the women teach, or do anything else they want to, and the elders keep quiet. That would be under the oversight of the elders, in that they were either looking over the insubordination of the women, or looking over the command of the inspired apostle. Paul told the elders to feed the flock of God, and if they appoint some one to take their place, then the one appointed is acting in the capacity of the elder, which is an official capacity. If a woman takes such work, then she is acting in the capacity of an elder, and that officially, too. But you say Paul did not want them to teach officially. You will have to frame up some other subterfuge, or else accept the truth, which would be far better.

In about ninety-nine cases out of every one hundred, where strife and division has arisen over the Sunday School, the cause can be attributed to some head-strong woman, or women, that are determined to teach in the public assembly, and they are so determined, that a few weak-kneed elders give up to them, and hence the trouble.

Bro. Frazee says again on page five, "We are unable to see that for any christian to take part in anything that is a part of the divine worship, which the church is required to do, as a congregation, would be usurping authority over any other christian." It does look like that he could see that when a woman speaks in the assembly, that she is usurping authority that was not granted by Paul. "But I suffer not a woman to teach, nor usurp authority over the man, but to be in silence." There are two things here the apostle did not want the woman to do, but it is hard to get Bro. Frazee to see but one of them. He is free to admit that the woman should not usurp authority over the man, but he thinks she may teach. Paul says he won't suffer to do either. It is just a question of our fidelity to the Bible as to which we shall believe. It's either Paul or Frazee.

I want the reader to remember that Bro. Frazee is now trying to prove that the women have a right to participate in any part of the divine worship without usurping authority over the man. Before we are through with this review, we will see him take the position that her teaching in the S. S. is no part of the divine worship. J. N. COWAN.

been honestly true to his convictions, and I think I can truthfully say that he is the only man on that side of the question who has the moral courage to defend those in- and blasphemous doctrines. Rowe of the Leader won't do it; Klingman, who held a chair in Abilene Christian College, won't do it; Lawson who occupied the Christian(?) Tabernacle at Camp Bowie, won't do it; and the list might be extended; but if the leaders fail, why quote the lesser lights.

The gospel is the greatest blessing ever offered to man, but a perverted gospel, like all perverted blessings, becomes a curse instead of a blessing.

The Roman Catholic church was the first body of people to pervert the gospel.

This they did by blending human political power with christianity. Then began the long, dark night of intolerance and persecution. Those who dared to differ from the majority felt their iron hand. The blending of religion and politics has produced the meanest set of men that ever disgraced the earth. The long line of persecuting popes, Philip the Second of Spain, Bloody Mary of England, the Puritans of New England, who executed witches and hanged Anne Hutchinson and Roger Williams for holding independent religious views; and the false prophets here in the United States during the world war, who in the name of Patriotism, clothed in the sacred vestments of the clergy, preached war; and persuaded the christian youth of

the land to don the uniform of their country and go forth to fields of murder, and execrated as cowards and slackers those who conscientiously could not do so, and applauded the powers which sent them to prison.

Bro. McGary stepped forth as the champion of this horrid crew, and as such I accepted him, and well has he done his work; none could have done it better, and it would ill-become me to complain at anything which he has said or done.

All Should Read It.

I would be glad for this debate to be in the hands of every father and mother in the land. I would save the youth from the horrid butchery of war if I could, but this

cannot be done until they are separated from all political affiliations. For this end I have lived and labored, and to this end will I live and labor.

If Jesus did not come to this world to call men to peace I have failed to grasp his mission.

As to whether I stayed with the issue or not, I leave to the impartial reader to judge. The work is imperfect for want of space; a full discussion of the issue would require a volume.

Order the tract from The Way office by the dozen, by the score, and by the hundred. I consider this "crochet" the biggest thing before the brotherhood today.
GEO. DOUGLAS.

BAPTISM AND WORK OF THE HOLY SPIRIT.

In Joel 2:28 we have the promise of God to pour out his spirit upon all flesh. Matt. 3:11. John said Jesus would baptize with the Holy Ghost. Luke 24:49. Jesus said "And behold I send the promise of my Father upon you: but tarry ye (Apostles) in the city of Jerusalem, until ye be endued with power from on high." Peter says, "But this is that which was spoken by the prophet Joel." (See II Pet. 1:21.) In the next five verses we have Peter's quotation of Joel's prophecy, showing conclusively that that prophecy was fulfilled on the day of pentecost, as far as the Jews were concerned. God on that day made good to the Jews his promise. The promise was to "all flesh." Acts 10:44-45. We find that the Gentiles received the same gift. Acts 11:15. The Jews on pentecost, as representatives of Jewish flesh, and Cornelius, Acts 10, as representative of Gentile flesh, fill the measure of God's promise in Joel 2:28. When God thus fulfilled his promise to the human family he is under no further obligation to them, in this particular. Hence, we have no record since where God has baptized any one with the Holy Spirit. From reading the New Testament we learn there were special gifts of the Spirit, I Cor. 12:8-10. We find nine enumerated. How were they received? For what purpose were they given? and how long did they remain extant in the church? are important questions. I shall give a scriptural answer to these questions, and hope those who differ from the truth will change their views—exchange error for truth.

How were they received? Acts 8:5. "Philip (the deacon, Acts 8:5) went down to the city of Samaria and preached Christ unto them****But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." The next verse says Simon the sorcer "believed also." Thus, those people became Christians—members of the church of Christ. But they had not received any miraculous gifts yet. (Verse 14.) The Apostles at Jerusalem hear that Samaria has received the word. The church now

send Peter and John, both Apostles, down there. Before these Apostles got there, Simon beheld the miracles and signs done by Philip, and when Peter and John came and laid hands on some and miraculous power is imparted, Simon offers them money, saying, "Give me this power that on whom-so-ever I lay hands he may receive the Holy Ghost * * *. Peter said to him, Thou hast neither part nor lot in this matter." (Verses 19-21.)

(1) Philip was a deacon, Acts 6:5. (2) had miraculous powers. Preached the word. Samaria received it. Philip could not bestow through laying on of hands miracle-working power. Hence, Peter and John were sent down there. They laid hands on those people and prayed for them, and they received miracle-working power, or the Holy Spirit. (3) Simon wanted the power to confer this power but was told plainly that he had no part nor lot in that matter. Philip did not have the power to impart the Spirit by imposition of hands. Simon could not buy it, and sinned in thinking he could.

We are thus driven to the conclusion that no one but an Apostle could confer these special gifts through imposition of hands. The Apostle John lived the longest of any of the Apostles. Now, suppose that just before he died that he laid hands on Polycarp or some other brother, then, when these on whom John laid hands died miraculous powers would cease in the church of God as a natural consequence, there being no Apostle to impart them.

I Cor. 12:10.—"To another prophecy"—one of the nine gifts. I Cor. 13:9.—"We prophesy in part." Prophecy is a part—there are more parts, or gifts. Paul says, "But when that which is perfect is come, then that which is in part shall be done away" (verse 10). To say that that which is perfect has not come is to say that the Apostles were not guided into all truth and did not complete their work in the world. When the beloved John wrote the "Amen" of Revelations, God's Revelation to man was complete in all its parts—the perfect law of the perfect Lord had been given.

For what purpose were they given? Read I Cor. 12:8-10, also verse 28. Eph. 4:11-13. These miraculous gifts were given "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (the church). How long were they to last? "Till we all come in the unity of the faith and of the knowledge of the son of God, unto a perfect man, (church) unto the measure of the stature of the fullness of Christ." Thus we learn that the more excellent way has come. Hence miracles have served their purpose and passed away.

In my next, I shall discuss the work of the Holy Spirit. W. T. TAYLOR.
Rt. 2, Pottsboro, Texas.

Remember, if you send us three yearly subscriptions accompanied by three dollars we will send you the paper a year

THE "McGARY-DOUGLAS DEBATE."

The "McGary-Douglas Debate" on the christian's relationship to civil government is just off the press and ready for delivery. The tract contains twenty-eight large double column pages, and sells for ten cents per copy or one dollar per dozen. Tracts not so large as it sell for twenty-five cents per copy, but we are only hoping to "break even" on expenses and this popular price is made in the hope that the tract will be ordered freely and distributed where it will do good. Every member of the church of Christ should have a copy of the tract. The question is one upon which the entire brotherhood should be better posted. And the time may be near at hand when many will wish they did know more concerning what the Bible teaches upon this important question. Brethren, send us your orders today. Why not order at least a dozen of the tracts and lend them out to brethren and friends to read?
CLARENCE TEURMAN.

Mary Neal, Texas, July 25, 1921.

On last Friday night our meeting of ten days' duration closed with good results. Eleven were baptized and one restored, and the brethren strengthened. Had good attendance and good behavior and splendid attention. Bro. L. W. Hayhurst, of Potosi, Texas, did the preaching for us. He also held our meeting last year, and has promised to be with us again in 1922. Bro. Riley Howard of Wingate assisted in the singing. Visiting brethren were Brother Clayton Seymour of Wingate, who also assisted in the song service, and Brother and Sister Joe Wetsal of Wingate, and Brother Bailey Sliger, our preaching brother from Hylton, were present. Much good was accomplished during the meeting. Give God the praise through Christ.

LUM HAYHURST.

Gunter, Texas, July 28, 1921.

My meeting near Wills Point closed with good interest. Seven were baptized and one restored. Let us press toward the mark for the prize of the high calling of God in Christ Jesus. H. C. WELCH.

Palestine, Ark., July 29, 1921.

The work here hasn't developed anything, as yet, but a debate with the "Holy Rollers" which was pulled off this week. Their man was full of noise, but truth and sense was conspicuously absent. Will begin a meeting at another place tomorrow night that is very promising for good, at least seems to be. Several brethren from different sections have contributed to the support of the work here. Am hoping to accomplish much good in this section yet, but the battle is fierce.

W. G. TUCKER.

[I am glad brethren are responding to appeals made recently in these columns for Brother Tucker in the above work, and I hope brethren may continue to help him.—C. T.]

FROM COLORADO.

Bro. Teurman: I have baptized thirteen since January 1st, and am having good crowds and interest at four points near Springfield. Bro. McVicker is helping me. In one holiness(?) community, they all left the house but six or seven the first time I preached, but the next time I had a full house and one young lady obeyed the gospel—one that stayed the first time. One man came to me at the water and said he wanted to be baptized into Christ, and not into any man's organization. I told him he was the only kind I would baptize. So he and his wife were baptized. I have had strong opposition. At one place a woman preacher came in and got up considerable excitement and interest. Some came forward to accept Christ, but she told them baptism had been done away with the ordinance of the law. I preached two sermons and baptized them all. She claimed them as her converts, but I said they were poor converts of hers, when they turned down her teaching and accepted that of the apostles of Jesus instead.

There was a preacher who came up and attacked my sermon on the plan of salvation; but I routed him so completely that he took his grip and left the house. He followed us to the water, but made no further attempt to refute what I had taught.

I have been back once since, and had a good hearing. Two Methodists told me I had made them understand the Bible as never before, and said they were anxious to have me come again. I hope to be able to keep up this work. Pray for me, and may God's power for salvation Rom. (1:16) be manifested more and more in these parts. N. R. WINTERS.

Springfield, Colo.

We are glad to get this splendid report from Brother Winters. It shows what can be done in new fields and should encourage us to do more of that kind of work. Let us give such worthy brethren all the encouragement possible.

FROM SABINAL, TEXAS.

Since I last wrote to the A. W. I have not been altogether idle in the Master's vineyard. I left home February 24th and preached at Robstown six times, with two baptized and five restored. Next at Bay-side and Thornton, Texas, where I was born and raised. From there I went to Ben Hur, Mart and Fox Worth. Thence, to Number Two, five miles west of Hollis, Okla. Thence, to Dodsonville, Loco, Wellington, Childress, Kirkland, Turkey, Wolf Flat and Rock Creek, Texas. From Rock Creek I went to Tulia, Texas, where I found those grand men, F. A. Johnson and Tollie Corder, in a good meeting, which resulted in twenty-five baptisms and several restorations. I surely enjoyed hearing these brethren. They are able gospel preachers. And best of all, they preach the pure gospel and condemn all false doctrine. I preached some at their meeting.

I next went to Union Hill and preached.

In all the above places the brethren seemed to enjoy my visits and supported me well, for which I am very thankful. I suffered all the time and came home two months sooner than I intended. Home is the best place for a sick man. "There is no place like home."

I got back the 9th of July. My health has improved. I am preaching here every Lord's day at the college building.

The first Lord's day after I came home about fifteen members of the congregation withdrew their fellowship from the church here on account of the Sunday School, hired pastor and other innovations. Those things we consider untaught questions and unscriptural, and could not fellowship them. So the great sin of division has come to Sabinal. All loyal christians who come this way will find us worshipping at the college. Come and worship where there are no innovations to disturb the peace of Zion. We are wholly guided by God's word in all work and worship, and so all we do we do in the name of the Christ.

I preached for sixteen congregations on my trip. Ten of them had no innovations. Six had the Sunday School, and some had the contribution baskets and individual communion cups. In all the churches where they had those innovations there was dissatisfaction and they will divide soon. It is a great pity that our brethren can't be satisfied with the Lord's word in all things. I pray them to repent. I will never go beyond the word of the Lord.

Brethren, pray for us. May God bless all his true and loyal children in my prayer. Your old blind brother in Christ,

W. C. MITCHELL.

Graham, Texas, July 2, 1921.

The church of Christ at Graham, Texas, is rejoicing as it never has over the wonderfulness of the simplicity of the word of God and its sufficiency as presented by God's servant and our beloved Brother J. S. Hall of Hamilton, Texas. The church was edified by the plain, practical lessons drawn from the word of God by Brother Hall, which he presented in love. The word was preached in its pure and unadulterated state to sinners with telling effect. One young lady cast her lot with the people of God by rendering obedience to Christ. The attendance was the largest in the history of the church. Attention was the very best. Brother Hall is humble and stands true to the word of God without courting the favor of any man, and is loved and highly respected by all the true children of God. The brethren in Graham and surrounding country showed a willingness in their minds to help Brother Hall uphold that banner that is stained with the blood of Christ by their presence and by giving liberally of their means. "May we pray the Lord of the harvest, that he may send forth more laborers, for indeed, the harvest is ripe and the laborers are few." May all the true children of God

rejoice and take courage, because of the fact that our lives are made brighter and may we be inspired to nobler things in life by our having associated together.

IRA GRANTHAM.

LOUISIANA NOTES.

Hosston, La., July 20, 1921.

The meeting at Hosston, La., closed Sunday night the 17th. One confession and baptism; two restored. The preaching was done by Bro. Ed S. Duncan of Mount Pleasant, Texas. But the meeting closed just as the interest was aroused. The people had begun to study the Bible to see if the things spoken were so.

Our meeting at Miller's Bluff, six miles west of Plaindealing, La., is a thing of the past. It was a success in many ways. There were three baptisms, two of them heads of families. The meeting was well attended throughout. The preaching was done by Bro. James E. Tidwell and thiscribe. Song services were led by King Tidwell of Houghton, La. We, Bro. James Tidwell and I, go from here to Downs ville, La., for a meeting. We will work for the A. W. all we can. J. C. ANDREWS.

Sneads, Fla., July 25, 1921.

The meeting at Oak Grove, near Springfield, Ga., is now in the past. Two noble girls made the confession and were baptized into Christ. Gal. 3:27. Those brethren and sisters are worthy of commendation for their devotion, and are satisfied with only what is written. Every home I visited while there was a pleasant one. I made my home most of the time with Bro. F. P. Rahn. He and his good wife did their whole duty in making it a comfortable home for me. The brethren remembered me liberally for my feeble efforts in the meeting and seemed to be satisfied with my work. Brethren, I now have no meetings ahead. Brethren wanting meetings in Florida, Georgia, or Alabama, can write me at Sneads, Fla. C. A. SUTTON.

"The Bible in Type and Anti-Type", by J. A. O'Neal, is an interesting book containing nearly one hundred pages of profitable reading. Only 50 cents per copy. Order from The Apostolic Way, Union City, Ga.

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.

"Church Government," a twenty-four page tract by W. G. Delashaw, Nashville, Tenn. Order from the author or The Apostolic Way, Union City, Ga. 25 cents per copy, \$1.50 per dozen.

Order a supply of "The Review and Baptism," a review of Daniel Sommer's position on the baptism question, by H. C. Harper. Ten cents per copy; \$1.00 per dozen.

FROM SOUTHERN CALIFORNIA.

We desire that The Apostolic Way make known to its readers that in Montebello, California, there is a church of Christ which is set for the defense of the doctrine of Christ. There may be other congregations in this State who oppose all innovations, but if there is, we do not know of them. If there is we would like to find out just where they are located. If there is not, let all who love the Truth as revealed in the New Testament rejoice that the cause is planted in this western state by men and women who will hazard their lives and all that we have to build and maintain the cause that our loving Savior dedicated with his blood on the cross to establish among men.

A lot to build a house for the congregation to assemble in is bought and paid for, and, if it be God's will a comfortable house will be built thereon, and the "restrictive clause" that prohibits all innovations not found in the New Testament will be in the deed. Our aim is to become strong enough to preach the gospel out—to the regions around, and establish congregations with a primitive character to fulfill the mission of the church in the world, in the place of destroying it, as many are doing, by human wisdom in will worship.

If you visit or come to this wonderful climate to live—the land whose mountains are crowned with snow, whose valleys are covered with fruit, vegetables and flowers of every clime—come worship with us, or cast your work of labor and love with us, for there is a great work to do here. The harvest is plentiful but laborers are few. We are praying the God of the harvest to send more loyal workers that we may gather in the sheaves. In a radius of sixty miles nearly a million people have never heard the gospel in Southern California.

Fight on, brave soldiers of the cross; let us crush heresies and wield the sword of the Spirit against every heretic that we come in contact with. Let us work while it is day; night cometh.

The noble work that is being done through The Apostolic Way by brethren who have the eternal good of the church at heart is being felt by daring men, who are defending damnable heresies of satan not found in the doctrine of Christ.

Preach the gospel in love, but remember you do not possess the divine attribute of love if you fail to rebuke sin with all authority (God's word) where you find it among the disciples of Christ. May we all have that perfect love.

Give Christ the pre-eminence in your hearts forever. Brotherly,

E. V. HOLSFIELD.

Montebello, Calif.

Abilene, Texas, July 18, 1921.

I am just home from Chilton, Texas, where I labored with the church of Christ in a meeting. There I met some of God's most faithful ones. I don't think I have ever had the pleasure of meeting with

brethren and sisters who were more adherent to "the things which are written" than these brethren are.

At this meeting I met Bro. Stanley, one of our preachers, whom I had never met. I was well impressed with Bro. Stanley, and I hope to hear him preach some time in the future. There were some things that were very much against us there. The first of our meeting was almost rained out. Then the people of the town (except the church of Christ) were in a union meeting with a "great evangelist" in charge when I got there. This union effort continued, in a measure throughout our entire meeting, but we got some hearers and closed with a good interest.

There were also some serious cases of sickness in the town. In this I had opportunity to observe the faithfulness of the sisters of our congregation at this place; some of them being so attentive at the bedside of the sick, thus "adorning the doctrine" we hold out to the people.

While we had not a single confession, yet I considered this one of our best meetings. I shall ever remember the faithful in Christ at this place. We sowed the "good seed" as best we could and we shall trust to the Lord for the results. To him be all the praise, the honor and the glory both now and forever more.

J. H. STEWART.

COLTER, OKLAHOMA, MEETING.

Brother Harper is holding our meeting here; began July 10. Every sermon is good. We are through supporting preachers who are not contending for the faith. We have been drawn nearer to God and to the word of his grace. We feel sure that the seed sown will be a harvest of souls. Bro. Harper has a happy gift for presenting the truth, and we hope he can be with us again.

We hope to send you more subs. for The Way soon. May the Lord bless all the faithful. These are trying times. Be true, and "fight the good fight of faith," brethren.

ISAAC PETERSON.

FROM NEW MEXICO.

Dear Bro. Teurman: The Apostolic Way for July 1st I think was the best I ever saw of all the good ones. I wish you and family well, also the A. W. I am weak and suffering so with my heart, I don't expect to last much longer. I am past sixty-six. I have suffered about nine years of my life with this trouble. Am an invalid, but it may be for my good. My days are few and full of evil. I have often let self rule and have done the wrong thing. I find self my worst enemy; but I find great consolation in reading Paul in Rom. 7:19 to 25, and James 5:16. As I near the end I rejoice that I have contended for the faith and fought digression for twenty years—since I came in contact with it at Round Timber, Texas. If George Thomas sees this in print he will remember me, for he led the digressives there at

that time. Also I am trying to persuade christians to keep out of lodgism, because it is robbing God, and we can't serve God and mammon.

See Mat. 6:19 to 24; also 16:17, 18; Jno. 15:14; I Jno. 2:15; II Jno. 1:9; Deut. 4:2; Num. 22:18; II Pet. 1:3; I Tim. 6:5 to 11; II Tim. 3:16, 17, also 4:1 to 4.

As I near the end, I rejoice that I have done what I have for the cause of the Lord, only wishing I had done more, and better. The people around here who claim to be loyal christians hate me for my contention. That is one evidence that I am right, and that which is written is my other witness. As I near the end, I rejoice that I believe the word which the devil disputes. I Cor. 14 ch.; I Tim. 2:9 to 15; Titus 2 ch.; II Pet. 1:3. Other scriptures could be cited, but enough.

May the blessings of God abide with all the faithful and the faithful all pray for me. Farewell.

W. C. AYLES.

Clayton, New Mexico.

[Brother Ayles has my deepest sympathy in his fleshly afflictions and religious persecution. Brother Ayles is a poor man, and now that he is helpless and unable to make his way in the world, I want to urge that as many as can who read this write him an encouraging letter and enclose at least a small contribution for him. If you can't send him any money, write the letter anyway.—C. T.]

Stockdale, Texas, July 20th, 1921.

Ero. Homer A. Gay has just closed a ten days' meeting here at Alum church. We had good crowds. Bro. Gay shunned not to declare the whole counsel of God. He sowed the seed of the kingdom, which we hope will come forth.

Br. D. J. Whitten is in this country declaring the gospel. Bro. Whitten is a fine preacher and is in the fight.

S. E. CAVIN.

"NICHOL'S ENCYCLOPEDIA."

Some time ago we had to turn down several orders for "Nichol's Pocket Bible Encyclopedia" because the booklet was out of print. A new and enlarged edition has recently been published and we shall be glad to again fill orders for the book. It is an invaluable treasure to any Bible student; and when you have examined the booklet, I believe you will say it is the best book of its kind that has ever been published. Price, 50 cents per copy. Make all orders to The Apostolic Way, Union City, Ga.

I have forty-one copies of medical journals, mostly The Homeopathic Recorder, which contain some rare translations from old German medical works. These contain a storehouse of information to any young doctor. I would like to sell them to such a one. I price them at \$3.25.

Pottsboro, Texas. W. T. TAYLOR.

THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY

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

\$1.00 THE YEAR

VOLUME 9.

UNION CITY, GEORGIA, SEPTEMBER 1, 1921

NUMBER 3

THE NEXT WAR.

The next war is coming, it is sure to come, it will be here on time, and will we be ready for it? The last one burst upon the world as a thunder-cloud on a fair day, and want, woe, famine and pestilence has followed in its steps with awful certainty and the world was not ready for it; it came from the ruling powers, and not from the people.

The people were not ready for it, are never ready for war, but the ruling powers were ready; they are always ready; they spend the whole time of peace in getting ready for war, following Washington's advice to the American people: "In time of peace prepare for war."

Following that advice the congress of the United States has appropriated a half billion of dollars to equip the army and navy. What for? For the next war, of course.

Who wants that war? The people? By no means. The powers? Yes. The powers have their military, naval, and aviation schools to train men to war and kill. Here the spirit of murder is inculcated in the youthful mind for years. Here the altar to the god of patriotism is reared, and at its shrine a sacred ministry officiates in the name of the Prince of Peace, well knowing a bloody libation will be poured at its base demanding the sacrifice of millions of human beings. Here the military spirit is sedulously cultivated by "our country," and condoned by the clergy until the fathers and mothers, husbands and wives, boys and girls of the whole land are trained to believe that it is an honor and a glory to butcher the fathers and sons of the enemy by any means at their command. These are iron-clad facts which can be disputed by no sane mind, and yet they constitute the glory of patriotism, and lay the foundation for ninety-nine hundredths of the woes that afflict poor erring humanity.

And our pulpit is silent, our press is silent, while grim visaged war stalks in the noon-tide of peace, whetting his sword for more slaughter, and his dupes make ready the sacrifice to appease the hate of hell.

Is it in vain that o'er Bethlehem's hills and vales the angels sang the anthem of peace on earth and good will among men? Is it in vain that the message of peace was proclaimed by the Prince of Peace for three and a half years to the sons of men ere he returned to his Father's house to "prepare a place for you" at so great a sacrifice? Has Love languished and died in sorrow and shame, while Hate has plumed his wings and soared triumphant over the busy haunts of men? Shall this

earthly Eden of ours be forever transformed into a pandemonium of devils who riot in extortion and wallow in blood?

The home is left, though sadly marred and disfigured by the sophisms of the age. Here is to be found, though broken and distorted, that mother love which in the last analysis is the hope of humanity. While that remains all is not lost, and the dying embers of the home can be rekindled into a blaze which will illumine the pathway of sons and daughters until it ends in the tomb. Mothers I appeal to you. Men reject me and turn me down. By that sacred love you bear your boy, I appeal to you to point him to the paths of peace where grow no thorns that pierce the conscience, where the approval of men may be lost, but the honor that comes from God be gained. Remember the hand that leads the child leads the world to glory or to shame. For your boy strive for the resplendent crown. Work with me for the betterment of humanity.

GEO. DOUGLAS.

WHEAT AND CHAFF.

There is one man who is likely to do you an injury; and would you like to see him? Look into the mirror.

* * *

Eternity! The pleasing, dreadful thought, None but God this unknown medley brought,

And yet the best of earth must die,
But still may live fore'er on high!

Then if there's such a power above,
Who points to man the joys of heaven,
Why this shrinking, fainting, longing?
Why not accept his graces given?

* * *

Only because of the responsibilities of life and the eternal results which must follow am I a preacher, and because of such results I am almost driven from the pulpit. Eternal happiness or eternal misery. How sublime; how terrible.

* * *

Some people ask: How much property did Mr. Sixfarms leave behind him? He left it all; but the thoughtful ask: How much did he send on before him?

* * *

We are told that God hath chosen the poor of this world, rich in faith, to be heirs of the kingdom. Let us thank God for all the rich-poor we have, and pray for more of the same kind; for many of these can be reached with the gospel. And while they are examples to the rich, indeed while being their servants, they are growing up to be the useful and noble of earth.

That tired brother who thinks the church is merely a wayside camping ground, should know that the church can get along better without him than he can get along without the church.

ALFRED ELLMORE.

THE DIVORCE QUESTION.

Brother Howard, it appears to me that it is almost useless to go farther with this divorce question, as I can't see how I can well say anything to materially strengthen what I have already said, and I think that you can't do any better than you have already done.

Our arguments are before the readers of The Way and it is for them to decide for themselves as to who is right, and who wrong. So I will briefly notice a few points in your reply to my first article and quit.

You say that I array Matt. 19:9 against Matt. 10:11 and Luke 16:18 and Romans and other scriptures. Maybe you array these scriptures against Matthew 5:32 and 19:9. Unproven assertions don't go far.

By the same process by which you eliminate Matthew I can eliminate Mark and Luke. I eliminate none of them; I take them altogether and so get the truth. You seem to prove your contention by quoting Mark and ignoring Matthew.

A moral principle is involved in this divorce question, and moral laws don't change with dispensations. You say that God never was the author of a permit to any man, to put away his wife and marry another while she lived, for any cause. I ask you: Did Christ make the statement in Matt. 19:9? Did he ever speak a word more, or less, than his Father gave him? I think all can see that God was the author of this statement of Jesus in Matt. 19:9, as well as everything else that Jesus ever said.

Your whole contention rests upon your rejection of Matthew, and to cast him out you will be obliged to cast away a vast amount of scriptures that we may call the very foundation stones of the gospel of Christ. Admitting that Matt. 19:9 was for the Jews, it was a moral law, and it must stand; you can't abolish it. If morally wrong to a Jew, it is wrong to a Gentile.

All men and women, by virtue of descent from Adam, are physically bone of our bone and flesh of our flesh, and this oneness cannot be destroyed.

The marriage ceremony makes a man and woman one bone and flesh, and also one with Christ, if both are members of his body. This oneness can be destroyed by death or adultery. If not, as you contend, then it is plain enough for a child to

see it, that both man and wife remain in Christ, or both are cast out together they can't be separated.

If they both remain in Christ then the kingdom of Christ is full of adulterers; and if both are cast out then the innocent and guilty are punished alike. What kind of doctrine can we call this?

You say you do not destroy Matt. 19:9, you just leave it where it belongs and then say it belonged to the law of Moses and ended at the cross. I call that destroying it, as far as we are concerned. Bro. Howard, show us when and where any moral law contained in God's book, in any dispensation, was ever replaced in any other and then show us that Matt. 19:9 was not a moral law. Is fornication immoral?

The spiritual union established between a man and woman and Christ by the marriage ceremony can be destroyed by fornication or sin does not separate one from Christ.

Adam was made in God's image, but his sin caused his expulsion from the garden, thought it did not affect his relationship to his wife, because she was not an adulteress. That sin however divorced them, both, from their former relationship to God. You contend that sin can't divorce the church from Christ. I ask you, was the Jewish church typical of the church of God under Christ? You know it was. Did that sin of the Jews divorce them from God? Don't we all know that it did. Then the antitype must agree with the type, and if the church reject Christ God will divorce it as he did the Jew. If this is not true, then I can see no difference between the church and the world, or very little. Paul names adultery first as a sin of the flesh, and says it excludes from "the kingdom of heaven." Your theory forces you to the conclusion that it *does not*. Who shall take precedence? Sin does destroy the relationship between Christ and his followers, but that relationship may be restored by repentance.

You say if I am right that "there are thousands of good, innocent men and women living in adultery and don't know it."

I ask: By what standard do you measure to determine who is good and innocent? Do you use God's or men's? These "good" and "innocent" men and women have God's law, and if they can't find time to examine it, whose fault is it? How about the "blind leaders" and "good, innocent" blind people? The world was full of these "good, innocent" folk in Noah's day, but they were all drowned. You argue that if fornication divorces a man and wife that *any sin* will.

Here you fly the track again. God said, by his Son (Matt. 19:9), that fornication *only* divorced them. I can't see that this theory as you call it, is "open at both ends and in the middle." You say: "Bro. George says, if one commit spiritual fornication it *forever* destroys his relation-

ship to Christ. I did not say "forever." I say that sin destroys one's relationship to Christ, but that *repentance* can restore it. You argue that if a christian sin himself out of Christ, that he will have to be "born" again by baptism to get back. Have you forgotten the law of pardon and restoration to the erring christian? You say: "Our children sustain the same relation to us that we do to each other and to Christ." Our children are naturally and physically of our bone and flesh; but are they of our bone and flesh and of Christ's bone and flesh in any spiritual sense? Are you getting back on the Jew side of the cross for this?

At last, if you are right, a man, or woman, how ever foul and filthy, may be "bone of-Christ's bone, and flesh of his flesh."

Deliver me from such a theory. I think I need not say any more.

Dear Brother, I send the inclosed m. s. s., and I can now see no necessity for going on with it after you reply to this. If people cannot take what we have written—put them side by side and decide who is right, I think that fifty columns would have no better effect. I believe I would like for you to send this along with my article as a P. S. to it.

Fraternally,

A. M. GEORGE.

Albany, Texas.

There is a small band of brethren and sisters here who meet and worship as God has directed, and among that number is that grand man, G. W. Wolf, who for the past twenty-five years was one of the leading preachers of North Texas, Oklahoma and Arkansas. He is a deep man, and the tone of his teaching is simply grand.

Should any of the brethren be coming this way be sure to stop off and see us.

W. T. McMILLAN.

1436 Arlington St., Houston, Tex.

HOW MANY ONES?

One Body, one Spirit, one hope, one Lord, one faith, one baptism, one God, Eph. 4:4-6. One Shepherd, one fold. John 10:16. One mediator, I Tim. 2:5; Heb. 8:6; 9:15, 12:24. One Testator, Heb. 9:16, 17. One foundation, I Cor. 3:11; Eph. 2:20. One vine, John 15:1-8. One door, John 10:1-7-9. One way, John 14:6; Heb. 10:20.

Christ is the head of the body, the church, Eph. 1:22; 4:15-16; Col. 1:18. And since there is but one body, (I Cor. 12:20) and since body and church mean the same thing therefore, there is but one church of Christ. Eph. 1:22, 23; 5:23-32; Col. 1:18-24; Matt. 15:18; Acts 20:28; Eph. 5:23-32; Heb. 12:23.

Christ did not build churches to suit the people. He built *only one church*, and he built that to suit himself. There is one gospel, Rom. 1:16; I Cor. 15:1-8; Gal. 1:8-9; II Thes. 1:8; I Pet. 4:17; II John 9-11. One name, Acts 15:14-17; Eph. 3:15; Col. 3:17; James 2:7; Rev. 2:13; 3:8; Isa. 62:2; 63:19; 65:15. One gate,

Matt. 7:13-14; Luke 13:24. One seed, Gal. 3:16. All one in Christ, Gal. 3:28. Christ prayed for his people to be one. John 17; I Cor. 1:10. All one in Christ. Gal. 3:28. 12:8; Acts 8:37; Rom. 10:9-10; Phil. 2:11. One armour. Rom. 13:12; II Cor. 6:7; One confession. Matt. 10:32; 16:16; Luke 10:4; Eph. 6:11; 6:13. One new man, Eph. 2:15; 4:24; Col. 3:10. One wife. I Tim. 3:2-12; 5:9; Titus 1:6. Prophecy one by one. I Cor. 14:31. One bread. I Cor. 10:17. We may call it bread or loaves, when speaking of it in relation to the common meal. Matt. 15:33-36; 16:5-12. But when spoken of in connection with the Lord's supper, it is always called bread, body or flesh. Matt. 26:26; Mark 14:22; Luke 22:19; Acts 2:42; 20:7-11; I Cor. 10:17; 11:23, 26-28; John 6:32-35, 48-58. Since there is one bread and one body, (I Cor. 10:17), it follows, therefore, that there is one blood and one cup, I Cor. 10:21. We may call it the communion of the blood and body of Christ. I Cor. 10:16. But it is nowhere said to represent Christ's body and blood. Let us stay with God's word.

A. J. THOMPSON.

Sabinal, Texas.

TANT-COWAN DEBATE.

There will be a discussion of the Sunday School question at Blue Grove, Texas, beginning at 10 a. m., Sept. 14th, and continuing four days. The proposition to be discussed is as follows:

"Sunday Schools and Sunday School literature, as taught and practiced by I. J. D. Tant, and my brethren, is scriptural." [Tant's own wording and construction.] Bro. J. N. Cowan denies.

September 14th is the date set by Tant in his challenge and we have made arrangements to meet him on that date. Blue Grove is twelve miles south of Henrietta; the nearest railroad point. Everybody who can are invited to attend. Henrietta is on the M. K. & T. and Ft. Worth & Denver railroads. L. C. ENGLAND.

Rt. E. Henrietta, Texas.

R. B. Musgrave of Sulphur, Oklahoma, recently held a good meeting at Blue, Oklahoma, with seven baptisms and two restorations. Brother Musgrave reports a faithful band of disciples at Blue.

Brother J. S. Hall will begin a meeting at Pleasant Grove, near Richland Springs, Texas, September 2.

B. S. Kenney of Arbala, Texas, sends us a list of subscriptions and writes that Brother W. E. McClain of Grand Saline, Texas, is in a good meeting at Grubbs, near Arbala. Brother Kenney recommends Brother McClain as a sound gospel preacher.

Brother A. M. Scrimshire of Hot Springs, Arkansas, is busy preaching at mission points in that part. He now is in a meeting near Pine Bluff, Arkansas.

SOME MISSION WORK.

The work in and near Palestine, Ark., that help was asked for, and to which there was a nice response, resulted in the setting in order of a small church that I believe will do good work. Some old members were awakened to duty, some were restored, and four were baptized. The church will meet each Lord's day for the prescribed services. The brethren have made a bit for desirable church property, and I am sure they will get it. There is no reason why the church there, which is three miles out from Palestine, should not grow and do good work, and I believe it will. Brother Bennett, who has had a long, hard fight against innovations at Palestine, and Brother Norres, were selected for their bishops, and will see that innovating preachers will pass on. I am at this writing in a meeting in the country seven miles from Moody, Texas. The work has been hindered much here by some clamoring for the Sunday School. The brethren here who are against it are strong against it. They have, and will keep it out. They have had to make the fight themselves. Preachers they have paid to teach them the truth would not teach it regarding the scriptural method of edification, but from now on the preacher that preaches for them will have to observe Paul's charge to preachers. I go from here to Saint Paul, Ark., for a meeting, I want to locate among brethren who stand for the truth, and the truth only, and who will cooperate with me in preaching the gospel and building real churches of Christ. Mail sent to Palestine, Ark., will overtake me.

Yours for the "faith of the gospel."

W. G. TUCKER.

Palestine, Ark., Aug. 27, 1921.

Brother W. G. Tucker has been preaching in Palestine and near here for some three to four weeks. He had one debate with the Holiness people. Bro. Tucker baptized four people and restored one old man to fellowship. Bro. Tucker did some fine preaching, and is as sound in the faith as a silver dollar. Bro. Tucker set in order one congregation of ten members. We meet on the first day of the week to break bread and teach, sing and pray, but do not have Sunday School with women teachers. Bro. Tucker has done lots of good here. He will come back here some time in September. There are two or three other places here that want him to preach for them. I would be glad if we could arrange to support him all the time in this needy field.

RYAN BENNETT.

J. W. Miller, a Holiness preacher of Fort Payne, Ala., was in our community the first time in last May, and preached in a dwelling home. He challenged any preacher, anywhere, to meet him, giving anyone two hours to his thirty minutes. Afterward, a number of times he made the same challenge, but no one accepted it. I spoke to Brother G. A. Crutchfield, of

Alabama City, asking him if he would meet Mr. Miller. He gladly accepted. So on Sunday morning Aug. 14th the opponents came together in a grove near Mt. Vera school, a large crowd being present. Mr. Miller made a few preliminary remarks and then gave way to Brother Crutchfield. It was magnificent to see the way Brother Crutchfield met the situation. There was no definite proposition drawn up, so Crutchfield started at the right place and began to take the "hide" quite severally. A shower of rain coming at this time made the audience go into the school building. When the crowd was seated, Brother Crutchfield took up the subject where he left off. He was landing some broadsides against some of the erroneous teaching of the Holiness folks. It was plain that the adherents of that faith in attendance were squirming, as well as Mr. Miller. They could not or did not stand it but about ten of fifteen minutes, when everyone of them, including the greater part of the congregation arose and left the house. It was about as unfair a thing toward Brother Crutchfield as one could imagine. We do not expect to hear any more challenges from Mr. Miller. We hope to have Brother Crutchfield back to hold a meeting some time in September.

FLOYD H. HENDERSON.

Collinsville, Ala.

ITEMS OF INTEREST.

We rejoice that the work has been started at another new place in this field. At Corban, near Cartersville, Georgia, Brother W. L. Shelnutt baptized two persons in a recent short meeting and left a good interest with prospects of others obeying the gospel. One of the number baptized was Brother E. D. Satterfield's mother and the other is an intelligent young lady school teacher of a fine family. I was there in two good services the fourth Lord's day in this month. Four members there, Brother Satterfield and wife and the two whom Brother Shelnutt recently baptized, will assemble to "break bread" every Lord's day.

* * *

My wife and our two smaller children reached home from Texas and Oklahoma August 26. Our little family is happily reunited after being separated almost a month. Wife's brother, whom she went to see and who has been ill with typhoid fever for about sixty days, is not yet able to be up, but is slowly recovering.

* * *

Brother Otis J. Haynes of Hensley, Arkansas, who was recently seriously injured in a train wreck, writes he is doing well as can be expected. Brother Haynes writes that a number have sent him financial assistance for which he is thankful. I hope brethren will continue to help Brother Haynes, as it will be some time before he will be able to be up.

CLARENCE TEURMAN.

CULLINGS AND COMMENTS.

Under the heading of "Woman's Work in the Church" a writer in *The Herald of Truth* says: "I have only briefly introduced this subject in my three articles, but will conclude that the space may be given to the discussion of other subjects."

Shades of Simple Simon, he "briefly introduced the subject," he says, then quit. Took "three articles" to introduce the subject! So perhaps 'tis well he quit, for likely "the world itself could not contain the books that should be written," had he written upon the subject. Too bad that such a fund of knowledge must lie concealed after such a brief introduction—just three articles—"Alas for those that never sing; but die with all their music in them." And I suppose it is not less so of writers. I don't mean to say that the writer for this brief introduction—and nothing but an introduction—has died. No; no. The consoling thought is—

"He that fights and runs away

May live to fight another day."

I don't mean to say that the writer in this case "ran away"—he just quit after he had "only briefly introduced this subject" but I mean to say he may live to write another day.

I had promised to review him, but I shall have to wait—like a cat at a rat hole—for him to come out. I haven't the "dough" (these "Pastors" like the "dough," I hear) to bait him out.

The fact is these fellows, when they write, handcuff, hobble, hog-tie, and cripple themselves so that they cannot even run away—they just crawl back. They don't believe in discussion.

H. C. HARPER.

My meeting near Springtown, Texas, resulted in seven baptisms. I am to leave September 2 for two meetings in Houston County.

D. J. WHITTEN.

Gunter, Texas.

When last heard from Brother R. F. Duckworth was in a fine meeting at Locust, near Pottsboro, Texas.

Brother H. C. Harper recently closed a fine meeting at Berlin, Oklahoma, with fifteen baptisms.

Brethren and sisters don't let a copy of *The Way* lay on your table or be thrown away. After you read them hand them to some friend or mail to some one, and in this way you will let your light shine out. And if you will convert one soul from the error of his way you will hide a multitude of sins. Brethren, keep the good work going and let our enemies howl, for they cannot withstand the Bible. The time has come when we must cry aloud and spare not.

C. H. JAMES.

Subscription returns are coming much better recently. Please keep it up, brethren; we need your help in this way.

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KEEP SILENCE.

"Let your women keep silence in the churches"; but the church at Jerusalem is one of the churches; therefore let your women keep silence in the church at Jerusalem.

"Let your women keep silence in the church"; but the church at Corinth is one of the churches; therefore let your women keep silence in the church at Corinth.

"Let your women keep silence in the churches"; but every church planted by the Apostles was one of the churches; therefore let your women keep silence in every one of them. Why? "For it is not permitted unto them to speak." Who is he who does not permit it? He who has all authority both in heaven and on earth, who owns the church and is head over all things to it—Jesus. Is he the one? Yes, after Paul had given the above command he added: "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."

J. R. JONES.

Roswell, New Mexico.

THE END OF THE WORLD.

Just think of the meaning of the above expression. Can you express your feelings concerning it? Think of the condition before time began. No world, no people, nothing material. The world sprang into existence. The sun, moon and stars were created. Man was formed and placed in the earth. The great clock of time began to move, and days, months and years began to pass. But one day will be the last of time. "The end of the world." What will it be like?

Among the revelations that the Apostle John received, was an angel standing upon the sea and land, and with his hand raised to heaven declared that time should be no more. Time shall be no more and eternity alone will exist.

One of the events connected with the end of the world is the coming of Christ. Hear Paul: "But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. Then

cometh the end, when he shall have delivered up the kingdom to God, even the Father." Listen: "They that are Christ's at his coming, then cometh the end." There is nothing clearer to my mind than that Christ must come just before the end of time. At the time when Christ ascended to heaven, the apostles were told that Christ would return. (Acts 1:1-10.) The Lord's Supper is a memorial to be kept up until Christ comes again. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come" So, not only the apostles but all christians are expecting his coming, but we do not know when. There is much speculation about the end of time, but when Jesus comes we will know that time will end in a short time. *It will be the last day.* He will come as a thief in the night. Jesus said: "But that day and hour knoweth no man, no not the angels in heaven, but my Father only." Some men think they know the year of Christ's coming. How could they find out? No one knows it but the Father. We do know that the coming of Christ is one of the events connected with the ending of time.

In I Cor. 15:23 we learn that the resurrection will take place at the coming of Christ, and Paul says: "Then cometh the end." In I Thess. 4:16 we read of the resurrection of the dead at the sounding of the trumpet when Christ comes again. In I Cor 15:52 this trump is referred to as "The last trump." That shows that all the dead will be raised when Christ comes again. There is no authority for the position that there are two resurrections in the future, one at the beginning and the other at the end of a literal reign of Christ on earth. Christ will deliver up the kingdom to God when he comes again.

The last day is the judgment day. Acts 17:31. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." The resurrection and judgment are pictured in the fifth chapter of John. "All that are in the graves shall hear his voice and come forth; they that have done good unto the resurrection of life and they that have done evil unto a resurrection of damnation." His coming, the resurrection and the judgment, are all mentioned together in Matt. 25:31. The judgment day, then, is the last day. He hath appointed a day and that day is the day of his coming and the resurrection day. Hear Paul: "And to you who are troubled 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."

Christians should be watching, for we know not the day nor the hour of his coming. The announcement of the second coming of Christ and the end of the world will not be so shocking to christians who are living as God would have them live, for eternity will bring a blessing to th

faithful in Christ. I will now close with Paul's statement: "Henceforth there is laid up for me a crown of righteousness, which the Lord; the righteous judge shall give me at that day." E. M. BORDEN.

REPLY TO BROTHER GEORGE.

It is, and has been a great pleasure to me to discuss this question with Brother George. When he has said all he can say on the question from his viewpoint, like a good, honest man says, "I can't see how I can materially strengthen what I have already said," and, of course, we take him to mean, that he has said all there is to be said on his side of the question.

Perhaps we have, each of us, failed to remain right close up to the question, but let us not forget it; that—"Can a man put away his wife and marry another, while the first one is yet living, and not commit adultery?" Bro. George says he can; I say he cannot. It seems to me, that I have shown beyond question, that the relation between husband and wife cannot be destroyed except by death. That the husband may leave the wife, for any cause whatever, yet that relation, "bone of my bones, and flesh of my flesh," still remains in force.

Bro. George says "by the same process that you (Howard) eliminate Matthew, I (George) can eliminate Mark, Luke, Romans and other scriptures." My brother, the idea of "eliminating" or destroying the force of any part of God's truth to sustain our position, should never enter our minds. I do not believe you intend to do so, and I am sure I do not. I understand, that coming along the way, you have past more than four-score of the mile posts of time, already, and I am stepping at your heels, and we ought to be careful that we do not "handle the truth in unrighteousness."

As I said in my former reply, "I believe every word of Matt. 19:9, as well as Mark 10:11. Rom. 7:2-3, along with every word the Spirit has revealed on the question. I believe it, just as it is stated, in every place. Do you, Brother George? I believe that when Jesus told those wicked Pharisees who "came tempting him," that "if they put away their wives, except fornication, and married another they would commit adultery," that was their own law—the law of Moses. I believe also Mark 10:11-12. Here the Saviour was telling to his disciples, who should afterward, deliver his law to the whole world, and what did he say to them? "Whosoever shall put away his wife and marry another, commits adultery." Why the difference between these two statements of the Master? Can we account for it? Must we let it go as a contradiction in Jesus' own words? Surely not. Then why the difference? There is but one solution to it, and that is, that in Matt. 19:9, he was talking to the Jews of their own law—the law of Moses, the law under which they lived, and to which they would be held subject, till it should be taken out of the way, by the death of Christ. In Mark 10:11-12 he was telling his disciples the true relation of husband and wife, as "from the beginning," and that they would remember it, after his death, and would so teach it as the Spirit would guide them, and so they did. "Believest thou this? I know thou believest." But again you (Howard) say that God never was the author of a permit, to any man, to put

WOMEN'S DUTIES AND PRIVILEGES IN THE CHURCH, REVIEWED.

(Number Four.)

This will be our last on this review; and, really, I don't think it very necessary to say much more. The rest of Bro. Frazee's tract is proved by "my judgment" and "in our judgment," these expressions occurring frequently in the last pages of the tract. He wants to know what part of the work and worship the sisters may take part in and wants us to speak loud, for some of them are hard of hearing. I realize they are hard of hearing, for we have been trying to get them to hear Paul in I Cor. 14, and I Tim. 2:11, 12, but they are ignoring his prohibition. I would suggest that you pick your ears and open your eyes and read aloud the second chapter of Titus and see if you can find anything for women to do. A woman said to me not long ago, "If we can't teach in public, what on earth can we do?" There seems to be a lot of preachers as ignorant. Any one who will read the New Testament will find instructions to the old women, younger women and widows. If they will read up on this subject, they will find that all their time will be taken if they do as commanded, and will not need to do what they are prohibited to do. Bro. F. asks if the women can sing? This has been exploded time and again, but I will suggest that singing was not under consideration in the passage, but the act of public teaching; speaking as a prophet, teaching while the rest held their peace. A man who cannot see the difference between a woman singing in unison and concert with all the voices, and her teaching while the others hold their peace, is really not competent to discuss the question. One who can see the difference between the "modern S. S." and the one conducted by the brethren, ought to be able to see the difference between the woman's singing in the congregation and her public speaking. Both schools are modern. The first organizes with the proper officers, such as superintendent, secretary and teachers, while the second has some one to take the same office and do the same work, but are not bold enough to call the officers by their name. They organize and deny their organization. Get you a dictionary and turn to the word "organize" and see what it means, and you can apply the definition to the S. S. the brethren are conducting. On pages 7 and 8, Bro. Frazee finds some work that a woman is not qualified to do, and that would transcend the modesty of the woman; viz., to preach, baptize, evangelize, take the oversight of the church, guarding against false doctrine and all impurities. Why should it be more immodest for her to preach than to teach in public? If she can teach in one place in public, why can she not go from place to place and teach in public? The act of traveling is not immodest. Then she may evangelize; and as I don't see why it would be immodest for her to baptize,

why should Bro. F. object to their preaching. When we go one step beyond what Paul said in this matter, we might as well go the whole route. While Bro. F. and those who stand with him objects to women elders, yet in ninety-nine cases out of every hundred, where there is a S. S. the women are ruling through a figure-head called an elder; and if she cannot have her way about things, she will send for one of these sissy preachers, and they will run it over the elders. God pity the sister that thinks if she cannot be a public teacher, that she can't do anything for the Lord. The poor thing needs teaching. Ignorance on their part, and meanness on some preachers' part is why so many scandals are perpetrated and so many preachers have fallen.

Leaving out what Bro. F. proves by "my judgment" there is not anything left to reply to in the last part of his tract. As I do not want to waste unnecessary space I am going to close with a few words on the duties of women in the church.

Obedience to their husbands. This command is so greatly ignored that people speak of it lightly and as if the apostles were jesting. How many women do you know who will just laugh at the idea? Their adornment. See I Pet. 3:1-4. Note also their conversation. The older women should teach the younger women. Tit. 2. Instead of the old women doing this, teaching the younger women to love their husbands and their children, and to be chaste, keepers at home, they are instructing them in the latest styles and fashions, to ignore their husbands, to hire some one to take care of their children, (get a negro, or Mexican), and to leave home and spend their time in the societies, and at places of worldly sport. There are lots of young women and girls today that need the godly council of the mothers of the land, and it is a work that would keep the older women busy if they would do it. Bringing up children is also a good-work that is required of women, both young and old. Paul says he "would therefore that the younger women marry, bring up children, guide the house." I Tim. 5. Also the widow that was to be supported by the church. Note the list of works here mentioned. Lugged strangers, brought up children, washed the saints feet, relieved the afflicted, etc. Bringing up children is here classed with other good work that a woman may engage in. I had just as soon make a public act of washing the saints' feet, as to make a public act of bringing up children. They both are in a class together, and so is lodging strangers, relieving the afflicted. No one would think of turning the church into a hotel, or hospital, or a place to wash feet, yet some think that is the place to bring up children. There is more work for the women to do, than they are doing and I would advise that when they get caught up with this-work, that it will be time-enough then to discuss their public teaching.

Submitted in the fear of God.
J. N. COWAN,
Robstown, Texas.

away his wife and marry another while she lived, for any cause." "I (George) ask you, did Christ make the statement in Matt. 19:9?" Yes, he made that "statement," but told those Pharisees that "it was not from the beginning." Simply putting away your wives. Then who was the author of "putting away your wives? Jesus said, Moses did it. Then, my brother, it was not from God, was it? But again: "There is a moral principle in divorce" and moral laws do not change with dispensations." Now, Brother George, I wish you had not said that. You certainly did not think how it would sound. I shall not attempt to reduce it to a final conclusion, but I am duty bound to give it some notice. "Keep holy the Sabbath day" was part of the "moral law" under the Jewish "dispensation," does that "moral law" hold good under the new "dispensation?" Why is it not a part of the new "dispensation?" Because, Christ the author of the new "dispensation," did not want it. So it is with your contention Moses on account of the hardness of their hearts, permitted the Jews to put away their wives for fornication, and marry again, but in the new "dispensation," like the Sabbath, was taken away at the cross and absolutely prohibited in the new dispensation. I have no disposition to press this mistake of Brother George's any further—the reader can see where it leads

to. It makes the law of the Spirit, just a patch, put on the law of Moses, and both in force now, but he did not mean to do it.

But listen again: Brother George says "men and women by virtue of descent from Adam are physically, *bone of our bone, and flesh of our flesh* and this oneness cannot be destroyed." Then in the next breath he says, "marriage makes a man and woman *one bone and flesh*." Then, this being true, if that relation, "bone and flesh," we get, "by virtue" of our descent from Adam, cannot be broken" by your own admission, that relation, "*bone and flesh*," is doubled when marriage takes place, and in the name of high heaven. Brother George, since you say that the first relation "cannot be broken," how are you going to break it, when it is doubled, by the marriage relation? Like the old darkey said, "Mista, it jist can't be did."

Brother George, doesn't seem to understand how the husband and wife can be "one flesh and bones," without both be in, or both out, of the church. Well let's just slip over to I Cor. 7:12 and see, "If any brother hath a wife that believeth not, and if she be pleased to dwell with him, let him not put her away." Here is a plain case of bone of each other's bones and flesh of each other's flesh," and one is in Christ, and the other is not. My brother, I wish you would

quit your contention in this matter—you are wrong.

But he further asks, "was not Israel a type of the church?" Yes, in many instances. Israel was God's wife and he was married to her. No wife ever acted more unfaithful to her husband, than Israel acted towards God, her husband. Hear what God said of her adultery: "Upon every hill, and under every tree thou waderest playing the harlot." Jer. 2:20. Again, "Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the way hast thou sat for them, as the Arabian in the wilderness; thou hast polluted the land with thy whoredoms." Jer. 3:2. Hundreds of Israel's adultery, like these may be cited. What would Brother George say that God ought to do with her? Why, "put her away and marry another wife." But, what did God say to her? "Turn, oh backsliding children, sayeth the Lord, for I am married unto you." Jer. 3:14. There was a law that bound God and Israel, as husband and wife, till their promised seed should come, and that seed was Christ. If that marriage of God and Israel had been broken, the world today would be without Christ or the gospel. Neither fornication or any thing else, could break that relation, till that law was taken away on the cross of Christ.

Now, since the death of the law, that bound God and Israel as husband and wife,

the church has become married to another—even to Christ. He is the head of the church, and she is his body. Like Israel of old, the church has acted worse toward Christ, her husband, than any wife has acted towards her husband. Has Christ ever divorced her and married another? No. But the last words he ever said to her this earth, before he left, was, "*Lo I am with you always, even to the end of the world*". I pause long enough to remove the tears of joy and thankfulness from my eyes, that my Lord, the husband of the church, the head of the saved, has not dealt with me, in my waywardness and unfaithfulness, as Brother George thinks the husband should deal with a wayward wife.

But again, Brother George gets a little better toward the fornicator and evildoer. Now he says the relation when broken between Christ and his followers, may be restored by repentance. Just so; and when a follower of Christ commits fornication with some other religious body, the Savior stands ready to receive him with open arms when he repents and turns. But how about the poor wife that has committed fornication? She returns sorry, and has repented that she so badly acted toward her husband. What does she find on her return? Why, her husband has married another, and there is no room or place in that house for her. My brother, the two do not look alike to me. Yet the relation is the same. But in conclusion let us see what we have learned in this brief investigation.

First, that God is the author of marriage, and its relations, is "bone of my bones and flesh of my flesh."

Second, this relation cannot be destroyed except by death. I Cor. 7:39.

Third, that the wife is bound by the law to her husband as long as he lives. Rom. 7:2,3.

Fourth, that if the wife will separate from her husband, she must remain unmarried, or be reconciled to her husband, and let not the husband put away his wife. I Cor. 7:10,11.

Fifth, that though we be joined to a harlot, yet are we one body and one flesh with her. I Cor. 6:18.

Sixth, that *whosoever* puts away his wife and marries another commits adultery. Mark 10:11,12.

Seventh, that the same relation exists between Christ and his church that does between husband and wife.

Eighth, that the church has often committed very adulterous crimes against her husband yet he has never left her and married another; neither is man permitted to forsake his wife and marry another, while she lives.

Ninth, that Mat. 19:9 belonged to the law of Moses and was taken away at the death of Christ.

Tenth, that the first divorce was permitted by Moses to the Jews, and to them only, and that Christ said his father never authorized a divorce, and in the new covenant a divorce and remarrying are absolutely prohibited.

May the Lord help us to believe and contend for these truths. R. H. HOWARD.

THE HOLY SPIRIT AND HIS WORK.

(Article Number Two.)

All Bible readers agree as to the great importance of the Holy Spirit's work in the hearts and lives of men and women: It seems that even in the church of Christ there are many who are in the dark—confused—on this question. There is much

ignorance on the Spirit and his work among the leaders in the church.

I would not make the above statement if I did not know whereof I speak. It is astonishing to hear some brethren try to talk on the work of the Holy Spirit. To my mind the New Testament is especially plain on this question. So I shall call the attention of our many readers to the passages.

First, I shall call attention to the work the Spirit was to do for the Apostles. After I do this I shall show the work the Holy Spirit was to do for the world through the Apostles.

The Holy Spirit was to "comfort" (John 14:16), "teach," "bring all things to your remembrance, WHATSOEVER I have said unto you" (John 14:26); was to "testify" of (for) Jesus (John 15:26). The Spirit was to "guide" the Apostles "into all truth." Was to "show you things to come"—enable the Apostles to prophesy, and was to "glorify" Jesus (John 16:13, 14).

The Spirit was to reprove (convict) the world of sin, of righteousness and of judgment. (John 16:8-11.) One example where the Spirit convicted of sin is recorded in Acts the second chapter, verse 22. Luke says: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain."

Verse 36 says "that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Thus he places the guilt of murder upon them. They are convicted of murder by the Holy Spirit. And they "began to speak with other tongues as the Spirit gave them utterance." The Apostle Peter was used as a mouthpiece by the Holy Spirit in convicting these people of murder. Further proof of this is found in Matt. 10:20, where we read, "For it is not ye that speak, but the Spirit of your Father which speaketh in you. The Holy Spirit is speaking today as he did on the day of Pentecost, the only difference being he speaks today through the New Testament and on Pentecost he spoke directly from heaven and spoke into existence the gospel of Christ, as we have it revealed in the word of God.

W. T. TAYLOR.

I have just closed a meeting at Gap, Texas. Here we have the strongest opposition, it being a stronghold of the Baptists. The church of Christ had abandoned the work at this place and some of them had gotten to be regular attendants at the Baptist Sunday School. At this place I found some good brethren and sisters whom I learned to appreciate very much.

A young brother Lakey led the song service, and one Bro. Cox who attended the latter part of the meeting, assisted us in the prayer service. We considered this

meeting a success. One very intelligent lay who had been reared a Baptist, and one of their strongest and most prominent members, was baptized. The brethren agreed to meet on Lord's day and go back to work in the Lord's own good way. May the Lord bless them in their work.

My next meeting is at Salt Mountain in Brown County, beginning next Friday night, the 16th. J. H. STEWART.
Abilene, Texas.

THINGS THAT SHOULD BE SAID.

The people, as a rule, are more concerned about temporal things, than things that are spiritual. It is right, and I like to see the people concerned about temporal things, but lest we forget, there is a spiritual side to life. We have seen the time when every one was surprised that several did not accept the gospel call. But how different now. All are rather surprised to see even one, during a whole meeting, accept any thing.

It is being said that the harvest is white and laborers are few. When this Bible statement was made it was the truth, but I do not believe that such is the case now. First, I do not believe that the harvest is white or ripe, and second, I do not believe that more preachers are in demand.

No Baptist, who believes that baptism is because of the remission of sins, ever used Acts 2:38 to prove it.

J. A. BRADBURY.
Sweetwater, Texas.

CONCERNING OUR TENT WORK.

I stated in last issue of The Way that Brother J. P. Watson of Cookeville, Tennessee, would spend at least two months in tent meetings at mission points in this field beginning September the first. Bro. Watson is in a fine meeting near Portland, Tennessee, with nine baptisms and a fine interest and he and the brethren there think it best for them to keep Brother Watson there a week or ten days longer. This is right, and we shall expect Brother Watson with us as soon as he can come. In the meantime, if I can possibly find time from my office duties I shall likely pitch our tent at LaGrange, and prosecute the work until Brother Watson can get here.

All fellowship for this work will be thankfully received.

CLARENCE TEURMAN.

I am located in Northeastern Arkansas, Randolph County. So far as I know I am the only subscriber to the A. W. in this part. If there are any others I would be glad to hear from them. I do not know of a loyal congregation in this part. They have all gone off with the Sunday School and women teachers. My prayer is that the A. W. may long live and continue to point out the way of simplicity in Christ Jesus.

J. B. DANIEL.
Biggers, Arkansas.

THE "McGARY-DOUGLAS DEBATE."

The "McGary-Douglas Debate" on the christian's relationship to civil government is now off the press and ready for delivery. The tract contains twenty-eight large double column pages, and sells for ten cents per copy or one dollar per dozen. Tracts not so large as it sell for twenty-five cents per copy, but we are only hoping to "break even" on expenses and this popular price is made in the hope that the tract will be ordered freely and distributed where it will do good. Every member of the church of Christ should have a copy of the tract. The question is one upon which the entire brotherhood should be better posted. And the time may be near at hand when many will wish they did know more concerning what the Bible teaches upon this important question.

Order the tract from The Way office by the dozen, by the score, and by the hundred. Price, ten cents per copy, \$1.00 per dozen.

A LITTLE TRIP.

On the 23rd of July myself and family, consisting of wife and son, R. H. Junior, and myself, started from Holdenville, Okla., in our Ford car to points south in Okla., and thence to Texas. Our first night was spent in Tishomingo, Okla., where the writer spoke to the faithful few who had made an appointment for me on that night. We endeavored to speak to them about "The Perfect Gifts of God," and tried to impress upon them, the all-sufficiency of the Bible to lead man from this world to that home prepared for all the faithful. They seemed to take comfort from the lesson. Tishomingo is the home of Bro. John J. Stobaugh, one of God's noblemen, true to the word of the Lord, and an excellent preacher of the gospel. Our next stop was at Gunter, Texas, remaining only one night and part of one day. Here we met many old friends and brethren, among whom was the venerable and sainted Bro. A. Ellmore. The following day we left Gunter for Fort Worth, where we remained till the following Sunday morning when we returned to Gunter, reaching there in time for the worship. Here we remained till Tuesday, speaking to them Sunday night on "Death," and on Monday night, "The Judgment."

It has been my pleasure, and to my comfort, during the past forty years, to meet with many congregations that seemed to conduct their worship as the Lord directed, in most ways, but after observing the worship of the saints at Gunter I must say that, it is directed according to the model given by the Book of all books. I never saw a better united congregation,—one that seemed to love and appreciate its members more than the Gunter brethren.

The Bible school at Gunter will open its nineteenth session about the 15th of September, and they told me they were expecting the largest enrollment the school

had ever had. I know several preachers who were educated at the Gunter Bible school and I have never met a failure among them. Bro. A. Ellmore has been president of the school for nine successive terms, and they all esteem and love him as few men are loved or esteemed. Gunter is also the home of several other good preachers, such as Bro. John R. Freeman, Bro. Key, and some others whose names I do not recall. No disciple of Christ, who loves God and the Truth can associate with the Gunter church without being made better by it. I hope to be permitted to go there again, and then again.

From Gunter we came to Mannsville, Okla., where we spoke to the brethren one night, and thence by way of Sulphur, Okla., back to Holdenville on Thursday, finding Bro. R. F. Dickworth of Demison, Texas, on the ground ready to begin a meeting with the Cedar Street Church of Christ that night. So here we are at home again and will write you more after the meeting closes.

R. H. HOWARD.

Lometa, Texas, Aug. 22, 1921.

I returned from Grand Plains, N. M., last night, where I began a meeting the 7th of August, closing the 22nd, which resulted in twenty-six being baptized and three reclaimed; and we had the sweet pleasure of organizing them and putting them to work keeping house for the Lord and teaching as the Lord directs, which means the eight elders—not the women—have the over-sight of the work. Three of those baptized were Methodists, one a Baptist, and one an Adventist. To our God be all the glory and praise for it all. I only thank him that I was just an humble helper in bringing about such sweet results in honor of our Christ and King.

New Mexico is a fine field to labor in, but it is sadly neglected by our preaching brethren. But our church members are partly to blame for not being willing to support the preacher while he carries the "bread of life" to these dear people for whom Christ died, as well as for those here in Texas. They are a fine people, have a fine country, and they certainly do love the truth and will respond to the gospel invitation when they have an opportunity. So let us go over and help them. I am ready to go again. I shall not tell how they supported me, for that concerns only myself and them. I shall never complain at the way my brethren treat me, for I love them too well.

I want to arrange my work for 1922 as soon as I can:—Who needs me? Let "work" be our watchword, the word of our Lord our guide, and "go" always into the vineyard and never give up as long as there is one precious soul out of Christ.

W. A. McMillan.

Belvue, Texas, Aug. 16th, 1921.

I have just closed a good meeting near Bryson, Texas, at Long Hollow School House, with seven additions. I am now

in my second meeting this year at New Liberty. Two noble souls obeyed the gospel yesterday. When I came to this place last May there was no congregation here, but now there is a membership of fourteen. No innovations here. I go next to Seminole, Oklahoma.

These are trying times. Be faithful for the christian is an heir to things immortal in that city where the purified dwells, where all the redeemed shall seemle never to part again.

A. W. FENTER.

Trout, Texas, Aug. 15, 1921.

I have just closed a meeting of five days near Dangerfield, Texas, with no visible results in the way of additions. This we did not expect in so short a time, as we have no organized congregation there, and there was three meetings going on near by—one of them a big tent meeting by the Methodists. We had a splendid hearing and fine interest.

I had a number of calls to go back again, but when I go out into mission fields like that I have to pay my railroad fare and get no reward to meet my expenses and I can't go very much. I wish I were able to go and hold meetings in those hard places all the time; for when I get through with a meeting I leave them something to think about. I am getting old and not able to do but little physical work. Still I will do what I can.

J. E. JACKSON.

Some time ago Brother N. L. Clark held a meeting here over ten days. He preached the gospel straight. Had a fine hearing and as good attendance as any one could want. The people were pleased with him, but no additions; only one sister to take membership. Had a good meeting.

A. M. GEORGE.

Albany, Texas.

J. C. Goad reports splendid preaching done at his home, Newport, Texas, by Brother Thos. G. Barr of Jacksboro, Texas. Brother Goad commends Brother Barr to brethren who wish a faithful preacher of the Word.

Sidney W. Smith of Sylvester, Texas, sends four new subscriptions and writes: "Four were baptized at Bunny school house, 16 miles from Mertzon. I made my home with Bro. and Sister M. A. Habermacher. They are as faithful followers of Christ as I have ever met. They are special friends to The Way. In a short meeting at Ft. Stockton five were baptized, among the number a young fellow by the name of Olan George, who has a great desire to become a useful man in the Father's vineyard. The church there had not been meeting, but promised to do so, and this young fellow said he would help carry on the work. A letter of encouragement that any one would write this young christian will be of help, and will be appreciated. I go to Goldsboro for my next meeting, which begins tonight, Aug. 12."

HELP BROTHER G. W. WOLF.

An appeal is something I seldom make, and never to those who are not acquainted with the circumstances, or with the individual.

Brother N. O. White of Rattan, Okla., informs me that Brother G. W. Wolf of Sunset Heights, Texas, is in need of assistance for the following reasons:

Year before last he lost his entire crop by flood and was forced to go to work by the day. His wife now has pellagra. In January of this year four of his family were in the hospital for eighteen days.

Brother Wolf has been sick some and recently was poisoned with cocaine by a dentist while having a tooth extracted, and came near dying. One side of his mouth is yet paralyzed. Brother Wolf is not only broken up financially and broken down physically, but is despondent. He should not only have a nice donation from those who know him and among whom he has labored in the Lord, but should have some good, encouraging letters to cheer him up. He is highly endorsed by the Pine Grove church (Ark.), where he labored, and is well known as a faithful preacher of the pure gospel and a noble defender of the faith once delivered to the saints.

Send all donations to G. W. Wolf, Sunset Heights, Texas. L. G. PARK.
Counsel Hill, Oklahoma.

Ink, Ark., July 24, 1921.

To The Apostolic Way:

The church of Christ at Pine Grove does hereby recommend Brother G. W. Wolf of Sunset Heights, Texas, as a worthy and faithful member of the church. He has labored with us, preaching and teaching the gospel of Christ for a number of years without addition or subtraction. We fully recommend him as an able defender of the truth to all the faithful. We understand he is in destitute condition and consider an appeal in your valuable paper in his behalf a worthy one.

(Signed) Elders J. R. Wood, A. E. Head, and B. S. Crawford.

I began meeting at Hickory Grove, near Alton, Mo., Aug. 11th and I closed the 19th inst. The meeting resulted in two additions, and we believe much good otherwise done. Women reading and speaking in the church, together with other things, have divided the congregation here, and the loyal brethren have been locked out of the house. I preached at Topaz congregation Aug. 20th and 21st. No visible results.

Brother Homer A. Gay is to begin a meeting for us here about September 23.
HOMER L. KING.

Rt. 2, Lebanon, Missouri.

Gunter, Texas, Aug. 17th, 1921.

We have just closed a good meeting at Pearson near Colbert, Okla. Bro. Whitten was holding the meeting, but had to leave

the latter part of the second week for another meeting, and called me to continue the meeting, which closed Sunday night following. He baptized thirty-eight or forty and restored two or three, and I baptized six and restored one, making a total of near fifty. We now have a congregation of about ninety members at Pearson, and a more zealous people I have never met. They worship God as the New Testament directs, and give no heed to the modern inventions of men.

H. C. WELCH.

gation. These congregations are now doing the same kind of work. I have just held a meeting at Santa Ana. One was baptized. Pray for us that we may be successful in our work to enlarge the borders of the kingdom of Christ.

Brotherly,
E. M. BORDEN.

360 W. 11th St.

Thornton, Texas, Aug. 21, 1921.

Our meeting at Davis Chapel commenced the 5th of August and closed at the water's edge on the 17th. Brother O. R. Rasco did the preaching for us, and he did it well. There were forty-one confessions and seventeen restorations. This in many respects was one of the best meetings we ever had at this place. One lady seventy years old obeyed her Lord in baptism. This place is within two miles of where Brother Rasco was born, reared, obeyed the gospel, and ordained to tell the message to dying men and women. He has held us many meetings, and preaches for us monthly. Great interest was manifested in the preaching throughout the meeting, and all seemed loth to see it close, but he had to go to other fields. He tells the story courageously, and as it is revealed to us in the Bible. He is loved and respected by his life associates.

W. L. LENNAMOND,
J. J. RASCO,

Elders.

AN INVITATION.

The disciples of Christ who worship in Holdenville, Okla., and known as "The Cedar Street Church of Christ," desire to make known through The Apostolic Way, that we stand four-square for "the Truth, the whole Truth, and nothing but the Truth," and our doors stand wide open, with an invitation to any true gospel preacher who perchance may come this way. Record us on your day-book and don't forget to stop with us if you should come this way.

T. H. WIGGS.

Holdenville, Okla.

I am very desirous of going to Central, Illinois, to preach the gospel where it has never been preached before and I am without the necessary funds to make the trip. I am a young preacher in the cause, and as for my being a true gospel preacher I refer you to Bro. A. M. Scrimshire, Box 6, Mt. Valley Route, Hot Springs, Ark.

I will acknowledge all donations for the Master's cause.

Your Brother in Christ,

HARRY R. MALLADY.

300 Poplar St., Hot Springs, Ark.

W. H. Riley of Shamrock, Texas, closed his meeting at Timber Ridge, near Minco, Oklahoma, with three baptisms and one restoration. Brother Riley has time for some meetings during the month of September.

SONG BOOKS FOR SALE.

We shall be glad to fill orders for the following song books.

Great Songs of the Church—Over four hundred fine selections, alphabetically arranged; many old hymns; durably bound; round notes only. Price, \$45.00 per hundred, (manila), \$54.00 per dozen (not prepaid). Cloth, \$7.20 per dozen, \$60.00 per hundred.

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Songs of the Reapers—Contains seventy-five selections. This book also is especially suitable for use in protracted meetings. Price, \$2.00 per dozen, \$15.00 per hundred (prepaid).

Fifty or more of any one of the above books may be had at the hundred rate. Gospel Songs Number Two and New Gospel Songs in full cloth binding with rudiments are \$7.00 per dozen, or \$55.00 per hundred.

Make all orders to the Apostolic Way, Union City, Georgia.

Order a supply of "The Review and Baptism," a review of Daniel Sommer's position on the baptism question, by H. C. Harper. Ten cents per copy; \$1.00 per dozen.

Riverside, Calif., Aug. 15, 1921.

We had a splendid service at the 11th and Lime Streets Church of Christ, in Riverside last Lord's day. Several visitors were present. The brethren at Riverside have sent me out for some meetings this year. Several congregations in this part are planning on doing more missionary work. Ontario, Pomona and Riverside have a large tent in which to hold mission meetings. Los Angeles is the mother church in this part of the country. There are loyal congregations at Riverside, Ontario, Pomona, Colton, Downey, Montebello, Pasadena, Santa Ana and other places, that owe their existence to the untiring work of Bro. Riggs who was sent and supported by the Los Angeles congre-

THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY

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

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UNION CITY, GEORGIA, SEPTEMBER 15, 1921

NUMBER 4

WALKING BY FAITH.

Paul says we walk by faith. This needs no argument. Being a simple fact most all religious bodies claim to build upon it, and yet, to my mind are very ignorant of its true meaning. If we will let the Bible interpret its own teaching then the subject under consideration would become as clear as noonday. Faith is the evidence of things not seen, or belief of testimony. Heb. 11:1-6. This is enough for the time as to what faith is. Therefore God must speak in order to produce faith. Rom. 10:14-17. That man may walk pleasing to God, see Rom. 14:23. Hence to go beyond what is written is walking by opinion, and not faith, and is sin. Today God speaks to man only through his written word recorded in the book called the Bible and woe to the man that preaches or practices anything not revealed therein. See Gal. 1:10. Let me point to a few examples of our forefathers, that are written for our profit. We will begin with Noah. Noah was a just man, perfect in his generation, and Noah walked with God. In Heb. 11:7 Paul says, "By faith Noah being warned of God of things not seen, as yet, moved with fear, prepared an ark to the saving of his house." He prepared it by faith. This is an undeniable fact, well established in the Hebrew letter; but the how is not stated in this letter, so let us search the Scriptures, which will give all the light necessary. Turn to Gen. 6:12 and read the remainder of the chapter and hear God telling Noah what to do, and how to do it. And the last verse says, "Thus did Noah according to all that God commanded him, so did he." This is plain. God simply told Noah of his intention. Told him to prepare an ark. Told him just how to build it. Noah took him at his word, did exactly as commanded, no more, no less, and Paul, speaking to his Hebrew brethren about this very same building, said he built it by faith. Paul is in this chapter telling the Hebrew brethren the great things that had been and could be accomplished by faith. Hence in the 17th verse of the eleventh chapter of Hebrews he said, "By faith Abraham when he was tried offered up Isaac, his only begotten son." How did he offer him? By faith. What does that mean? Turn to Gen. 22:1-12 and find that God told him what to do, and how to do it, and where it must be done. Please notice that Abraham carried out his Lord's command. He did not do more, or seek to do less than what he was instructed to do of his God. What a trial! "Offer up thine only begotten son." What grief he must have endured as he answered the query of his son, "Where is the lamb for a

burnt offering?" but God had so plainly instructed him as to his will, for the time he delayed not. The Book says he rose up early in the morning. This shows diligence in business and zealousness to his Master. Yes, he obeyed God in every particular, and, Paul tells his Hebrew brethren that he offered him by faith. So let us not be hasty to practice things unauthorized as worship to God, but just be like faithful Abraham, take God at his word, and thus walk by faith.

Were the churches of Christ to adopt this rule today much of the strife would cease. The missionary society would be forgotten. The hired pastors would no longer sap the life of the church. The sound of the organ would be heard no more at all in her, and even the baby Sunday School, though loved so dearly and nurtured so tenderly by its parents, would mark a new made grave along side by side those of its other disbanded kinfolks briefly mentioned above. Then the church would be more nearly like Jesus prayed for in the 17th chapter of John. But again, Paul says (Heb. 11:30), "By faith the walls of Jericho fell down." Yes, they were thrown down by faith. How did Joshua get in possession of such faith? Turn to Joshua 6 and read God's instructions to him, and while you are reading please notice that Joshua did precisely as God had told him to do, and Paul tells the Hebrew brethren that it was done by faith. These quotations thoroughly establish the fact, that, to walk by faith is to do just as God tells us to do and leave the result with God. This is walking by faith, and nothing else is. Now, please read Matt. 17:20 and hear the Saviour saying what a man can do if he has faith.

Now, there is lots of faith on the earth today, and will be when Jesus comes again. Still there hasn't been a mountain moved, and it is for the lack of faith. "Faith cometh by hearing" (Rom. 10:17), and God has told no man to move a mountain. Hence, impossible. Now turn and read Luke 6:47, 48, which is a total sum of the whole business. Let us walk by faith and no longer in a way that may seem right unto us. Prov. 16:25. R. LEE CASE.

Rt. 2, Bangs, Texas.

HAS MET HIS WATERLOO.

A storm of bombast has burst forth from the editor of *The Review* in taking "notice" of my review of his tract on what he calls "re-baptism." He is surely in "the gall of bitterness." I have hit him a center shot from the way the feathers fly. Brethren, be patient with him. He has met his Waterloo—that's all.

He tells us, for example: "When the

time comes for me to make a reply I shall copy his chapters in their fullness and expose them as they deserve to be expose."

Yes, and I will laugh. And you will boo-hoo-hoo when I review you, just as you've been want to do, won't you? Now, try to get up. You can't get even one foot on the ground. Try it.

Brethren, send 10 cents to The Way and get my review of Sommer and see for yourself where I landed him. This fund goes to the support of The Way. So get a dozen or so and send them to the Baptists and to your "shaker" friends.

H. C. HARPER.

CULLINGS AND COMMENTS.

Conscience and Expediency.

"God does not permit us to force people to worship with an organ, who believe it is wrong to do so. To even try to induce or force one to do that which he believes is wrong, is a sin."—F. G. Allen in *Old Path Guide*, copied from *Gospel Review*.

This is true in regard to the Sunday school, with its proclivity and paraphernalia. One elder following one preacher's advice said to me: "Submit or get out". This is just the spirit of innovation, not the spirit of God. "Nay, but we will have a king".

Questionable Ground.

"Now it is just the debatable ground that affords the best test of a man's attitude toward the Lord Jesus Christ. If a man truly loves the Lord Jesus Christ and holds him above all, he will not only avoid what is positively wrong, but also that which is questionable."—R. H. Boll in *Gospel Advocate*, 1914.

If the use of Sunday schools to teach the congregation is not at least questionable, why should the church be divided because of them? "He splits the log who drives the wedge". I charge without the fear of successful contradiction, he who introduces or perpetuates Sunday Schools, Lesson Helps, etc., is guilty of the sin of dividing the church of God. Who will deny it?

Responsible for Division.

"Those who have introduced and brought in the divisive things, including instrumental music, into the worship of the saints are alone and altogether responsible for the division."—Joe S. Warlick in *Starke-Warlick Debate*.

This is true in regard to Sunday schools, literature, etc. They "are alone and altogether responsible for division". God hates the act of sowing discord among brethren. (Prov. 6:19).

Only Rule of Faith and Practice.

"As a people, we have from the first and continually to the present proclaimed that the New Testament, and that alone, is our only full and perfect rule of faith and practice."—Moses E. Lard in his "Quarterly" of 1863, pp. 330-333.

Now then, ye world of sectarians; turn

in on my brethren and thrash them with their own arguments! They have preached to you to turn from creeds to the Bible alone. Now turn their own guns against them. Make them take their own medicine. Give them a good thrashing. They need it. You have the right to creeds that they have to commentaries.

Using the Commentaries.

"I have found but little use for commentaries. To my mind, a commentary in the hands of a student of the Bible is very much like a key in the hands of a student of arithmetic. It takes from him the power of original thought and research. Such a method of study dwarfs the power to reason and bars all progress of growth in arithmetic and Lat.n. So it is with commentaries in the hands of one who proposes to be a student of the Bible. I feel sure that the constant use of commentaries by the young will deprive them of spiritual growth that comes from an earnest, prayerful study of the Book alone. Their comments need explaining."—A. G. Freed, president of Henderson College, in *Gospel Advocate*, 1915.

This is death on Sunday School brethren, including Bro. Elam, Bro. Tant, and all other writers for such. A. O. Colley said: "This literature is just commentaries." This is true. Brethren, will you let these "commentaries" root the Bible entirely out of the worship of God? Bro. Freed told the truth. Who can deny it? He seems to have profited much more than David Lipscomb did by reading the writings of Tolbert Fanning, his teacher, editor of the *Gospel Advocate*, fighting these Sunday School commentaries, when he said: "In the great commission the apostles are commanded to 'preach the gospel.' Mind, they are not authorized to expound, explain or interpret the gospel, but simply to preach it."—*Gospel Advocate*, Dec. 29, 1910.

"Debate thy cause with thy neighbor himself. (Prov. 25:9.) Who will debate for the Sunday School brethren? Bro. Joe Warlick is too great a preacher and debater to try to debate for them, though he had not studied the question thoroughly one time, it seems. Bro. J. D. Tant is too great a logician, preacher and debater to waste so much good talent writing the commentaries to carry on the Sunday School business. Bro. E. A. Elam is a good Bible teacher and useful preacher, much too busy writing "literature" to even notice me, one of his school boys, bringing together history and reason to knock out forever his untenable position of destruction to the armies and peace of God Almighty. He said leave the literature out where it causes division, for the sake of peace. So you see, brethren, he will not debate. But he is duty bound to quit his course in the Sunday School business. I'll show you now:

"Briney ought to affirm his practice."—J. A. Harding, in *Gospel Advocate*, 1909.

"Every one sustains logically an affirmative relation to his own practice."—J. S. Sweeney, *Sweeney's Sermons*, pp. 56, 57.

"Each disputant should affirm the teaching of his system in regard to each

issue."—Clark Braden in *Quarterly Review*, pp. 585, 586, 1887.

"What Braden and Sweeney (and Harding, too—L. W. H.) say applies with equal force to the discussion of other issues. What is logically right and fair for infidels and Pedo-Baptists is logically right and fair to all. Each disputant should affirm the teachings of his system. This we will do."—E. A. Elam in *Gospel Advocate*, May 13, 1909.

Now, Bro. Elam, debate or take down your shingle. You've escaped the "conscience" argument by saying leave out the literature from worship, thus showing you occupied "questionable ground" at least. You deny that you are "responsible for division, yet you continue to help these dividers by writing the commentaries for, and selling to them such contraband stuff. You preach that the New Testament is our only rule of faith and practice, and say leave out your "Quarterly" from the worship for the sake of peace, but you still encourage the setting aside the Bible for your commentaries (literature) where no one objects. If Bro. Freed had wanted to give you a nice, good flogging he would not need to do it better than he did in his quotation above. If you write your commentaries "for private study only" no one could object to your writing "literature", "Quarterlies" or "commentaries". You ought to tell them that the Bible is the only text book for the worship in the house of God and that commentaries, creeds, and all of men's books are only reference books.

Opening the Flood Gate.

"It (bringing in the organ) would simply open the flood gate and admit every kind of innovation the human mind could ever dream of and no one would dare molest or make afraid, him who would bring them in."—Joe S. Warlick.

This is as true of the Sunday School literature, class division and all other innovations. "Indeed, when a church has once introduced an organ, we believe it to be true, as a general rule, of those members who take the lead in the work, that they will suffer its Bible to be torn into shreds before they will part from their pet."—Joe S. Warlick, in *Stark-Warlick Debate*, p. 17. I hope there are few so deluded as to hold to anything and treat the Bible this way.

Folly and Shame.

He that answereth a matter before he heareth it, it is a folly and shame unto him." (Prov. 18:13).

The same is true on the Sunday School question. Do not get mad and go into spasms where this question is brought up. Study the evidence on both sides. Prayerfully consider with an open, honest heart. "There must be actual parties among you, for so only will the men of real worth become known." (I Cor. 11:19, *Twentieth Century New Testament*).

L. W. HAINLINE.

Fulton, Kentucky.

Brother R. F. Duckworth is now in meeting at Montezuma, Iowa. He goes next to Hartwick, Iowa.

THINGS NOT AUTHORIZED.

"God does not have to condemn a thing to make it wrong. The absence of authority makes it wrong."—Bible Briefs and Sermon Outlines by Showalter and Davis.

If this is true, and it is true, who can justly blame us for demanding the Bible authority for the Sunday School? Can Showalter give it? If so, it is high time for it if he wants to save the church from another division. Produce a "Thus saith the Lord" now for the thing, and be quick about it, or drop it—and save the church from division. This is our reason for rejecting the thing—God nowhere authorizes it.

"Where God chooses a certain way of doing a thing this excludes every other way of doing that thing. The way becomes a part of the law, and is as important as any other part."—Ibid.

Yes, and this is the reason why we reject your way of having the classes: we prefer God's way to man's. Now isn't it easy to see who is causing this country-wide division in the church? You are driving the wedge. And "The man that drives the wedge splits the log."

"A command to do a thing only authorizes the doing of what is specified. Everything else is excluded."—Ibid.

Yes, and this is the reason why we do not play when God "only authorizes singing." And it is also the reason why we do not organize classes when God "only authorizes" teaching. You see that "everything else is excluded" but "the doing of what is commanded." Yes, you see this on the organ issue, but you are as blind as a gatepost to it on the S. S. issue, it seems.

Yes, and you are as shy of discussion as the organ digressives were—and you know it.

Not more than ten days ago a "big preacher" was asked to affirm that the Sunday School is scriptural, but he backed off. Now why don't you take up the job and show that it can be done? You know why as well as I do. We will put out men to meet your preachers as fast as they come. You simply have left the truth. No wonder your knees quake when called to battle. Not cowards, of course you're not. You simply have to much sense to pitch a losing battle.

H. C. HARPER.

Brother G. C. McCraw of Robert Lee, Texas, sends the publisher four dollars to be used for his personal support, which is thankfully received. Brother McCraw writes he has had all the work he could do without "advertising" for a place and that he has held several splendid meetings the past summer.

NOTICE TO BRETHREN

I am now on my way back to Florida, and shall be glad to stop off and preach if you let me know in time. Better address me at Sneads, Florida, and I will get it.

H. C. HARPER.

HELP KEEP THE WAY GOING.

Dear brethren and sisters in the only true body (the church):

Without the knowledge or consent of Brother Teurman, I am making this appeal for a little help to assist him in publishing the best paper that has come under my notice. I learn that Brother Teurman is a poor man and needs financial aid to help him in the noble work he is doing. I need not tell you he is one of God's noblemen. Christ said, "As much as you have done it to the least of these my brethren you have done it unto me." How we will rejoice if we can hear the Judge say, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and ye gave me meat; naked and ye clothed me; sick and in prison and ye visited me. Then shall the righteous say, When saw we thee an hungered and fed thee? or naked and clothed thee?" etc. Matt. 25:34, 35, 36, 37. Will there not be rejoicing and thanksgiving with those whom the Lord will render his just judgment when he says, "Come ye blessed of my father"? Had I this world of treasure, I would freely give all for the grand assurance of this one blessing, "Come ye blessed of my father." But upon what condition does he promise this blessing? "I was hungry and you fed me; thirsty and you gave me drink; naked and you clothed me." Dear brethren and sisters, we all want this blessing, do we not? Then let us feed and clothe the worthy of Christ's brethren, according to our several ability. I have a plan to help this noble brother. I am old and poor, but I have pledged in my own heart to send one dollar to Brother Teurman each month for an indefinite time. I appeal to fifty of my brethren to join me in this noble work and send him one dollar monthly. I also appeal to you, my dear brethren and sisters in Christ—you that cannot spare one dollar, to give 50 cents or 25 cents per month. Let us all who can do it have fellowship in this noble work. Let us do it and "give God the glory." I send my first pledge with this appeal. May the blessings of God and the comfort of the Holy Spirit be with you all. Amen.

A. HARLESS.

Garrett's Bend, W. Va.

I appreciate Brother Harless' interest in this matter. It has been months since anything directly concerning my support has appeared in these columns. I have decided to publish what Brother Harless says, and in connection therewith say a few things that may be best in order that all our friends and present readers may better understand just how the paper is run.

I take no support from the paper's subscription returns, but depend upon whatever good brethren send me for my support. This plan has been followed since I took charge of The Way nearly six years ago. A few brethren have nobly stood by

me in this undertaking, sending me regular help every month; others send occasional help. At no time has my support been large. A few times it has gone a little above a hundred dollars a month, but I am sure it has not averaged more than seventy-five dollars a month. With this income I have managed to support myself and wife and four children. We are thankful for all we get and try to put it to proper use. I do not desire to assume the role of a "beggar," and shall not; and am only giving these things that all may better understand how the work is carried along. I am quite sure that some who have been helping me have been going beyond their means to do so; and no doubt there are good brethren who have not shared in this work because they have not known the need of it.

The past few years have been hard years for most all religious papers. Not a few have suspended publication; others are complaining of being in debt and are asking for help—papers, too, that have a larger circulation than The Way and get quite an income from advertisements. So far, we have been able to keep The Way "off the rocks" and on the pay-as-you-go plan. We hope to keep it this way; and with your continued cooperation and support we will.

During all this time of high prices, our subscription price has remained the same, the paper has not been changed in size, and good book paper has been used. I doubt if another religious paper can make the showing of The Way in point of income and running expenses.

If our friends and readers could be at this office and see the work going on and read the many good letters received almost daily, praising the good we are accomplishing where the paper goes, I believe all would take a greater personal interest in the work.

CLARENCE TEURMAN

Wedowee, Ala., Sept. 6th. 1921.

Dear Brother Teurman: I am not a subscriber to the A. W., as I am located indefinitely at any one place. While with one of my daughters recently I had the good fortune of reading the discussion for and against divorce between brethren George and Howard. The most remarkable feature of the discussion to me was the exalted type of christian spirit and gentlemanly bearing manifested each for the other throughout, as contrasted with most of the debates of the present day, wherein ill-mannered harshness and unbrotherly accusations are relentlessly spoken, to the extent that the seeker after knowledge becomes utterly disgusted in further perusal. Brother Howard's argument against divorces is simply beyond refutation, and this discussion should be printed in tract form for distribution to the elders of every congregation of christians the whole country over. Without any particle of doubt the divorce question, as

allowable today, is the heaviest blight hovering over the churches now everywhere, if not already spewed out of His mouth in some instances.

I feel sure when times improve you will be justified in giving us a weekly Apostolic Way. I know of no publication now issued advocating more strictly apostolic teaching and practice.

Yours in Christ,

G. O. Hill

I am personally acquainted with Bro. Hill, and I appreciate his good letter. If there is sufficient demand the correspondence between brethren George and Howard will be put in tract. There probably will be another instalment of the discussion.—C. T.

The meeting at Grandview, six miles out from Elk City, Oklahoma, closed last Lord's day, Sept. 4th. We had dinner on the ground both Lord's days I was there and closed at the water with two baptisms. I have learned to love these brethren, and count them among my best friends. They seem ever ready to learn of God's ways and to walk in them. I am now in a meeting in Elk City, with prospects for a good meeting. Pray for us, brethren, that we may be delivered from those who oppose the truth of God. I go from here to the Tant-Cowan Sunday School debate.

H. C. HARPER.

I am on my way from points in Texas where I have held two very successful meetings, the first one was at DeKalb, Texas, where seven were baptized for the remission of sins, and one was reclaimed. Much good was done otherwise. The next meeting was at Malta, Texas; one was baptized for remission of sins and quite a number of erring christians were reclaimed. I am now on my way to Stephens, Ark., where Bro. R. W. Arrington (one of our preachers of the gospel, and a noble man of God) lives for another meeting. We are praying for a successful meeting at this place. From there I go to my home at Pine Bluff, Ark.

G. B. HARRELL.

Brother J. P. Watson baptized fifteen in his recent meeting near Portland, Tennessee. Brother Watson also secured fourteen subscriptions to The Way and sold a dozen copies of the McGary-Douglas Debate during his meeting.

Brother Sidney W. Smith of Sylvester, Texas, held a week's meeting at Burney schoolhouse, fifteen miles west of Mertzon—the last of July and baptized four. Anyone wanting a true gospel preacher will make no mistake in securing Brother Smith.

M. A. HABERMACHER.
Mertzon, Texas.

Please read our announcement of song books elsewhere given in this issue and let us supply your needs.

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QUERIES AND ANSWERS.

A brother writing from Stockdale, Texas, wishes to know whether the day spoken of in Heb. 10:25 refers to the first day of the week or the judgment day. Many arguments have been advanced for both, but none of them are conclusive, to my mind, nor do I think it matters, since the constant exhorting of one another is the thing which the apostle is impressing; if we recognize the importance of this admonition and obey it we will do all that the apostle demands of us, no matter whether we understand just what "the day" referred to is, or not.

This brother also wishes light on the "times of refreshing" spoken of in Acts 3:19. I do not think there can be any doubt about what is referred to in that passage, as the 21st verse clearly shows that it designates the second coming of the Lord.

* * *

I have been sent a letter concerning woman's work in the church for review, too long for insertion in full, but will quote the principal arguments (?) in full with brief comments.

"So then my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling" (Phil. 3:2, 12) could not have been said of any other church of that day perhaps.

"Now, why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord" would not have been applied to the Phillippian jailer when he prostrated himself before Paul and Silas. A good many statements in the epistles to the Hebrews would not have been applicable to the church at Corinth.

I have been slow to allow that any injunction or promise in the New Testament has a local application, but the connection shows such to be true in some cases. The following instance would be an example: "But when they deliver you up, be not anxious how or what ye shall speak, for it is not you that speaks, but the Spirit of your Father that speaketh in you." Matt. 10:19, 20.

Above is a sample of the innovator's favorite method of proving (?) his contention—assuming the thing to be proved without a line of scripture to sustain the writer's bald assertion. If the first two

quotations are not applicable to every church, in reason's name why not? Should not every church obey the precepts of the apostles, work out their own salvation with fear and trembling, and should not every sinner be baptized to wash away his sins? The last passage was not addressed to the church, but to the apostles personally.

In his letter to the Corinthians Paul specifically addresses "all that in every place call upon the name of the Lord," and declares in that letter that its instructions are for ALL the churches. I quote again:

If the statement, "Let the women keep silence in the churches; but let them be in subjection as also saith the law, and if they would learn anything let them ask their husbands at home: for it is a shame for women to speak in the church" applies literally to all churches at all times, then it is absolutely wrong for a woman's voice to be heard in any meeting of the church; not only so, but no faithful christian woman could have any instructor save her husband, and that instruction must be given at home.

This is plainly a forced and unnatural interpretation to sustain a false and unscriptural theory. Any one really seeking the truth may plainly see that the women had the same opportunity to learn from the preaching and teaching that the men had, except in the matter of asking questions in the assembly. They were to learn, but learn in silence, not asking questions in the assembly, and were forbidden to teach there. Every one with a rudimentary knowledge of language must readily see that Paul is simply admonishing the women that after hearing and learning all they could assimilate, if they wished to inquire still farther into the matters taught, they must not ask questions in the assembly but wait until they got home.

When we remember the approved example of Priscilla in conjunction with her husband teaching Apollos (a great preacher) the way of the Lord more perfectly (Acts 18:26), it is clear that it is not the woman teaching a man God's word that is condemned, but it is teaching it in a way to exercise dominion over the man.

Wrong again. Priscilla knew that woman's teaching must not be done in the assembly, therefore she and her husband "took him" (Apollos) unto them; in other words, taught him in private. The covering of the head was a symbol of privacy and Paul explains that while the literal covering of the head was not a custom of the church of Christ, the thing symbolized (teaching privately) was.

These errors have been corrected time and again, but those who are determined to do things their own way will continue to keep their own eyes closed and cloud the vision of others, so that we will have to continue to expose their sophistry from time to time for the benefit of those who really desire the truth. G. A. TROTT.

"The Bible in Type and Anti-Type", by J. A. O'Neal, is an interesting book containing nearly one hundred pages of profitable reading. Only 50 cents per copy. Order from The Apostolic Way, Union City,

"THE DEVIL'S CHURCH," REVIEWED.

This is a track put out by D. W. Hawthorn and ascribed to be a conversation between the devil and the demons. In the first place, I should like to know how this author came to be in such close proximity to the synagogue of satan to overhear this conversation. However, it is not only possible but highly probable that he is one of the number, inasmuch as the apostle says that satan is transformed into an angel of light. II Cor. 11:14. The devil proposes to the demons, during this conversation, to build another church. The scene is laid in the last days of the church age. They were to get men to do this work who were able to "turn and twist" the Scriptures any way to suit their subject. Here this author must have missed something; for I notice this class of teacher of this "last church", when "turning and twisting" will not avail, will feign, a new revelation. This church was to be given as near a Bible name as possible and to teach everything except the *essentials* that make christians. From what follows in this tract, I think we may well say, as Nathan to David, "Thou art the man." II Sam. 12:7. He has the devil say: "We will have our church leave off repentance and heartfelt experience and make water baptism the essential thing." I presume he means by "essential thing" the same as the "essentials that make christians." I am afraid the author is more ignorant than the devil, for I am sure the devil knows more about essentials that make christians than to make such a muddle as that. The Bible that I read doesn't make baptism at all essential to the unbeliever, nor the unrepentant, neither does it say anything about "heartfelt experience." A thing to be essential is to be necessary. If one believes and has not repented, repentance is necessary; if one has both believed and repented, then baptism is necessary in his case. *It is the command of the Lord that makes any act essential.*

Again, he says: "We will have our *virtues* that we catch to answer this question: Do you believe that Jesus Christ is the son of God? They will say, yes, and we will baptize them and not teach them that repentance is a godly sorrow for sins."

Well, well the devil, then, is going to have part of his teaching just like that of Christ and the Apostles. That is the very thing that was required of converts in the days of the Apostles, and, too, they would not teach "them" that "repentance" was "godly sorrow." Paul did teach the Corinthians that godly sorrow *worked* repentance. II Cor. 7:10. I don't wonder that the demons were surprised and asked if that wouldn't make them christians. A church that would leave off repentance would, indeed, be of the devil to the same extent as one that would teach "repentance and heartfelt experience" and reject "baptism in the name of Jesus Christ for remission of sins," and to confess their

feeling, rather than to confess Christ, is of the devil. All the doctrines that Christ never taught and all the churches that Christ never built (Matt. 16:18) are of the devil.

Here is some more that Hawthorth teaches and says it is of the devil, and I believe it: "Simon the sorcerer believed and was baptized, but Peter told him he had better go back and repent, for his heart was not right," etc. Now that is a lie, hence of the devil, for he is a liar and the father of it.

Peter never said "go back and repent." Simon sinned, and it was his present sin he was told to repent of; and no "go back" to it.

"Devils believe and tremble." But what do they believe? James says, "Thou believest there is one God; thou doest well: the devils believe [as much] and tremble." It is not said they believe in Christ as the Son of God, hence do not believe what he teaches, and are always contrary and objective. Therefore, they have wrought evil and many have been swayed under strong delusions; in the abyss of infidelity, and have no love for the simple truths of Holy Writ. It is an awful thought, but they receive not "the love of the truth."

The demons ask, "What is heartfelt experience?" To which the devil says, "When their heart is all broken up under conviction and repentance and they reach out and take hold of God for pardon, then and there their burden rolls away and the heart or inner man is filled with joy and peace—then they are fit subjects for baptism. * * * * Now this ignorance is the secret of our success." Yes; 'tis so, but who expected them to confess it. Ignorance is one of the devil's mightiest weapons. It is an ignorant teacher (or a willfully mean one) who will exhort men to "reach out and take hold of God" and not tell them *how*. Peter tells us how to take hold of God, by faith; Paul tells us how, and they both tell us how to hold on by faith; but, if any of the sectarian preachers I ever heard knew, they were too willfully mean to tell. Instead, they tell men to do things they can neither find precept nor example for in the Scriptures.

Again, he says: "I will have them take the Lord's supper every Lord's day to make them think they are getting along fine and they will leave out the spiritual worship; for John 4:23 says, The true worshippers must worship in spirit and in truth." When Christ was up before Pilate, and being questioned, he made the statement that he came to bear witness to the truth and that every one that was of the truth heard *his* voice.

What is truth? was the appropriate question Pilate asked, but didn't wait for the answer. But for an answer let us read Jno. 14:6: "I am the way, the truth, and the life. No man cometh unto the father but by me." How then shall we worship in truth except we worship according to Christ—his teaching? "In vain

do they worship me, teaching for doctrine the commandments of men."

The Lord set his own table, built his own monument, and commanded: "This do in remembrance of me." I am constrained to believe that they who, with full contrition of heart, meet around the Lord's table on the first day of the week, drink deeply in the Spirit of God and are indeed worshipping, thus far, "in truth." They are not teaching the commandments of men, but the Lord's. Shame on the man, nay, woe be the man, who, with a wicked heart, would attempt to lay his unholy hands on this institution of the Lord! This is why I am giving this brief review of this tract, seeing that it is capable of prejudicing the minds of some who otherwise could be taught the truth. First he attempts to belittle the *good confession*, then baptism; and lastly, the Lord's supper. This author will not come out in the open and defend his teaching. I know, for he has had the opportunity. I warn those who may read this that they be not led away from the truth by such unholy and underhand methods, even though it come from a self-styled Holiness (?) preacher.

Better try the spirits (teachings) whether they be of God.

W. L. SHELNUTT.

Rt. 2, Wedowee, Ala.

OBEDIENCE AND DISOBEDIENCE.

"Now all these things happened unto them for ensamples: and they are written for our admonition, wherefore my dearly beloved, flee from idolatry. I speak as to wiser men; judge what I say." I Cor. 10. "For whatsoever things were written aforetime were written for our learning." Rom. 1:4.

What does the apostle mean by "all these things were written"? Does he mean the record of his dealings with the Israelites, as recorded in the Old Testament? What does he mean by the saying "happened unto them or ensamples"? Does he mean examples, a pattern, a model or copy; an illustration of a rule or precept; sample; specimen; one punished for the admonition of others? Does he mean that we must read the record of God's dealings with the people that followed Baal-peor? Deut. 4:3. Does he mean that we must read God's dealings with Moses at the rock? Num. 20. Does he mean that we are to read the record of "Korah, Dothan, and Abiram" and take warning? Num. 16. Does he mean that we should read the record of Nadab and Abidu, who offered strange fire (strange worship) before the Lord, and was struck dead, and take warning? Does he mean that we by reading this record see that God is a God of his word, and that he will reward those that are obedient, and punish those that are disobedient? It matters not what position he may occupy, whether he is a Moses, or Korah, Dothan or Abiram, men famous, or men of low estate? If this is not the

lesson to be LEARNED from what the apostle says I am at a loss to know. Now listen at the word of the Lord, being restated by Moses after the Israelites had violated it by worshipping idols. "Now therefore harken, O Israel, unto the statutes and unto the judgments, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you. [Now listen, the Lord had commanded that the Israelite should not worship idols, which command they had violated by worshipping Baal-Peor, a filthy idol of the Moabites.]

"Your eyes have seen what the Lord did because of Baal-peor; the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day." Deut. 4:1-4. Now let us turn to Numbers 25th chapter and see what the Lord did to those great men who worshipped Baal-peor. "And they (the Moabites) called the people (Israelites) unto the sacrifices of their gods: and the people (Israelites) did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel. And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor."

Here as in every case I have cited, is a plain case of reward for obedience and retribution for disobedience. "Thou shalt not make unto thee any graven images: cursed be the man that maketh any graven image." So we see that God made a prohibiting law and pronounced a curse on the man that violated it. How were the Israelites to proceed when they entered other nations? Says one, "They were to teach the people to worship the true God, and say nothing about their groves or images." Says another, "Not so." "But ye shall destroy their alters, break their images, and cut down their groves. For thou shalt worship no other god: for the Lord whose name is jealous, is a jealous God." Ex. 34:13-14. Ah, says one, this is entirely too severe. Take their lands and destroy their gods! God so commanded, and so they did. What did God have this done for? "Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and call thee, and thou eat of his sacrifice." Ex. 34:15. Of course they ought not to destroy them, according to the notion of some. But just do like Dr. Charles Reign Scoville did at Hugo, Oklahoma.

Just have one great feast, and call all the princes, of the different synagogues of idol worshippers of the town and seat

them on the rostrum, and call on them to pray, (offer an abomination to God; Prov. 28:9) for the success of this meeting, that many souls may be saved (deluded). Then after they are saved (deluded), go join yourself to any of these idolatrous temples and you are alright. Or do like Dr. L. S. White of Sherman. Just join the Ministerial Association (of these idol worshippers) and get to be president of the city Pastoral Association, then you will be able to lead them into your place of worship and have an idolatrous political feast.

But what saith the word? "Wherefore my dearly beloved flee from idolatry. I speak as to wise men; judge what I say." I Cor. 10:14, 15. There was one Josiah who did a great many good things during his reign. He began to reign when he was quite young, only eight years old. He pleased the Lord, walking in the ways of his father David. It is said while he was yet young, he began to seek after the God of his father David. It is said that in the twelfth year of his reign, he began to purge Judah and Jerusalem from the high places, the groves and graven images. He even had the altars of Baal broken down. And when he had broken the altars and graven images into powder and had cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

He understood the saying, "Turn ye not unto idols, or make unto yourselves molten gods." Isaiah was sent to "pull down and to build up." I wonder if young Josiah and young Isaiah were here now and follow the command of God as closely as they did then, if they would not be classed with Tro't. Phillips, Duckworth and Harper, and many others who are doing what God commanded Isaiah to do—"Cry aloud; spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." These brethren are doing today to the people of God, the house of God, just what Isaiah, Jeremiah and Ezekiel, and many others did in their day, and are hated just as bad.

Some one will ask this question, Bro. Pearson, do you mean that we are to take axes and crowbars and tear these houses of what you term idolators down, and burn them down? No, no, no, my brother. Josiah did that, but we are not commanded to do that. Here is what we are commanded to do: "Be ye not unequally yoked together with unbelievers: for what fellowship hath 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 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." II Cor. 14:13.

Brethren, if I am right, say so. If I am not say so.

Paul's instructions to Timothy was, "Them that sin rebuke before all, that others may fear." 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." I Tim. 5:20, 21.

H. C. PEARSON.
Gainesville, Texas.

SACRIFICE.

The church was full—the people sat
With open hearts to hear
The preacher's good and wise words that
Their saddened hearts should cheer.
Tears fast were shed because of strife
That threatened their welfare.
Which, if it came, would end the life
Of the church gathered there.
The preacher rose and took his text;
His theme was "Sacrifice."
That they might hear what he'd say next
The folk were still as mice.
"Do a world make me sacrifice
Which had not cost him aught!"
The text appeared in the Bible twice
And was clearly and forcibly taught.
"What good does it do when you live in ease
With all that heart desires,
If you take what's left and the hungry appease
And for the cold build fires?
Have you sacrificed? Have you FELT the gift?
Did the giving cost you aught?
If not, then the only good was the gift
The poor received," the preacher taught.
"A woman served a sumptuous repast,
The scraps and crumbs that remained
She put in a basket and gave at last
To the dog that she disinclined.
Do you feel like this toward the hapless poor
That we meet in the alley and street?
Do we turn them away from our handsome door
With only the "crumbs" to eat?
If so, do you think you have given well?
Have you "felt" the gift you gave?
Did the "crumbs" your message of comfort tell
To the one you feign would save?
Ah no! When your spacious barns are supplied,
And each your pleasure is planned,
When your every wish is satisfied,
And you live in a palace grand,
With money for your girls and boys
For generations to come,
Since there's naught to add to your many joys,
You give away the CRUMBS!
The crumb that's left—that we do not need—
We give to the hungry poor;
We deem it that you want their scanty feed
And turn them away from our door!

The preacher talked—the people heard,
And never saw the flaw;
They drank in every earnest word,
But this is what he daily heard,
A church that has its daily bread,
Its Sunday sermons, too,
While neighboring towns are almost dead
For want of the gospel true.
A church that has the gospel preached
At morning and at night,
That's firm established and has reached
The zenith of its might,
With every wish full gratified,
And no want to fulfil,
It feels that it is satisfied
And takes the "crumb" left still
And sends it clear across the world
And says to Hopkins' kind:
"Here, take our 'crumb'—it's all we have—
We hope it's what you want's mind."
A church that has poor saints galore,
But here the preacher comes
And takes up all that's "laid in store",
And so they get the "CRUMBS!"
The leader rises Sunday morn,
Reports what he has done,
In addition to what he's forgiven,
He accounts for the "morn":
"One-twenty-five for what you've heard",
(Our spacious barns supplied)
The preacher's paid to preach the word
Although the poor have cried,
Thirty dollars for new song books
(All wishes satisfied),
Lights, Coal (or fans)—a surely looks
We must be grabbed.

This leaves a balance two dollars, one cent;
(Our pleasure trip is planned)
Now, add to this, for it is meant
To meet next month's demand,
But where, oh! where are the luckless poor?
We have our wants supplied—
Have we sent them away from our handsome door?
With their mouths unsatisfied?
For the poor, poor saints we have "laid in store",
He "gobbles" it up and calls for more,
But along the preacher comes;
So we give to them the CRUMBS!
MRS. WALKER H. HORN,
Cleburne, Texas.

The above lines were composed by Sister Horn some four or five years ago after hearing a sermon which suggested the thoughts contained in the above. The matter was secured and sent in to this office by Brother Geo. W. Phillips.

The "McGary-Douglas Debate" on the christian's relationship to civil government is now off the press and ready for delivery. The tract contains twenty-eight large double column pages, and sells for ten cents per copy or one dollar per dozen. Brethren, send us your orders today. Why not order at least a dozen of the tracts and lend them out to brethren and friends to read?

Brother D. J. Whitten of Gunter, Texas, is to meet J. F. Seagraves (Baptist) in a six days' debate near Hendrix, Oklahoma, beginning October 9th. All brethren in reach are invited to attend.

BOOKS YOU SHOULD HAVE.

Following is a list of books that every christian worker should have:

American Standard Bible; Revised Bible (Union Bible); a good concordance, either Cruden's or Young's; a good inter-linear Greek-English New Testament; History of the English Bible Translation; a good geography and atlas of Palestine; Historical Evidences (Rawlinson); A General Survey of the History of the Canon of the New Testament (Westcott); Englishman's Greek Concordance to the New Testament; Smith's History of the Bible; Word Studies in the New Testament (Vincent); a good work on Evidences of Christianity; a history of the world; a good work on archaeology of Bible lands.

These books should be in reach of the brethren in every congregation, and they should become familiar with them. I am tired of a display of ignorance from the pulpit.
JOSEPH B. GREEN.
Adolphus, Kentucky.

Subscription returns are coming in much better recently. Please keep it up, brethren; we need your help in this way.

Remember, if you send us three yearly subscriptions accompanied by three dollars we will send you the paper a year

All brethren locating or passing through Oklahoma City, Oklahoma, who wish to meet and worship God as it is written are invited to come to 116½ West Second Street. Time of meeting, 10:30 a. m.

J. D. TAYLOR.

FROM MOODY, TEXAS.

In our meeting which closed August 23 Brother W. G. Tucker did some of the finest preaching I ever heard. Like Paul of old, he dismisses the errors in the minds of the people and plants the truth, realizing that truth and error will not mix. So if you have any playhouses in the church where you live, such as Sunday School, women teachers and literature, you should not get Bro. Tucker to preach if you want to keep them, for he knows how to use the sword of the Spirit on them, and that certainly does tear them down. We had some of the Sunday School followers to come back last Lord's day, saying they wanted the truth and that they believed Bro. Tucker preached it. So let us all hold up the blood-stained banner of Prince Immanuel and press the fight for the truth as it is in Christ Jesus. Love to The Way and all of its faithful readers.

I. C. HAYNES.

Moody, Texas.

I am in a meeting here at Calhoun. The place is a mission point. I have one to baptize already.

I had a good meeting at Downsville, La. Baptized eight. The youngest was thirty-two years old and the oldest was seventy-eight years of age. In his younger days he was the leader of the M. E. church there. Several were "almost persuaded."

J. E. TIDWELL.

Houghton, Louisiana.

Wedowee, Ala., Sept. 6, 1921.

Just returned last evening from Piedmont. Held meeting at Taylor's Chapel, about three miles from Payne's. Notice put on the house on Thursday to hold no more services there. Preached on the side of the road that day and the brethren got busy and built an arbor that afternoon. So we ran on there until Sunday noon. Baptized two and preached to large crowd at Payne's Sunday night. Have that whole country stirred—some of them mighty mad.

W. L. SHELNUTT.

Our meeting at Locust began August 20th and closed August 28th. Bro. R. F. Duckworth did the preaching. There were no confessions, but in many respects this is the best meeting we ever had at Locust. The crowd increased until the close and we closed with the largest crowd we have ever had in a protracted meeting. I think the people in this community understand better what we teach as a religious body, than ever before. Many are the praises we hear daily of Bro. Duckworth's earnest, godly way of presenting the gospel. He will return sometime this fall or winter and we are expecting to reap a harvest from the seed sown. Brother and Sister Duckworth left our community with many friends.

We, the local congregation worshipping at Locust, commend Brother and Sister Duckworth to those who want the gospel

in its ancient simplicity, purity and power, unmingled with tradition and error and the present day innovations of man. We, therefore, bid them Godspeed wherever they may go.

Have just received The Apostolic Way and every issue gets better, so keep up the fight. We will try and send you some subscribers right away.

Yours for apostolic faith and practice.

R. L. GARDENHIRE.

Rt. 2, Pottsboro, Texas.

ITEMS OF INTEREST.

Brother W. C. Aytes acknowledges with thanks \$7 sent him by different ones in response to recent appeal made in The Way for help for him. Brother Aytes somehow mislaid a check for one dollar. If any one of those who sent him help failed to hear from him please write him, as he hopes in this way to locate check that he lost. Brother Aytes writes that he hardly sees how he could have got along without the help good brethren sent him as it enabled him to buy medicine he needed. Brother Aytes writes his health is improved.

Dr. T. J. Norman writes that about thirty members at Austin, Texas, have lately bought a lot and are erecting a tabernacle thereon. These brethren are in need of financial assistance, Brother Norman writes, to enable them to complete their tabernacle. They are at present meeting at a private home. Contributions for this work should be sent to Dr. T. J. Norman, Room 213, Littlefield Building, Austin, Texas.

There are a number of brethren who are in the field most all the time, and who could be worth much in getting the paper before brethren in new fields, but who do little or nothing in this way. They are good friends of The Way and are anxious to see it succeed (occasionally they write us insisting that we make the paper a weekly!), yet they do not seem to realize that their assistance will help us much every way.

Brother Otis J. Haynes writes that good brethren have assisted him to the amount of \$115.00 since he has been confined to his bed from serious wounds received in a train wreck some time ago. Brother Haynes is a poor man with a wife and six children dependent for bread. I hope brethren will continue to remember them in their offerings. Address Otis J. Haynes, Hensley, Arkansas.

Brother J. P. Watson of Cookville, Tennessee, reached my home September 9th. He remained with us until after our morning service Lord's day, September 11th, and he and I left on the afternoon train for LaGrange, where we began a tent meeting in the mill district that night. As Brother Watson was not very well he

insisted that I preach Lord's day evening, and Monday evening, which I did, leaving for home early Tuesday. At our first service we had a well filled tent and on Monday night there were fully fifty persons outside the tent. Brother Dennis and family of Union City were at the meeting Tuesday night and report a fine interest, with perhaps as many outside the tent as were under it. I hope to return to LaGrange and be with Brother Watson most all next week.

We thank those who have sent assistance for this tent work. It is strictly a mission work among the poor mill-working people.

If others can find it in their hearts to help this work it will be appreciated.

CLARENCE TEURMAN

ALABAMA NOTES.

The *Birmingham Post* tells of a pigeon that flew for sixteen hours in a continuous flight from Chicago to President Harding. Think of the energy stored in its wings. The *Post* adds: "Artificial power, like gasoline, is not nearly as wonderful as the power Nature gives to those most perfect machines, the bodies of birds, animals and humans."

We marvel at wonderful human inventions of modern days, still we overlook the wonderful inventions of God, the great Creator. All animal life, all plant life, manifests the work of our great Jehovah. Life which was given of God is the most wonderful theme man can become interested in. No being can produce anything to compare with it.

While Christians are discussing whether or not divorce is right, other Christians are marrying before they know what marriage means, ending in the divorce courts, with the devil getting the commission. I would like to see discussed in our papers methods parents use in training their children in knowledge of the marriage contract. That is, I wish for Christians who teach their children about marriage from a scriptural standpoint, to tell readers of our papers their manner of approach to their children on the question. Such a discussion would be suggestive to other parents, and would do more to remedy the present defects, than will much of the discussion we now have on the subject.

ARTHUR B. TENNY.

Berry, Alabama.

Commodore, Pa., Sept. 8, 1921.

I began here the third and the prospects seem favorable for a good meeting. We found thirteen questions in the Query Box last night. Many of the congregations close their meeting houses against us in this State, unless we make a public statement as to what religious paper reports our meetings and whether we are for or against the "Bible College." Where are we going?

JOHN W. UTT.

Paden City, W. Virginia.

MARTIN-BONEBRAKE DEBATE.

This debate began July 25th at Willow Springs, five miles west of Pottsboro, Texas, and lasted five nights, two hours to each session. Brother Bonebrake affirmed the Socialist party, as taught by their leaders and exponents, is a system of infidelity, therefore opposed to the church of Christ. This he proved by their own books and Socialist papers. Next, Martin affirmed the Socialist party is doing more for true religion than is the church of Christ. On this proposition Martin and the Socialist got a knockout blow, and it was easy for any one to see them go down in defeat. Brother Bonebrake showed from the preachers' year book we had the names and addresses of nearly 2,500 loyal preachers, besides there were many, many more whose names were not in the year book, read the names and gave the location of all of our orphan homes, and the nature of the work, and our christian colleges, and our loyal papers, also gave an itemized account of some of the loyal congregations to show what we were doing around here, then compared the Socialist party, papers and writings. No wonder they went down in defeat.

Next was on the inspiration of the Bible. Three nights were given to this subject. Brother Bonebrake affirmed the Bible is of superhuman origin, therefore the inspired word of God. Martin denied. Then Martin affirmed that the Bible is a fable book and only partly inspired.

The most shocking thing in the debate was when Martin said, if God permitted man to buy his brother, fellow man, as a slave, he (Martin) would not serve such a God; that he repudiated him, and that he wouldn't make a descent thief. Before Bro. B. replied to this he took pains to go over Martin's statement and asked him if he really meant it. Martin said, Yes; then Brother Bonebrake showed that God did permit it, and this pulled Martin off the fence and placed him where he belonged—with the Socialist infidels.

We had a large attendance each night, with the best of attention. Brethren from the following congregations attended: Denison, Georgetown, Locust, Pottsboro, Overton, Oak Grove and Liberty Hill. Preachers in attendance were W. S. Smith, D. C., W. R. Wolfrum, A. P. Harden, W. T. Taylor, William Guy Ashley, R. F. Duckworth, Prentice, R. L. Gardenhire. Several Socialists have expressed themselves as being through with the Socialist party, therefore, from this we claim a victory, and the entire brotherhood, so far as I know, are perfectly satisfied with Brother Bonebrake's defense.

R. L. GARDENHIRE.

Owens, Texas, Aug. 29, 1921.

Brother J. H. Stewart of Abilene, Texas, has just closed one of the best meetings we have ever had at Salt Mountain school-house. Two were baptized and the con-

gregation is going on with renewed zeal for the Master. Brother Stewart is a noble and worthy man, and it is time now for us to help and encourage such preachers. We need more men to go forth proclaiming the Lord's will just as Brother Stewart does. MILLER CROCKETT.

SONG BOOKS FOR SALE.

We shall be glad to fill orders for the following song books.

Great Songs of the Church—Over four hundred fine selections, alphabetically arranged; many old hymns; durably bound; round notes only. Price, \$45.00 per hundred, (manila), \$5.40 per dozen (not prepaid). Cloth, \$7.20 per dozen, \$60.00 per hundred.

Redemptions Way In Song—This book contains one hundred and fourteen splendid selections, especially suitable for use in protracted meetings. Price, \$10.00 per hundred (not prepaid). \$1.65 per dozen (prepaid).

Gospel Songs Number Two—Two hundred and twenty-two selections. Price, (limp binding), \$4.50 per dozen, \$35.00 per hundred (prepaid).

New Gospel Song Book—Two hundred and twenty selections. Price, (limp binding), \$4.00 per dozen, \$30.00 per hundred (prepaid).

Harvest Hymns—One hundred and nine selections, especially suitable for protracted meetings. Price, \$3.00 per dozen, \$22.00 per hundred (prepaid).

New Songs of Praise—Two hundred and twenty selections. Price, \$4.00 per dozen, \$30.00 per hundred (prepaid).

Songs of the Reapers—Contains seventy-five selections. This book also is especially suitable for use in protracted meetings. Price, \$2.00 per dozen, \$15.00 per hundred (prepaid).

Fifty or more of any one of the above books may be had at the hundred rate. Gospel Songs Number Two and New Gospel Songs in full cloth binding with rudiments are \$7.00 per dozen, or \$55.00 per hundred.

Make all orders to the Apostolic Way, Union City, Georgia.

WORDS OF ENCOURAGEMENT.

Your paper has been in my home for over a year and I want to make apologies for not renewing sooner, as I find it the truest paper I have ever found, and hope to have it in my home so long as I live.

Find enclosed \$2.00; one dollar for renewal and one dollar for the Review and Baptism.

Yes, this was Paul's idea; he was always fighting digression. Fight on, dear brethren, and remember me and my family in your prayers. L. E. PITTS.
Alexander City, Alabama.

I received my first copy of The Way June 1st. Am highly pleased with it. I have been taking the — for about thirteen years, but the softer it got the more dissatisfied I became with it. After the death of Bro. —, it went to the Sunday School very fast. I wrote Bro. — that the church had gotten in the same condition that Israel did. We read in Jeremiah 35:18 that Israel had cut the calf in twain and some were passing between the parts thereof. The same condition exists among God's people today. About 30 or

35 years ago the split came, by some placing instrumental music in the worship, the modern Sunday School and the societies; each piece was laid against the other and today we have those who are passing between the parts thereof. They would not tolerate instrumental music nor those societies yet, but will the literature, classes and women teachers. They quote the great commission as their authority for the classes. I have read this passage many times, but fail to find the classes in it. (See F. F., May 3rd, page 2, column 2.)

Some are content with selecting one class, select a chapter, and men, women and children read verse about until the whole chapter is read. This seems like a very small matter to be contentious about, but is it the way Christ and his inspired Apostles taught the people. Paul says a little leaven leaveneth the whole lump. We should walk in the foot-steps of Jesus. We should not make some foot-prints of our own and call them prints of Jesus' feet. The trouble with the church today is, too many trying to teach that have not the spirit of God and his Christ directing them; hence make many misapplications of the scriptures and can't help leaning towards popularity. W. A. BERRY.
Shamrock, Texas.

"I certainly enjoy reading The Way, and I admire the way it stands up for the word of God as it is written."—Alvah N. Davis, (Texas).

"I do think you have the best paper in the world. In fact I am sure of it."—W. B. Summers (Texas).

I wish to report a debate that began near Pine Bluff yesterday, Sept. 5th. It was to continue four days, but it closed out the first day.

The debate was to be purely scriptural and was agreed too by the Baptists, but Brother Scrimshire made it so warm for them till they had to resort to history for their sustenance after they had agreed to not use history, and then turned right around and began to use it before the close of the first day, till we simply quit the debate. G. B. HARRELL.
Box 347, Pine Bluff, Arkansas.

Sweetwater, Texas, Aug. 30, 1921.

The meeting at Center Point, Eastland Co., was a good one. The attendance and interest were fine. Besides home forces, many members were present from the Star, Oklahoma, and other points. Four were baptized into Christ. I will be with them again for the annual meeting in 1922, if the Lord wills. My next point is Monday, Texas. This will be the last of my meetings and would like to arrange other work at once. Our preachers that are loyal and true, can't live in the drouth belts without something to do.

J. A. BRADBURY.
Sweetwater, Texas.

THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY

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

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NUMBER 5

JESUS AND THE WEDDING FEAST.

Among those things that go to make up the life and history of Jesus, "the carpenter's son," is the incident at the wedding feast at Cana of Galilee. With few exceptions, Jesus was known at this time as an ordinary man of Galilee. Very few had come to realize that he was in a class to himself. Little did many of the Jews realize that he was the prophesied Messiah. Their attitude toward him would have been different, if they had realized that the person who was clothed in the house of clay was in the beginning and assisted in the formation of man.

Jesus, his mother and his disciples, were invited to this wedding. If preachers performed marriage ceremonies at that time, we might suppose that he went to perform the marriage ceremony, but we have no evidence that such was the case. He went as others did, to see and hear. No one thought strange of his presence at the wedding feast. He could have declared that the wedding was too commonplace to take any of his time, but there might be a chance to glorify God. Sure enough, the opportunity presented itself. In the midst of the feast it was discovered that there was not enough wine to supply the guests. It was a very embarrassing situation. Possibly the reader can call to mind a similar experience, when a chill-like sensation was felt creeping up and down the spine. Under ordinary circumstances, some one would have been sent in haste for more wine. When Mary realized the condition, she went to Jesus and said: "They have no wine." He took it as an appeal. There was his chance to glorify God.

Jesus commanded that the six water bottles be filled with water. Mary had requested them to do as Jesus said, so they filled the bottles with water. That was their part. They could go no further. At the end of human strength, the divine power begins. When the pots were filled with water, Jesus commanded that the governor of the feast be served. When it was poured into the pots it was water, but when the servant drew some out for the governor of the feast it was wine. The governor, possibly not realizing what had been done, said they had saved the best wine for the last. A miracle had been performed, but they did not see it. Water was poured in and wine was poured out.

The guests were supplied with wine, the wedding feast was not a failure, but there is a greater thought in the lesson. This was the beginning of his miracles among men. It, like all other miracles he performed, was to make believers. At this time it did not matter much what the peo-

ple in general thought, but it was necessary that his disciples be made believers. It was a great blessing to the blind man whose sight was restored. It was great that he could again look upon the wonderful workings of nature, but there was a deeper thought in it. It was to glorify God. It was to make believers. It is true that Jesus loved Lazarus, but he did not raise him from the dead solely for the love he had for him and for the pleasure of Mary and Martha. In fact, Mary and Martha did not expect him to be raised from the dead. It is true that they were glad and rejoiced that their brother was alive again, but he was raised from the dead in order that God might be glorified. Every miracle was to glorify God.

From this very moment, the disciples had a different conception of Jesus. Miracle after miracle was performed. The faith of his disciples was increased. It was necessary that they should believe. How could they make believers if they did not believe themselves?

The people could not see the miracle performed, but they realized that some power had turned the water into wine. When we obey the Lord, our sins are remitted, but we do not see the finger of God that moves upon the record and erases the guilt. It is done, and that is enough.

E. M. BORDEN.

THINGS THAT SHOULD BE SAID.

One can take the American Standard Revised Version, the N. T. in Modern Speech and Smith's Bible Dictionary, and prove to any rational mind that it is unscriptural to use more than one container when observing the supper of the Lord. One can also take the Authorized Version of the Bible and prove beyond question that we may use a hundred containers if we want to.

* * *

I know several christians who are out of duty, that were strong in the Lord and in the power of his might, before purchasing a phonograph and an automobile.

* * *

If the preachers of the church of Christ, would present more of the simple things of the gospel, and let alone the deep and hard-to-be-understood things, more would be accomplished.

* * *

When young preachers select for their subjects, "The Origin of the Devil," "Christian's Relation to Civil Governments," "Lodgism," "Tobacco-using," and the such like, a great mistake is made.

[If Brother Bradbury and others of the older brethren will teach the truth on some

of the above subjects we younger preachers might afford to say less about these things.—C. T.]

* *

At least three-fourths of the people composing the human race are governed, socially, politically and religiously, not by what they know about things, but by what somebody else does and says.

So often have I heard it said that our

* * *

best meetings were during hard times, but as for me, I have never been able to see the point.

J. A. BRADBURY.

Sweetwater, Texas.

BRO. TEURMAN'S "FOREWORD."

My attention has been called to the "Foreword" by Bro. Teurman, with which he introduced the "McGary-Douglas Debate," which some of my friends think contains an element of unfairness toward me. And, after reading that "Foreword" carefully, I myself think parts of it are not exactly just to me, though I cannot persuade myself to believe that Bro. Teurman intended to do me injustice, for I very cheerfully concede that he acted justly with me in handling my matter while the discussion was in progress, therefore, I think he will be just enough to publish this my criticism of his "Foreword."

He refers to the fact that Bro. Bond and I had nothing to do with bringing the debate out in tract form, and to my writing him that I had no intention of putting it in tract—which I did write him. But my refusal to have anything to do with bringing it out in tract form—bearing any of the expense—was not, as his words seem to imply, that I was dissatisfied with my part of the debate, for this is not the case.

I am glad Bro. Teurman published it in tract form, and hope that the sale of it will be extensive enough to reimburse him for all the expense he incurred, and give him a reasonable profit besides, which I doubt not will be the case.

He says: "In so far as we know this is the only discussion of this question that has ever been published, for the simple reason that Bro. McGary is the only man that has ever consented to enter the arena on his side of the question. Judging the future by the past, there is not likely to be another discussion of this question soon."

I know he is, at least, partly mistaken in that statement, and it is probable that he is altogether mistaken.

He is utterly mistaken in saying "Bro. McGary is the only man that has ever consented to enter the arena on his side of the question." Others have consented and

have entered what he calls the "arena." I am surprised at his not knowing more about what has passed among our brethren. And, if he means that "Bro. McGary" fears to enter that "arena" again, I desire to assure that he was never more mistaken in all his life.

Has he forgotten, that when he wrote me to ascertain whether I would join him in bringing out that tract, that I wrote him that if Bro. Douglas would agree to rediscuss the same propositions and to confine himself to strict rules of logical discussion, that I would rediscuss with him and put up \$50 to help defray the expenses of putting it in pamphlet form? Or does he think I was bluffing? If he thinks I was let him or Bro. Douglas "call my hand," as the saying goes, and see how much bluff there is in my proposition.

I recognize Bro. Douglas' ability, and enjoy "measuring swords" with an able man.

Since Bro. Teurman and Bro. Douglas have both complained at my not affirming the proposition that Bro. Teurman first submitted to me, for me to affirm. I will expose the egregious fallacy of that proposition. Here is what they wanted me to affirm: "Obedience to the commands of the Lord Jesus Christ will lead the disciple of Christ into all political affiliations."

I was surprised beyond measure when Bro. Teurman submitted that proposition to me—surprised that men of his and Bro. Douglas' intelligence would propose such an irrational proposition.

The terms of that proposition imply that none save those that have obeyed the commands of the Lord Jesus Christ can enter "into political affiliations." The proposition can be reduced to an absurdity in so many ways, that any one outside of a lunatic asylum ought to be able to see how silly it is.

In conclusion, I call attention to Bro. Teurman's following deliverance: "I believe that world conditions are soon going to be such that we will have to face this question squarely."

I cannot refrain from remarking that those who entertain Bro. Teurman's ideas on the question have just passed through "world conditions" that gave them a fine opportunity "to face this question squarely," and if they had, they would all have gone to prison—they did not "endure hardness" as good soldiers. Perhaps, if they live to see another war they may show the courage of their conviction. But I hope they may not have that second chance, that Bro. Teurman seems to prophecy is coming.

Respectfully,

A. MCGARY.

Willis, Texas.

REPLY TO BROTHER MCGARY.

I am perfectly willing for Brother McGary to have space to enter his "complaint" before The Way readers.

In writing my "Foreword" to "The McGary-Douglas Debate" I was careful to be

conservative in my statements. With all the facts before me, including a lengthy correspondence with Brother McGary and Brother Bond before the debate began, and also since it closed, I am yet unable to see wherein any injustice was done them. I am sure I meant to be perfectly fair to all concerned:

Briefly, the facts are as follows: Brother A. J. Bond of West Grove, Iowa, challenged for the debate, and put up Brother McGary to represent his side. Though we wanted them to secure space in the Apostolic Review, or some other paper that held to their view, they were unable to make such arrangement, so we ran the discussion in The Way exclusively. At first, Brother McGary wanted only two short articles, Brother Douglas doing all of the affirming. Finally it was agreed that they should both affirm, giving three articles each to each proposition, eight to twelve hundred words to each paper. Brother McGary exceeded the limit of words from three hundred to ten hundred words in every one of his papers, using just about a third more space than did Brother Douglas, thus entirely disregarding the agreement. Though this placed Brother Douglas at a great disadvantage all the way through, yet I raised not a word of protest, as I feared I might be accused of being "sore" or partial. Besides, as I wrote Brother McGary when he accepted his proposition, after he refused to affirm the exact counter-part of Brother Douglas' proposition, that I believed we could afford to give him some advantage, as I felt that a man who would take his position would need it.

Brother McGary says he is not "dissatisfied" with his part of the discussion. Then he certainly can be charged with being wholly *disinterested* in getting the tract before the public, as he took no part in putting it out.

Furthermore, if another discussion were agreed to, will Brother McGary's friends indorse him, and can he furnish space in a single paper published by those who hold to his view of the question?

In view of the fact that Brother McGary is an ex-editor and publisher, his implication that we will make a "reasonable profit" on the tract is the "limit." The raw expense of putting out fifteen hundred copies of the tract was about sixty dollars, which Brother Douglas paid. This does not include anything for the setting of the type (which was paid for by The Way and preserved for the tract). Myself and two children put in fully a week's hard work getting out the tract, for which we did not charge Brother Douglas one cent. I was willing to donate that much toward the tract. Just recently, Brother Douglas has written me that he will donate to me all proceeds from the sale of the tract. I appreciate the offer, but I do not care to appropriate any of the proceeds to myself, so have written Brother Douglas that whatever amount is received from sale of the tract will be used to have the gospel

preached at destitute places in this field. I have given away a number of the tracts, including a half dozen complimentary copies to Brother McGary, and I will send any one interested a copy of the tract free of charge if they will write me they want a copy and do not feel able to pay for it.

If we can make a "reasonable profit" out of this large tract, which contains twenty-eight double column pages of closely filled reading matter, and sells for ten cents per copy, or one dollar per dozen, prepaid, what may we suppose Brother McGary has made from the sale of "O Tempora O Mores?" This tract is Brother McGary's effort to sustain the right of christians to engage in carnal warfare. It was published when the war spirit was rampant, hence should have been a "good seller." I find the tract contains thirty-one pages, much smaller than the pages of "The McGary-Douglas Debate," and contains less than half the reading matter of "The McGary-Douglas Debate." It is printed on news paper, and has a cheap paper binding; yet the price of this tract is fifty cents per copy! At the time this tract was published printing material and expenses in general were perhaps hardly one-third as much as they were when we put out "The McGary-Douglas Debate."

The back of Brother McGary's tract is bordered and lettered in *red*—possibly to more fittingly suggest to us its *bloody* teaching! On page twenty-four he declares that a preacher who teaches that it is wrong for christians to engage in carnal war: "should be transferred from the pulpit to the trench," and "is the worst character of slacker" in the land, and deserves to be branded across his forehead with the word coward, in box-car letters and treated with the contempt of every true American man and woman, both in and out of the church."

While Brother McGary says "others have consented and have entered the arena" and that he is "surprised at" my "not knowing more about what has passed among our brethren," yet he fails to tell us where such a discussion may be secured. I am a young man, and have only been familiar with "our brethren" for about fifteen years, yet I know nothing of a discussion of the nature of "The McGary-Douglas Debate."

But why re-discuss the same propositions and publish? Could we hope for these brethren to do better in another discussion? Why not Brother McGary help to circulate this one?

Brother McGary promises to "expose the egregious fallacy of that proposition" I submitted, which he refused to affirm. But did he "expose" it? Yes; just as he exposed (?) Brother Douglas' arguments—by expressing his *surprise*, calling it "irrational," "silly," etc.—just "paws up dust"—that is all. But I shall not be frightened away by Brother McGary's mere assertions. I deny that the proposition I submitted implies any such conclusions as Brother McGary reaches, and

he utterly fails to show it. We are both agreed that those not disciples, who are citizens of the world kingdoms, have a perfect right to take part in shaping political governments, but we wanted Brother McGary to affirm that a *christian* is led "into all political affinations" in "obedience to the commands of the Lord Jesus Christ." This is his teaching, and why should he not willingly affirm it?

I stood squarely against christians entering carnal warfare all during the war, and I know of others who did.

CLARENCE TEURMAN.

I closed a meeting at Saint Paul, Ark., last night (Sept. 18). Had good crowds and fine attention all the time, but no additions. Believe I would have had if I could have continued longer. The church there has been confused for three years over the Sunday School. I classed it with other innovations and taught them the true way, and don't think they will be bothered with it any more. I am now on my way to Palestine. Will hold another meeting in that section and we will then start for Elk City, Okla., where we will, at least, spend the winter. I will preach there and at adjacent points, and hold meetings wherever I am wanted.

Mail addressed to Palestine, Ark., will reach me." W. G. Tucker

I AM MY BROTHER'S KEEPER.

This affirmation has been taught from time immemorial to the people, by pulpit and press, as religious truth, and as such accepted into the creeds of all faiths, religious and political, and has shaped the course, if not the destiny of man.

Upon it as a cornerstone, have been built all the creeds of christendom, all of the political empires that have ever risen or fallen, every law on the statute books of men, and every requirement of the churches.

This affirmation is the father of every street fight, the basic principle of every mob and vigilance committee, the underlying cause of every neighborhood feud, and of every church fuss.

It has kept nations embroiled in war from the days of Anraphel until now; and the end is not yet. Ninety per cent. of American taxation is for this cause alone, and one writer has computed that the total cost of maintaining the American Republic from its birth unto this date, has been sixty-seven billion dollars, and this has all been to keep our brother.

Every dollar of taxation levied by the state and church is for the purpose of "keeping" our brother and still he stubbornly refuses to be kept, and keeps on making trouble for "us."

This doctrine is based on Gen. 4:9, where Cain insolently asks Jehovah in reply to his question: "Where is Abel thy brother?" "I know not. Am I my brother's keeper?"

Cain was not his brother's keeper, and

the Lord knew it, but he was responsible for his conduct toward his brother, and the Lord held him responsible for that conduct, and so also are we, and will also be held responsible for our conduct toward him.

Keeping our brother implies authority over him, and this authority has never been given us by the Lord; and I profoundly thank the Lord for withholding this authority. Get the idea in a man's mind that he is divinely commissioned to keep his fellow man, and you have the most relentless despot this world has ever produced. I cite the black pages of history as proof of this fact.

Responsibility for our conduct toward our brother is the cornerstone of human liberty. Man imperfectly tries to enforce this responsibility, but in the last analysis, after man has failed, as fail he must, the Lord will mete out perfect and impartial judgment at the last day.

The object of the infidel world in all their writings and compilation of books for the youth of the land, is to get rid of the sense of moral responsibility to God; but the fact remains.

"I am my brother's keeper," is the basic error of the ages. It has blinded the eyes of christian writers until they justify every enormity committed by the state in defense of home, liberty, and country. The "god" of patriotism is exalted by the clergy of every nation. In his name they preach to the manhood of every land to send forth their strength against the strength of other peoples, telling them that the God of Right and Justice is with them, and if they fall in death as many do, they have died for the right and there is no condemnation for them at the bar of God.

Thus a libation of blood is poured on thousands of battlefields, millions of homes are desolated, human hearts are rent asunder by every woe, while giant famine stalks at noonday, and pestilence crowds the grave with its hopeless victims. All because "I am my brother's keeper."

To show how far this error is from the truth I append a few quotations from the Bible.

"And behold I am with thee, and I will keep thee in all places whither thou goest" (Gen. 28:15).

"Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." (Ex. 23:20).

"On this wise ye shall bless the children of Israel saying: The Lord bless thee and keep thee." (Num. 6:23, 24).

"Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." (Rev. 3:10).

"My help cometh from the Lord which made heaven and earth. He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold, he that

keepeth Israel will not slumber nor sleep. The Lord is thy keeper." (Ps. 121:2-5).

These quotations can be multiplied to weariness; but are sufficient to show that the Lord is man's keeper, and if he has ever deputed that authority to another, it is not on record.

Brethren, get rid of the fallacy that you are your brother's keeper. It is not supported by a single passage of scripture; but the opposite is taught in dozens of places. As long as you hold that error in your minds you will be blind to the correct relation man bears to his Maker.

It is a tradition of men hiding the truth and leading you into every folly written on the pages of history. Don't complain at the sectarian world for their errors until you rid of this one. GEO. DOUGLAS.

THE LAGRANGE TENT MEETING.

Our tent meeting in the mill district of LaGrange continues with much interest. The meeting is well into the third week, and we have not had a single poor service. Both interest and attendance have gone beyond our expectations. Few of the people in that immediate vicinity ever before heard what we teach. Up to the time I left for home (Wednesday, Sept. 23) fifteen persons had been baptized. Brother Watson had two more to baptize that day, and there are twenty or thirty more almost persuaded to give up their sectarian faith and practice and obey the Lord in all things. Nearly all of those baptized came from the various denominational churches there. The preachers of that section are "on the run," and their members know it, and many say they are done with the doctrines of men. Brother Watson will continue the meeting over the first Lord's day in October. I went down and continued the meeting the second week, while Brother Watson went to Cross Roads, near Roanoke, Alabama, and held a meeting. Three were baptized there, and the brethren there were pleased with Brother Watson's good work. I shall probably conduct a meeting at the bandstand up on the court house square in the heart of LaGrange the first week in October. While we have that town stirred we desire to press the fight for truth. Brother Watson will be busy at another point.

CLARENCE TEURMAN

I attended the Tant-Cowan debate. Bro. Cowan gave Tant the worst whipping I ever saw a man get. I have been preaching at Henrietta all week. I found a small band of good brethren here, but indifferent when I came. I believe I taught out all human ideas and left them wide awake. I go from here to Graham, Texas, for a few days. I made no cotton—the drouth ruined it—so I aim to preach the rest of the year. I have not yet arranged for December. I will do all I can for the A. W. J. W. KELLY.

Ballinger, Texas.

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TANT-COWAN SUNDAY SCHOOL DEBATE.

This debate was held at Blue Grove Texas, Sept. 14-17, 1921, near Henrietta. Bro. Geo. W. Phillips moderated for Bro. Cowan and Bro. C. L. Taylor for Bro. Tant.

Tant affirmed for four days that "Sunday Schools and Sunday School literature as taught and practiced by I, J. D. Tant, and my brethren, is scriptural."

If Bro. Tant is the dependence of the Sunday School brethren, I predict that there will be few if any more discussions of this innovation with those who oppose it.

Bro. Cowan met Bro. Tant at every turn—and there was a good deal of turning and twisting on the part of his opponent. He would get into a hole, then make another dodge only to find he was in another hole, and another and another. I want you to note this feature of the discussion carefully when you read the debate in future issues of The Way.

Tant refused to bear half the expense and have the debate published. This will disappoint many who had spoken for the debate in book form. Cowan challenged Tant to meet him at Elk City, or Sulphur, or Mannsville, Okla., or Denison, Texas, where he said his brethren would endorse him to meet Tant. Tant said he was ready to meet Cowan if his brethren called on him. So if there is no more debates on the S. S. with Tant, it is evident that his brethren are afraid to risk the issue with him. One thing is now certain—they cannot say they do not believe in such debates, unless this one has caused them to change their minds.

Now let Tant's "my brethren" call upon him to meet the issue. Dare they? Wait and see. Tant told Cowan in his letter to him that it would be better to wait to have the debate taken and published until they had discussed the issue a few times. So now get busy, ye Sunday School advocates, and call the man you have endorsed and we can soon get the book before the people.

Preaching brethren present besides the

disputants and moderators were: J. C. White, Hardy Bonebrake, W. S. Smith, J. F. Pursley, A. W. Fenter, J. W. Kelly, Homer A. Gay.

The report of the arguments will be given in The Way from my notes, so write and tell Bro. Teurman how many extra copies you want and he can then fill all orders. Don't fail to do this.

H. C. HARPER.

CONTINUATION OF THE DIVORCE QUESTION.

Brother Howard claims that he has shown very plainly that a man can't put away his wife and marry again as long as his wife lives; but how has he shown it? Why, by an argument based entirely on his unproved assertion that Matthew's statement in the 19th chapter, was addressed to Jews, and belonged to the Jewish dispensation, and does not apply to us now. If that were a fact, his argument might have some force, but I can, and will prove that his assertion is not true, and he, nor any other person can not reasonably deny it. He states that Matthew was talking to Pharisees, Jews, and Mark and Luke to christians, and that because Matthew was talking to Jews he was under the Jewish law. If he is right then he puts all three, Matthew, Mark and Luke, under the Jewish law, as I will prove directly. How did he happen to overlook the fact that Matthew, Mark and Luke, all three, relate the very same incident, the same Pharisees, the same circumstances, all the way through; the same question and same answer, only Mark and Luke omit the clause "except for fornication"? Now read Matt. 19, Mark 10, and Luke 15, 16 and see if my statements are not true. Matt 19:1, 2 shows that Jesus left Galilee and came into Judea beyond Jordan, and the people and Pharisees followed him, and the Pharisees asked the question about divorce for "every cause" and Christ answered as in verse 9. Now read Mark 10: 1, 2 and on to, and including verse 11. You find here exactly the same incident; the people and Pharisees came to him, and the same Pharisees ask the same question and he gives the same answer as in Matthew, only leaving off the clause—"except for fornication."

Now we will go to Luke and see what he says.

In chapter 5:1, 2 we find Christ again confronted by the same people and Pharisees, deriding him. He speaks a number of parables to them, and then, in verse 18 Christ answers the same question as in Matthew and Mark, leaving off only the clause "except for fornication." It is evident that the same Pharisees asked the same question as in Matthew and Mark. If not, why did Christ answer that question?

Now, after reading all this, it is as plain as anything can be that Matthew, Mark and Luke all stand together, either in

Moses or Christ, and it can't be denied.

Since he has been trying to show that my view of this matter involves these three writers in contradiction, I ask him to explain this contradiction, as he calls it, between these inspired writers, no matter whether he puts them under Moses or Christ. He has to put them together.

Matthew says "except for fornication"; Mark and Luke omit that clause. He calls it a contradiction. Explain the matter to us—I say there is no contradiction. I simply take the statements of all three of them as truth, and so find no contradiction. To get rid of Matthew's testimony he put him under Moses, and kept Mark and Luke under Christ and proceeded to build his argument on that foundation. It is a very flimsy foundation. In the face of these facts no reasonable person can agree with him. But he is compelled to build on that assumption, to make any sort of an argument. His argument is in a bad plight.

I have considerably more to say, about his statements, but as Bro. Teurman wants short articles, I will continue the matter later. In the meantime he can amuse himself with this.

For truth's sake. A. M. GEORGE.

REPLY TO BROTHER GEORGE.

Jesus said that Moses suffered the Jews to put away their wives, but from the beginning, it was not so. Matt. 19:8. Then God is not the author of putting them away, but said, "I hate putting away." Mal. 2:16. Brother George makes the Son of God, the author of that which his Father says he "hates." That looks bad to me. The law of Moses permitted the Jews to put away their wives on account of fornication. If they should put them away for any other cause and marry again they would be committing adultery. This is exactly what the Savior said to the Pharisees in Matt. 19:9; no more, no less. He was telling these wicked Pharisees who came "tempting him" that their own law, the law of Moses permitted them to put away their wives for fornication, but if they put them away for any other cause they would be committing adultery. Jesus taught the Jews to keep the law and "not one jot or tittle" of it, should pass, till it was fulfilled at the cross of Christ, and it passed away, every "jot and tittle" of it. Jesus said many things to his disciples while on earth with them, that they incorporated in his law after his death. Did they teach the people that they could divorce their wives or husbands and marry again? No. They absolutely prohibited any man from putting away his wife and marrying again while the first was yet living. No one knows this truth, better than Brother George. Then why try to use a permit, taken from the law of Moses, to justify an act that would be adultery under the law of the Spirit? Paul said, "If you seek to be justified by the law, you have fallen from grace." It seems to me that

when you quote Matt. 19:9 to justify a man in divorcing his wife and marrying another, you are seeking justification under the law. My dear brethren, do you not know that there is no such teaching as Matt. 19:9 in all the "law of the Spirit." Of course, you do. But Brother George says that Mark 10:10; 11:12, was spoken by Jesus to the same characters as Matt. 19:9. Wrong again. Matt. 19:9 was spoken to the Pharisees, and Jesus tells them, that under their law, they were permitted to put their wives away for fornication and marry again, but that that was not "from the beginning," but was permitted only by Moses. Mark, 10:10; 11:12 was spoken by Jesus to his disciples "in the house," when "they asked him concerning the same matter." His answer to them was that, "Whosoever puts his wife away and marries another commits adultery." In this he was revealing to them, the law that they should afterward make known to the whole world. Was their teaching on the question after his death like the sample here given them? Brother George knows it was. But let us see. Paul says, "The woman which hath a husband, is bound by the law to her husband so long as he liveth, but if her 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. My brethren, can you not see that Mark 10:10 to 12 is just like Paul taught it, after the death of the Master? Then why drag into this question, a part of the law of Moses that contradicts every statement of the Spirit's teaching on this question?

The whole world, as well as the church of Christ, is bleeding on account of the sin of adultery. The sanctity and sacredness of the home is rapidly being lost, while constantly exposed to the ravages and debauchery of adultery. The churches are full of men and women with a plurality of husbands and wives—elders, and others, who lead in the work and worship of God's house, have divorced wives and married to another. Preachers leave their wives, some with eight or nine children, divorce their wives, and marry another, and do you know, my brother, that their name is "legion"? These characters are among the most popular in the church, and pose themselves as examples to all the flock. Why do we suffer this condition in the church? There is no reason for it except that the law of Moses that permitted it, has been taught as a part of the gospel, and men in their lust, have taken advantage of it. When, oh when, will the church of our blessed Master, clean her skirts and present herself, to her husband, without spot or blemish? Not till we quit seeking justification by the law of Moses for our debauched lives, and stand "four-square" for the teachings of the Apostles by the

Holy Spirit. Matt. 19:9 was the law of Moses. I am not under the law, but under grace, I am under the New Testament, sealed by the blood of Christ, and published after his death. Where are you, Brother George? We wait and see.

Submitted in love.

R. H. HOWARD.

WHERE AND WHEN?

I propose to write a series of short articles on when and where the church was established.

There are various ideas among the religious teachers of our country, some teaching one thing and some another, until we believe the pruning hook is necessary.

Some teach that the church was set up during the days of Abraham. The advocates of this theory think and insist, that as, infants were included in the provisions of the covenants made by God with Abraham, that they are in the church now, and hence comes the doctrine of infant church membership. They also assume that baptism comes in the room of circumcision, and as infants were then circumcised, that they must now be baptized, or sprinkled. Thus they think they have divine authority for infant baptism.

Others set up the kingdom in the days of John the Baptist; hence comes the name "Baptist Church." Therefore, we see that the time when the kingdom of God was set up, is a very important matter for our consideration.

If this matter is rightly understood by rightly dividing the words of eternal truth, it will be the means of healing the wounds in the body of Christ, caused by the doctrines and commands of men, among those who profess to be the people of God.

Our first argument will be based on Eph. 2:15. Paul says "having abolished in his flesh the enmity, even the law of commandment contained in ordinances, for to make in himself of twain one new man, so making peace." In the verse before, he says, "he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."

Now, my dear readers, since this middle wall of partition was broken down in order to make the twain one new man, it is a settled fact that this one new man (the church) was not made before, or prior to that time. We note again, that God promised Abraham that he and all his posterity might enter his moral vinyard and possess it forever. But we learn that they did not keep his commandments, because he said, "Be hold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah." Now, why did he want to make a new covenant with the house of Israel? Did they fail to keep the old one? They certainly did, because he says, "Not according to the covenant that I made with

their fathers in the day, that I took them by the hand to lead them out of the land of Egypt, which my covenant they broke." Jer. 31:31. Again he says, "I said indeed [since you fail to keep my commandments] be it far from me, for they that honor me, I will honor, but they that despise me, shall be highly esteemed."

So we see that this promise to Abraham was based on conditions; for if they had kept the commandments, the promise was to have been everlasting to them. But, as they failed to keep them, and to the contrary broke them, we can see the beauty in his statement, where he said, "Behold the days come that I will make a new covenant with the house of Israel."

But this is enough for this time. Will continue with more in next issue.

G. B. HARRELL.

Box 347, Pine Bluff, Ark.

CULLINGS AND COMMENTS.

"If eating meat caused a brother offense, I will eat no flesh while the world stands, lest I make my brother to offend." Let me ask the reader to right here enter into the importance of this subject with the writer of this article, and ask yourself this question: Has my conduct along these lines in the past corresponded with Paul's resolution recorded in 1 Cor. 8:13, and if not, will you not ask forgiveness, then make the same resolution? Would not this course be in accord with the spirit of the Master, remembering that: "If any have not the spirit of Christ, he is none of his." Now, in regard to the many untaught questions that have, by the wiles of the devil, crept in, and disturbed the equilibrium of the churches, and caused variance among us and wranglings over words to no profit, but to the subverting of the hearers, I ask if these things are never to cease? Let us not be so inconsistent as to parade before the world our motto: "Where the Scriptures speak, we speak; and where the Scriptures are silent, we will be silent," while we are agitating a course in untaught things that are foreign to the simple Gospel of Christ, as darkness is foreign to light. The preacher who confines himself to the Gospel of Christ, as did the apostles, is in perfect harmony with all other preachers of the Gospel the world around, and as there is now not this perfect harmony existing in the churches is proof that another gospel is being preached which is not another, but there are some that are perverting the Gospel of Christ "Lord, is it I?" But it has happened as in the days of Job, when Satan appeared among the sons of God, and ever since and before the adversary is going up and down in the world seeking whom he may devour. Had we not better clean up house before the Lord comes? How can so-called Christian churches have on the wedding garments and clothed in the filthy rags of denominationalism? "Is Christ divided?" —A. C. Brown, in *Christian Leader*.

Yes, sir, "The preacher who confines himself to the Gospel of Christ, as did the apostles, is in perfect harmony with all other preachers of the Gospel the world around." And the church that does not "go beyond the things which are written," (1 Cor. 4:6) is in harmony with all other

churches that do the same thing the world around.

True, "there is now not this perfect harmony existing in the churches." And truly some need to "clean up house," according to Rev. 2nd and 3rd chapter.

God knows and the world know, and we know that we are inconsistent "to parade before the world our motto: 'Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent,'" while we are agitating a course in untaught things that are foreign to the simple Gospel of Christ."

Now, what shall we do? Throw away "our motto," as the "digressives" did, and go to the devil, or shall we repent and return to "Where the Bible speaks, we speak; and where the Bible is silent, we are silent." and stand shoulder to shoulder against sin?

What say you, brother, sister?

H. C. HARPER.

COWAN'S REVIEW OF FRAZEE.

I should like for all who want the review of Frazee put in tract form and circulated among the brethren, to write Bro. Teurman and let him know how much you are willing to give for the expense of getting it out, and when the tract is printed, the sale of the same shall be to help defray the expenses of publishing The Way. Write him right away, and if there is enough promised he will let you know and you can send it in to him. J. N. COWAN.

Brother L. G. Park of Council Hill, Oklahoma, will be at the State Fair at Muskogee October 3 to 8, exhibiting his thoroughbred Duroc Jersey hogs, and while there Brother Park desires to meet a number of the brethren from different parts of the country.

Dallas, Texas, Sept. 25, 1921.

I thought I would try and do a little something for The Way besides commending it to the brotherhood, which I deem it a pleasure to do, believing it to be the only paper in the brotherhood that stands for a thus saith the Lord, for what we teach and practice, and believing that we should show our friendship for the paper by our efforts in its behalf, I am sending in a few names for the paper. As an inducement I promised each subscriber a copy of the McGary-Douglas Debate. You may send me one dozen of same. The friends of the paper might try this with profit, and with small expense to themselves.

Now a word concerning myself. I have been preaching twice monthly at Farmer's Branch, once a month at Lancaster, and once a month here at home. Held one short meeting in Louisiana this summer. I would be glad to hold one week's meeting each month this fall and winter wherever my services are needed. All I shall accept or expect is railroad fare, as I have got my first dollar to accept for my services. The Lord has been gracious to

me and mine, blessing us with health and an abundance of work, that I might work with my hands and provide for my wife and babies, and have something to give to those in need, for which blessing we bend our knees and give thanks to our heavenly Father always.

Wishing you every success in your fight for God and righteousness, I remain your brother in Christ,

R. O. CONNER.

901 Fletcher St., Dallas, Texas.

We appreciate the nice list of new subscriptions Bro. Conner sends us, also his interest in The Way. I also rejoice that Brother Conner is in position to go and preach at his own charges, but I believe that it is the duty of such preachers to teach brethren where they go that they should do all they can for the support of the gospel and caring for the poor. If a preacher encourages brethren in their stinginess by preaching for them for nothing, then it is likely he may do more harm than real good. Brethren must be taught to use that which the Lord has blessed them with in the proper way. If a preacher does not need the support, then those he preaches to should be encouraged to support those who need their assistance—they should be taught that they must do what they can to advance the cause of righteousness.—C. T.

Sulphur, Okla., Sept. 12, 1921.

I have just closed a meeting five miles north of Coalgate, at Lone Star school house. Eight were baptized and one confessed her faults and began her duty as a christian again. The christians at Lone Star are going to continue in the Apostles' doctrine, without human philosophy.

R. B. MUSGROVE.

Henrietta, Texas, Sept. 26, 1921.

Our meeting with Bro. Gay doing the preaching and the Tant-Cowan debate are now matters of the past. Bro. Gay did his work well, and we can truly recommend him as one of our foremost preachers. No one can make a mistake in calling him.

The Tant-Cowan debate on the Sunday School question also did much good. We are more strongly convinced than ever that the Sunday School is an institution of the evil one. A number who were on the fence were also convinced that it is unscriptural and not of God. Bro. Cowan did his work well, but I have never seen a sectarian perverter who could do more dodging and misrepresenting to sustain his affirmation than Bro. Tant did in this debate.

We cheerfully recommend Bro. Cowan as fully able to meet the issue, and any one can feel perfectly safe to risk the cause in his hands.

L. C. ENGLAND.

I have just closed my third mission meeting in East Texas, which resulted in eight baptisms. I go next to Maydell, Texas. This is another mission point.

The pure gospel is needed here as badly

as any place I ever saw. We have lots of modern Sunday School teachers, but few gospel preachers. I am trying to hold up the gospel which Paul says is God's power to save, and will say to the brethren that any one who wants the gospel of Christ and desires my services, I am at your service. But if it's a Sunday School or a society you want it would be best to get the other man, as I am not in such work. But I am ready to preach the word anywhere.

Ponta, Texas. J. D. TIPTON.

As father never makes any report of his work, I take pleasure in writing The Way. He has been the most successful Sunday School opposer for the past seven years that I have seen any report of. There is a man in this community that tried to keep our landlord from renting us any land on the account of papa tearing up the Sunday School. He just returned a few days ago from Atiscosa and Uvalde counties, where he met many faithful brethren. He preached at several places, and all accepted his position on the Bible.

The wound at _____ was healed with the truth, through the Spirit of Christ. There were three preachers present representing the division. Brethren, strive for unity. I am now seventeen years old. I have one brother older, and there are four smaller children. We all work for the support of the ministry, and glorify God in papa's success in teaching the word in a simple, logical way. Father's address is Moran, Texas, Rt. 3. We are all pleased to read The Way. Pray for us.

Moran, Texas. BEN ANDERSON.

The church here (Cross Roads) has some very interesting meetings, as we are all agreed toward our duty on Lord's day. I have visited some other churches this summer where they have Sunday School and the organ. I have been made to see more than ever before where these people are drifting. I visited one place not far from here. I heard some good preaching, but at the close of the meeting the preacher, giving a short talk to the church and about twenty new members, gave the Sunday School a boost, leaving the Lord's supper entirely out of his talk. Could say more, but this is enough to see where the Sunday School folks will go. Some of these people I love. But I am made to wonder what will be the next step.

M. L. SHELNUTT.

Rt. 4, Roanoke, Alabama.

Gunter, Texas, Sept. 27, 1921.

I am at home again for a few days. My two meetings in Houston county were a success. At Ash six were baptized and twelve restored, and the few agreed to worship God according to God's will. The other meeting was at Hupper school house, about six miles from Crockett. None were baptized, but the few members agreed to worship each Lord's day from now on.

D. J. WHITTEN.

HERE AND THERE.

After closing out at Tennyson, Texas, the fourth Lord's day in August, I went to Eldorado, and from there to Blue Grove, near Henrietta, where I preached for ten days, baptizing a very promising young man. The tried and true brethren seemed well pleased with my humble efforts, and expressed themselves as wanting me back again when we can arrange the time.

I waited at Blue Grove and attended the Tant-Cowan debate. It was great. Bro. Cowan did the nicest, cleanest work I ever heard, and he whipped Tant in more ways than a farmer can whip a mule. Yes, Tant has met his Waterloo.

From Blue Grove I went to Pottsboro, where I preached Lord's day night and enjoyed a visit and short talk with brethren Taylor, Bonebrake and Gardenhire. I went on to Denison Monday and spent the day and night with Bro. Smith and Bro. Fred Adams, who is now in an interesting meeting there. Bro. Adams impressed me as being a fine man and he surely knows how to preach the truth.

From Denison, I went to Holdenville, Oklahoma, where I preached last night (Tuesday night). Bro. Duckworth has held two short meetings there this year, and is loved and respected by all. He always leaves a place in such a condition as to make me enjoy preaching there. Holdenville is the home of our Bro. R. H. Howard and also Bro. T. H. Wiggs.

Though they are few in number at Holdenville, they have a real nice house to worship in and are moving along nicely in peace and harmony and are on the safe ground. I hope to get to them for a two weeks' meeting in May, 1922. From Holdenville I came here (Ft. Smith, Arkansas), where I am to preach tonight. I leave tomorrow for Lebanon, Mo., and on and on.

I am joining Bro. Harless in his \$1.00 a month effort. Come on brethren, let's keep the good work going.

In love and in the fear of God let us press the battle in the name of the Lord.

HOMER A. GAY.

September 21, 1921.

BUY THESE BOOKS.

Dear Brethren: I have the following books for sale to help me in my time of need. I will prepay these books to any address at the following prices:

"Jacob's Ladder" (Borden), \$1.00; "At the Feet of Jesus" (Meeks), \$1.00; "Soul-saving Revival Sermons" (Brandt), \$1.00; "The Jerusalem Tragedy" (Stout), \$1.00; "Training for Service" (Moninger), 40 cents; "Christian Minister's Encyclopedia and Pulpit Companion" (two volumes), \$1.00 each; "Church of Christ" (Sommer), 75 cents; "Smith's Bible Dictionary," \$2.00; one dozen "Revival Praises" song books, \$3.00.

I can make out without these books just now, and I am quite sure I will need the

money much worse in a short time. All of the above books contain useful information, and I am quite sure they would be helpful to any one studying the Word. Without them I could never have had the Bible knowledge I now possess.

I am still on my back, doing fairly well. Wife has been sick with every day chills, but is improving. OTIS J. HAYNES.

Hensley, Arkansas.

[I hope brethren who can use these books will buy them, and thus help Erother Haynes while he is unable to help himself.—C. T.]

Brother G. W. Burnett, Mulat, Florida, is anxious to locate faithful brethren in that part of Florida and should like to have interested brethren write him.

Elk City, Okla., Sept. 26, 1921.

Our meeting closed the 12th with good success. Some who have been meeting with the Sunday School have promised to meet with us. Bro. Harper is a power for the truth. He has convinced some people whom the Sunday School had misrepresented him to. We are sure that he can help any community wherever he goes for the cause. H. F. EVANS.

THINGS IN BRIEF.

We began preaching here (Sunnyside, Ia.) two weeks ago. We were rained out the third night of the meeting. The brethren say this is the wettest spell they ever saw at this time of year. We have been able to have meetings only two or three nights at a time. I have agreed to remain here over first Sunday in October.

The brethren at this place have had the Sunday School fight. They were driven out of their house, but were determined to continue to serve the Lord, so they have erected them a nice building in two miles of the old place. They are few in number, but anxious to walk by the rule of the Lord.

Last Lord's day morning there were visiting brethren present from thirty to fifty miles away. Songs were sung, a chapter read, and Bro. H. B. Smith was asked to lead in prayer, after which brethren began to arise and talk. No one was asked to speak, yet nine of them did so, talking from five to ten minutes each. Every one spoke to the point concerning the chapter read. Then I spoke for a short time on the same subject, after which we partook of the Lord's supper, laid by in store, sang a song and were dismissed.

I give the above because it impressed me deeply with the simplicity and spiritual devotion manifested. I am glad to say these brethren do not believe it right to turn their services over to a preacher but are content for him to be just one of the worshipers, and I was not expected to

preach until in the afternoon.

I am glad to see a number of our congregations getting back to the simplicity and scripturalness of the worship of the Lord.

We are planning to be with the brethren at Hartwick, Ia., two or three Lord's days after we leave here. Brethren should write me at that place. We expect to return to Denison, Texas, about November the first. R. F. DUCKWORTH.

731 Heron St., Denison, Texas.

SOME REFLECTIONS.

Paul, thinking with himself and not with God, in after years, caused him to say of himself, that he was "chief" of sinners.

If he had thought with God—through his revealed will, the Old Scriptures—and not with self so much, he would not have made the mistake he did, that was so exceedingly sinful.

If he had thought more upon the prophecies that foretold the coming of Christ and his life work, then studied the doings of the Man of Galilee, instead of thinking with self, he would have known, or rather, believed on him as the Son of God. But instead, he allowed himself to follow his own ideas and notions concerning the coming of the Just One, and failed to catch the simplicity, power and grandeur set forth by the Christ and his followers.

And failing in this, he made the awful mistake of putting the saints in prison, and gave his voice against them when put to death; and compelled them to blaspheme, and was exceedingly mad against them.

All this he did "ignorantly in unbelief"; because he verily thought with himself, that he ought to do "many things contrary to the name of Jesus of Nazareth."

If Paul had been thinking more with God, and not with self, he would have remembered that his thoughts were not God's thoughts, neither were his ways God's ways.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts." Isa. 55:8, 9. But, my dear reader, let us consider the fact, that Paul was not the only young man afflicted with the malady of thinking with self, and not with God. No doubt there were legions of them at that time. Nor let us not console ourselves, that all such thinkers were converted when Paul was, nor that all such are now dead. For I verily believe at the present time, we still have legions of them, who are working just as hard to overthrow the truth, and those who advocate it, as Paul did. And no doubt many of them would have to be dealt with as Paul was before they will think with God, and not with self.

But the Lord did not appear to Paul to make him a christian—nor will he so appear to anyone now—but that he might

see the Lord and hear his voice, that he might be a witness to all of what he had seen and heard; that he might "turn them from darkness to light, and from the power of satan unto God."

Paul fulfilled his mission, and it has been recorded for the benefit of all, and there is no need of a repetition. For if we will not heed what is written neither would we heed one specially sent.

Now I believe there is no more dangerous class than the self-thinking religious class, and it has been so from the beginning of time.

There was Cain, who thought an offering of the fruit of the ground would be as acceptable to God as an offering of the flock. But Abel allowed God to lead his thoughts, and was blessed in faithfulness. And this made Cain exceedingly mad—so mad that he slew his brother.

And at this present time we have a very jealous religious class of self-thinkers—forgetting that their thoughts are not God's thoughts—who think that God is just as well pleased with instrumental music in the worship—a kind of music he has not required, as he is with vocal—that that he has commanded, and like Cain, are exceeding mad at their brother who, like Abel was, are content to worship by faith, and so they thrust him out.

Then we have another very jealous religious class of self-thinkers, who oppose instrumental music in the worship, but think that God is as well pleased when they have their Sunday School classes with more than one speaking at a time, and women teachers, which God has forbidden. I Cor. 14:31-34. As with those who, as Abel of old, reject thinkers, and worship God by faith; and like all other self-thinkers, thrust out the faithful.

And many, many other like things are practiced by those who think with self, and not with God.

And in conclusion I will say, that if we are in, or get in to this self-thinking and turn away from the truth, we have no one to blame but ourselves. For we have the warning that should place us on guard and save us from these pitfalls almost on every page of inspiration—"Be not deceived." "Let no man deceive you." "Deceive not yourselves."

I am writing this for the honest hearted, like Paul, doing such things "ignorantly," therefore in "unbelief."

Let us then do as Paul says, "Examine yourselves, see whether ye be in the faith," in everything we practice religiously. As for the hypocrit, he will need to get right at heart before he has any hope.

"The way is so plain that the wayfaring man, though a fool, need not err there in." All we need is to be honest with self and with God and his truth. And study closely, and try everything by the New Testament, and refuse to have anything to do with things that God has not required at our hands, especially in the work and worship of the church of the living God,

"which is the pillar and ground of the truth."

I am glad to note, it seems to me, that many of this class of self-thinkers, are beginning to see the awful results of such thinking—the division of the body of Christ. The faithful have always seen, that such conditions make it slow work to get the world to believe that God has sent his son in to the world.

I hope the above is true and that the thought of the necessity of oneness of the believers will grow more, and more, for such would bring about much good. Let us all think with God. A. J. BOND.
West Grove, Iowa.

SONG BOOKS FOR SALE.

We shall be glad to fill orders for the following song books.

Great Songs of the Church—Over four hundred fine selections, alphabetically arranged; many old hymns; durably bound; round notes only. Price, \$45.00 per hundred, (manila), \$5.40 per dozen (not prepaid). Cloth, \$7.20 per dozen, \$60.00 per hundred.

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Fifty or more of any one of the above books may be had at the hundred rate. Gospel Songs Number Two and New Gospel Songs in full cloth binding with rudiments are \$7.00 per dozen, or \$55.00 per hundred.

Make all orders to the Apostolic Way, Union City, Georgia.

Brother W. A. McMillan of Lometa, Texas, writes that he will have his crop gathered by the middle of October and wishes to be busy preaching the gospel. Let those interested write him at once.

Brother W. G. Ashley of Ballinger, Texas, has some time to give to places in easy reach of Ballinger during the fall and winter, and should like to hear from places needing preaching.

Just returned from Pine Bluff and Doylestown. I baptized two Baptists at the debate. I never before saw such a glorious victory for the truth. The debate only lasted one day. The Baptists were so gloriously covered up they had to break it up with a row, and that night Bro. Harrell, a godly and good man and a fine

preacher of the gospel, preached, and the next night I preached and baptized a Baptist lady. I don't think the Baptists will want any more debates in that part of the country.

I preached ten days at Doylestown, a Baptist hot-bed, baptized one. Am to return there for another meeting the second Lord's day in October, thence to Mena, Arkansas, for another meeting. I may go down in Southwest Texas, near Eldorado, next year.

Of course, I do not get much support here, and if I had much family I could not make it. I have never asked for any outside help here. I know brethren do not understand conditions here. If they did they would help, I am sure. There are only my wife and myself. If any wish to help this work it will be appreciated. If brethren want the pure gospel preached please call me, for I am ready and willing to work, also I am needy.

May God help and prosper the faithful, is my prayer.

Yours for the truth.

A. M. SCRIMSHIRE.

Mt. Valley Rt., Box 6, Hot Springs, Ark.

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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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NUMBER 6

CULLINGS AND COMMENTS.

I have clipped the following from the El Paso paper, El Paso, Texas, where W. A. Shultz is "pastor" of the Sunday School church of Christ. Read it:

The Church of Christ, W. A. Schultz, pastor, will meet with the Austin Park Christian church Sunday night for a union service and Mr. Schultz will preach. Mrs. Dayton Reid will sing at the service. The pastor, Rev. Arthur W. Jones, will preach Sunday morning on "Come, Let Us Build," and Mrs. L. R. Emerson will sing.

Sunday will close the "get your goat" contest in the Sunday school. Mr. Jones will leave Sunday afternoon for a family reunion in Amity, Ark.

W. A. Schultz will speak at the Church of Christ Sunday morning on the "Lord's Message to the Church." Baptismal service will be held at 3 p. m.

Whether Schultz will preach on the "get your goat" of the Sunday School contest in which the church of Christ is participating or whether he will discourse on how silly we "old fogies" were to kick up a fuss and divide the family when the fast set put in the organ, I do not know. But I am quite sure it will be some "sweet stuff" that will bring the two factions together and make one "big Christian Church." In fact, anybody can see that the Sunday-School-Pastor, etc., church of Christ has no excuse for its existence. And the brother will not miss it far who said, "Inside of ten years the Sunday-School digressives of the church of Christ will be with the Christian Church." In fact, many of the so-called churches of Christ are now fast losing their New Testament identity. Just watch their "antics."

H. C. HARPER.

WHERE AND WHEN?

(Article Number Three.)

Why is this institution like a man? Because it has a head, members, spirit, blood, and a law of life.

An institution that is without each and every one of these different parts mentioned is not a perfect institution from the standpoint of a church. It would not be and could not be an institution without a head or a leader. It could not be an institution without the members, because the members go to make up the church. It could not get along without the Spirit because, James says that the body without the spirit is dead. It could not get along without the blood, for Paul says that without the shedding of blood there can be no remission. It could not get along without the law of life, which is the New Testament by which it is governed.

Now let us notice each and every one of these different parts.

We will first notice the head. Who is the head of this institution? Everybody is ready to say that Jesus is the head. Of course he is, but that is not the question. The question that we wish to impress upon the readers is when was Jesus made head of this institution? Was it during the days of Abraham? Was it during the days of John the Baptist? Was it at any time prior to Jesus' death on the cross? Turn with me to Eph. 1:20, 21, 22. Paul does not teach us to guess at it at all. He says "which he wrought in Christ when he raised him from the dead and set him at his own right hand in heavenly places, far above all principalities and powers and might and dominion and every name that is named, not only in this world but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all."

Therefore my dear reader if there was a church in existence prior to the death of Christ it was not the church of Christ and did not have Christ as the head, because he was not given to be head over the church until after he arose from the dead.

Now we will notice the members who were the first members of this institution? I once asked a Baptist preacher who the first member was and he very quickly answered that John the Baptist was the first member, and of course I demanded the chapter and verse and he could not give it. Go with me to I Cor. 12:28 and let the apostle Paul settle this question. There Paul says, that God "hath set some in the church. First apostles." So the apostles were the first members of the church, Paul being the authority.

Now for the Spirit, I am making the affirmation that if the church was in existence before the death of Christ, that it was without the Holy Spirit. Why do we say so? Simply because Jno. 7:32 tells us that the Holy Spirit was not given until Jesus was glorified, and we learn from Dan. 7:13, 14 that Christ never received his glory till he arose from the dead and made his ascension to the right hand of the Father. Therefore, with these facts before us we can see that if the church was established before the death of Christ that it was without the Holy Spirit. For James says the body without the spirit is dead.

We also make the affirmation that if the church was established before the death of Christ that it was without the blood of Christ, because Jesus did not shed any blood till he was crucified, and Paul says that "without the shedding of blood there

is no remission." Heb. 9:22. Paul also said that it is impossible for the blood of animals to take away sins. Heb. 10:4. So if there was a church established before the death of Christ and it had any blood at all, it had the blood of animals, and not the blood of Christ, therefore had no remission of sins.

Next is the law of life. This new law could not come into existence as long as the old one lasted, and it lasted up to the cross, when Jesus took it out of the way and nailed it to the cross.

G. B. HARRELL.

Box 347, Pine Bluff, Ark.

(To be continued.)

Less space will be given to reports of the work at different places during the winter months. While we have given more space to field reports than we really thought best at times, yet many of the reports have come from work in new fields and we thought well to give the reports as a matter of encouraging others to do more work in destitute fields. During the winter months we hope to have many good articles along practical lines to give to our readers.

ORDINANCES OF GOD.

"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." (Romans 13:1-2.)

It is strange that men in preaching to the people have a few choice scriptures from which they continually preach, to the almost total neglect of other equally important, for I reason that all scriptures given by inspiration of God are of equal importance. This discrimination has built up every sect in the land, and if continued in, will build up others; for it is a plain fact that every sect has crystalized around it a few passages of scripture.

"We as a people" have crystalized around "baptism for the remission of sins," "the Lord's supper" and a few other items, to the almost total neglect of the text standing at the head of this article, hence the confusion over the relationship of the christians to the powers that be until many are living in daily transgression of some of the commandments of the Lord.

As many men have made a hobby of "baptism" and its collateral scriptures, please excuse me for making a hobby of the text at the beginning of this paper, for it

is just as important to the disciple, as baptism is to the alien sinner.

The powers are an ordinance of God; the Emphatic Diaglott says an "institution" of God, showing they are of God.

Here the vital question arises: Whom has God ordained to administer them?

The family is an ordinance of God, and he has ordained husband and wife, father and mother, to administer its affairs, and any deviation from this heaven-appointed order results in confusion and moral degradation continually.

The church is an ordinance of God, and he has ordained pious and godly men to administer its affairs, and has given laws, rules, and regulations for their government and the government of the church, and any deviation therefrom, results in division and spiritual degradation.

The Powers are an ordinance of God, and he has ordained wicked men to administer their affairs; but has never given them a single law, rule, or regulation, to guide them in the administration of the affairs of State. Now why is this? I call for an answer.

To mix the laws, rules, and regulations governing the family with those of the church and make them obligatory, results in evil, and that continually, and to take the laws, rules, and regulations of the church and apply them in the family would create confusion. From this we learn that God's appointments must stand in the place and order where he has put them, or disastrous results follow.

If there are those who think that the Lord has not ordained wicked men for the administration of the powers, I beg to call your attention to some scriptures:

"Thou O king art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory." (Dan. 2:37).

As to how this kingdom was given to Nebuchadnezzar the Bible is silent; but if we look to common history, we learn that he rose to this proud eminence by virtue of his individual prowess and initiative, just as Alexander, Cæsar, Bonaparte and other great men have done. They were men of the hour, servants of God to do his will in the control of this world. The thought is strengthened further by this quotation: "This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." (Dan. 4:17).

From this we learn that the Lord gives to men of his choice the kingdoms of this world, and that he chooses the basest of men for this work.

These men are his servants, but they are ignorant of this fact; ignorant of the fact that they are mere puppets, in his hand to accomplish his purpose in punishing the wicked, for the safety of the righteous. We read:

"O! Assyrian, the rod of mine anger,

and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit, he meaneth not so; neither doth his heart think so; but it is his heart to destroy and cut off nations not a few.*****Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the first of the stout heart of the king of Assyria, and the glory of his high looks." (Isa. 10:5-12).

This proud king was sent to punish Jerusalem for her wickedness; but he did not know it, and was in turn punished for his wickedness.

Again we read: "Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, and the voice of the bridegroom, and the voice of the bride, and the sound of the milestones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." (Jer. 25:8-12).

All of this has been literally fulfilled.

With all this array of evidence that the Lord sets up the basest of men to rule the kingdoms of men, and to punish them for their wickedness by war and conquest for their own glory, and then in turn punishes them for their wicked works, making their lands perpetual desolations, how can any one be in doubt as to the status of the powers, and their wide removal from the followers of the Lord?

GEO. DOUGLAS.

TANT-COWAN SUNDAY SCHOOL DEBATE.

Tant began with a tirade of abuse against those who oppose the Sunday School, calling them idiots, silly, dead, uneducated, etc.

C. replied by calling attention to Tant's English in his proposition and in his letters,—English that a third-grade pupil should be ashamed of, and yet Tant was the big debater of thirty years experience, endorsed by the Sunday School advocates to represent them in defense of the Sunday School; and C. predicted that Tant's defense would be no better than his English and that he would whip Tant before the debate closed, and make him remove his diagrams before the close of the debate, which Tant did before the debate was more than half out.

Somebody laughed aloud when Tant erased the diagrams, and Tant remarked that he had a right to erase them. But there was abundance of room on the

board for all Tant afterwards put on it and for the diagrams, too. But erasing the diagrams did not erase the points that C. kept pressing upon Tant, which Tant's diagrams were making stand out so boldly. The people had gotten the points and the disappearance of the diagrams only showed defeat.

The diagram on the right was a large circle with several diameters drawn some distance apart where they entered the circumference. Then a smaller inscribed circle shaded in several arcs to represent the Sunday School, as Tant called it, of the Old Testament, referring to Neh. 8, was drawn.

Ezra was superintendent, while others mentioned were the teachers. You will not wonder that Tant got his wires crossed so often when you understand he got his lesson at the feet of J. S. McQuiddy and Joe S. Warlick, and recited it as a melody.

C. simply showed that the New Covenant is our rule of faith and practice, and even admitting for arguments' sake that Tant had found in the Old Covenant a Sunday School, that he had proved nothing for his proposition. C. then showed up the absurdity of Tant's diagrams as compared with the scriptures cited by Tant, and Tant dropped this line of his defense, utterly defeated, and moved to the diagram on the left, where the smoke of battle raged till Tant, apparently disheartened, erased the diagram.

Tant's second diagram was a large circle, inside of which was inscribed another with a square drawn inside of it. The square, said Tant, represents the worship, the space between the square and the inner circle is the Sunday School, and the space between the circles is the missionary society, the organ, the endeavor society, the sectarian Sunday School, etc. Cowan and I are agreed, said Tant, on the boundaries of the circles, and the points of disagreement are found only in what is in the square and what is between the space occupied by the Sunday School. He said the Sunday School is a principle. Again he said the Sunday School is a method of teaching. Again he said the Sunday School is teaching.

C. showed that the Sunday School of Tant's "brethren" had a superintendent, a secretary, a treasurer, and a separate treasury from the church. That such a thing is an institution according to Webster, and that with its class organizations, selection of teachers and "officers" is an "organization," according to Webster, and an institution as admitted in the *Gospel Advocate* by A. B. Lipscomb. Tant contended that the Sunday School had come down to us from the time of Abraham, and that Abraham was in a Sunday School at three years of age. C. took up the *Encyclopaedia Britannica* and showed that Robert Raikes was the "founder of the Sunday School," and this ended the matter as to when the Sunday School started. Tant read about some of the schools of

the Christian age, but Cowan showed that even these schools were not Sunday Schools, but much like the church schools that Tant professed to be fighting. C. then read from Tant's letter to Neece, where Tant told him: "You seem to want me to affirm that the Sunday School maintained by me and my brethren are scriptural. The thing that I am fighting at almost every joint is the sectarian Sunday School that is maintained by many of my brethren, and I am not silly enough to try to defend it." C. then told Tant that his signed proposition was pleading for him to do the very thing he told Neece he was not silly enough to do. You have done the silly thing, said C., and you are bound to defend the sectarian Sunday School, or let your proposition go moaning and begging. Now come up to your proposition, said C., and there will be some debating.

Tant then began to "throw kisses" at the sectarians—Methodists and Baptists—present; said we should send to Methodist, Baptist or other sectarian Sunday School, if there were none maintained by the church of Christ, and upheld a brother, whose name was mentioned, who sent his daughter to the digressive Sunday School even when there was one at the church of Christ, the brother assigning his reason for this action to be that his daughter did not like her teacher at the church of Christ.

Cowan now pointed out the fact that Tant had not only gone out with the missionary society and dragged in the sectarian Sunday School and signed a proposition to defend the sectarian Sunday School, but that he was patronizing and upholding such an institution among sectarians. C. asked Tant why he did not encourage people, the children especially, to join the sectarian churches, to get all the good in them. Tant said he believed it a good thing to let the children contribute in the Sunday School as it would teach them to give when they became christians. Cowan asked him if it would not, then, be a good thing to let the little "tats" take the bread and wine of the Lord's Supper in the Sunday School, as it would teach them to attend upon this matter when they became christians. Tant simply went wild in his vain imaginations.

H. C. HARPER.

CONCERNING OUR TENT WORK.

Our tent meeting in one of the mill districts of LaGrange, Georgia, resulted in eighteen baptisms. The meeting ran over four Lords' days. About thirty members have agreed to meet to break bread every Lords' day. I shall nurse the work there closely for a while, until some competent leaders can be developed. For the present the church there will meet at Brother M. J. Lester's home at 1400 Juniper street. We are hoping that several others there who are greatly interested will obey the gospel soon. The congregation is com-

posed of mill people. All are poor people. And just at this time many of them are out of work. The mills are running on short time, and the people's wages have been greatly reduced. In many cases a large family is dependent upon the work of one of the family for their living. Work at places like this has to be done at a sacrifice on the part of some one. Besides, those who might be able to assist need to be taught their duty in most cases. Few churches and brethren seem to see the need of helping in such a work until a faithful, self-sustaining church can be built up.

In all \$21.40 was contributed during the meeting, which I turned over to Brother Watson. I paid an electric light bill of \$7.00, out of funds received from the McGary-Douglas tract, which funds I proposed to us in mission work in this field. Some sent help for this work, which was turned to Brother Watson. Brother Watson made a great sacrifice for the work, and we are thoroughly convinced that he is one of the few preachers we have these days who are willing to go into mission fields and sacrifice to plant the cause. Besides calling in all my appointments at other places for the past five weeks and giving all spare time to the LaGrange work, first and last, I spent fully \$25.00 going back and forth, as I was compelled to be at home much of the day time to look after the paper's interest. I felt that I could make this sacrifice better than Brother Watson could, because he was a long way from home and on expenses; and then, too, the work was in my home field, and naturally I felt I should show this personal interest. I am glad I could go and assist in the good work. Brother Watson and I both enjoyed the work, and were only glad we could do it. Perhaps some who read about this work in other issues of The Way meant to send some support to it, but neglected the matter. No doubt still others who read of the work felt their assistance was not needed. But they should remember there are very few brethren and churches on this field. A number of the churches that are here professing to be "Simon pure" are dominated by the "pastor" idea, sect baptism and the Sunday School, and the preachers who control these churches will have absolutely nothing to do with those of us who are striving to build up churches after the New Testament order in all things. While the fight for the "old paths" has been a hard one we rejoice in being able to make it, and the future outlook for our work in this field is steadily looking up. Our greatest need just now is more preachers who will come into the field and preach the pure gospel, suffering all the hardships incident to such work.

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A QUESTION ANSWERED.

Bro. Harper: Some of the brethren want to have one big Bible class on Lord's day, using the Bible and not man-gotten-up literature. Will you give us the Bible on this?

G. W. WEST.

I am not sure that I get the procedure proposed, but if it is any thing other than what can be sustained by "what is written," it is "to go beyond what is written," and the Apostle says "not" to do that. (I Cor. 4:6.)

In the first place, do "some of the brethren" want to go by what man says and what pleases them? If so, there is no use to call attention to what the Bible teaches. On the other hand, if the Bible teaches how to do the Master's will, why not follow it? Can we know that we please God in any other way?

This "one class" or "one big class" idea is not in the Bible. The "church" as a whole is not "one class," properly speaking. They had "classes," divisions, in the church or of the church at Corinth, but in this they went "beyond the things which are written," and were sharply rebuked. To have "one class" you must have a segregation, a division, an organization—and it is an organization not only not authorized but condemned in the Bible.

Now if you brethren cannot tell how to proceed, I will say to you as I once did to a church that was "all torn up" over the Lord's Supper. I said: "If you brethren cannot read the Bible and tell what to do, just call in five or six of your eighth-grade children and let one read and let the others do exactly what is read." "Oh!" they all exclaimed, "we know what they would do." "Yes," said I, "well-bred children have sense enough to obey." "Now," I said, "do you want to do as commanded?" This settled the matter:

1. The Bible authorizes the reading of the word of God in the church. Col. 4:16; I Thes. 5:27.

2. The Bible authorizes exhortations in the church. Heb. 10:25; I Thes. 5:11; I Cor. 14:3.

3. The Bible authorizes that those who speak in the church speak one at a time. I Cor. 14:31.

4. The Bible authorizes women not to speak in the church. I Cor. 14:34.

Now if you will not follow the Book, you would just as well throw it away. If this does not give satisfaction, have "some of the brethren" write me.

H. C. HARPER.

Little Rock, Ark., Oct. 3, 1921.

I arrived here Friday evening and preached for the true brethren Lord's day. Will leave in the morning for Fort Smith, where we will spend a day or two, and from there on to near Checotah, Okla., where I will begin a meeting Saturday night. I suppose I will hold two meetings in that section and then on to Elk City, Okla.

W. G. TUCKER.

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WARS AND FIGHTINGS.

"From whence came wars and fightings among you? Come they not hence; even of your lusts that war in your members?" Jas. 4:1 (A. V.)

"Whence come wars and whence come fightings among you? Come they not hence even of your pleasures that war in your members?" James 4:1 (R. V.)

When we came to examine all scriptures in reference to "lust" we are forced to the conclusion that lust is, simply unlawful desire; i. e., a desire that, in any sense whatever, reaches beyond the will of our Lord.

We know our Master's will in that he has revealed it to us. Had he not revealed it, no one could know it; therefore *when and where his revelation stops his will to man stops*. So it is a fact that when we take pleasure in things that are not written in his will, though they may pertain to the worship of God, we are lusting, however good and expedient it may appear to us and others.

The Lord has informed us that "When lust has conceived it bringeth forth sin, and sin, when it is finished bringeth forth death." Jas. 1:15.

We hear him say again: "Ye lust and have not, ye kill and desire to have and cannot obtain; ye fight and war, yet ye have not because ye ask not. Ye ask and receive not, because ye ask amiss that ye may consume it upon your lusts." James 4:2-3.

Whenever and wherever there are wars and fightings among God's people it is a sure thing that some one has been lusting, or desiring something that Christ has not given in his will.

This desire may be for this world's goods, that we "may consume it upon our pleasures," or in the church in the way of music, societies or methods of teaching, or anything not essential to acceptable worship.

Desire for that that's set forth in Christ's will is not "lust." It is only a desire to do his will. Such desire, when it conceives, brings forth obedience, and obedience when it is finished bringeth forth life. In support of this affirmation read Rome 6:16;

Matt. 7:21; Rev. 22:14. God has not left us without a method for teaching, both in the assembly and out. Read where some one taught and observe the method. Read where we are commanded to teach both in the church and in the home and observe the methods. If such procedure was approved of God it is right, if it was forbidden of him it is wrong.

It was not wrong for the Israelites to desire food in the wilderness, but the Lord was giving them food from heaven (manna) which was all-sufficient for them till they should reach the land of "milk and honey."

Neither was it wrong for them while in Egypt, to eat fish and vegetables. But after the Lord had taken them out of Egypt and was "leading them by the hand" (Heb. 8:9), and was feeding them (Num. 11:4-6) it was a lust for them to desire the food in Egypt.

Now, the Lord has taken us into his care and keeping. He has committed to us his will. He seeks to satisfy our souls with what is written therein. He has left us no grounds for "wars and fightings." He gives us "all things that pertain to life and godliness." II Pet. 1:3. He thoroughly furnishes the man of God unto all good works. II Tim. 3:16-17.

His will is simply "the faith once delivered to the saints." Jude 3. As faithful servants of God, we must "earnestly contend for it."

Will we allow him to satisfy our souls according to his own good pleasure? Or will we lust after "this world's goods," and also after things in the church, such as "wisdom of words," "excellency of speech," a preacher who "exalteth himself," women teachers, instruments of music, class method of teaching, Sunday School, societies, an unscriptural evangelists who will ordain unscriptural elders, who will exercise an unscriptural rule over the church? Such things are not in his will, and to desire them is to "lust," after them. "Wars and fightings" are the result of these inordinate desires.

When there are "wars and fightings," who are responsible? Not those who are fighting "the good fight of faith."

This is only "earnestly contending for the faith once delivered to the saints." This fight does not come of lust. God has commanded it.

In this good, godly warfare, there are engaged a great number of the bravest and most valiant soldiers of the cross, both of men and women.

But while we are pressing the battle in the name of him who died for us, contending for that only which is revealed—no more—no less—at the same time conducting our lives before God and man in the way that characterizes ministers of God, we are confronted by many adversaries.

Some of our bitterest enemies are those of our own ranks who have arisen in opposition to us and are continually hurling at us the most fiery darts.

Some of these darts are like these: "Old fogies;" "moss-backs." Another will say: "Hobby riders;" "religious cranks;" "disgruntled preachers." Some sister rushes in with a dagger like this: "He just wants to be pastor of our church and can't; that's the reason he is not with us."

An evangelist of the opposing ranks wields a battle-axe like this: "No use to debate with you, because you are just a set of fanatics that cannot be convinced."

Another rushes up with an ugly war club like this: "You just don't believe it's right to teach the Bible."

Then another pretended friend thinks to make a death blow, perhaps, when he smiles and stabs at us in this manner: "I have heard of a baptismal formula some where that ran like this: 'I baptize you into the name of the Father and of the Son and of the Holy Spirit, and into a church that does not believe in a Sunday School, Amen.'"

But while we stand undaunted, fearlessly wielding "the sword of the Spirit," and while they are brandishing their ugly weapons in our very faces, we rejoice to know that we are not, in any measure, chargeable with this great conflict. But we are left to guess why they did not report a baptismal formula like this: I baptize you into the name of the Father, and of the Son, and of the Holy Spirit, and into a church that believes in a Sunday School, but does not believe in the organ. Amen."

How did it happen that they did not report a formula like that? We know why.

I wish to say right here that I do not believe that such formula was ever used in baptizing, but I do believe that scores of people are being baptized knowing at the time, that they are being baptized into a church that believes in Sunday School but doesn't believe in the organ.

I also believe that there are scores of people being baptized, knowing at the time, that they are becoming members of a church that believes in both Sunday School and the organ.

I also believe that there are scores of people being baptized knowing at the time, that they are becoming members of a church or congregation who do not promote division and strife among God's people by having either the Sunday School or the organ.

Brethren and sisters, "come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you."

Praise the Lord, all ye saints. To his name be the glory, Amen.

J. H. STEWART

Abilene, Texas.

We are selling a lot of the Nichol's Bible Encyclopedia. The new edition contains twenty-three extra pages, and even though you have an old edition, you should have a copy of the enlarged edition. Price, 50 cents per copy, prepaid.

THE MCGARY-DOUGLAS DEBATE.

"The McGary-Douglas Debate" on the christian's relationship to civil governments is an interesting tract of twenty eight large, double column pages, printed on good book paper and in large clear type. It matters not if you read the discussion in the columns of The way, you should have a copy of the debate in tract form for convenience and for ready reference. The money received from the sale of this tract will be used to further the cause of Christ at mission points. Only ten cents per copy, or one dollar per dozen. Order from The Apostolic Way, Union City, Georgia. Why not order at least a dozen of the tracts and lend them out to brethren and friends to read?

My meeting in Tillman County, Okla., began August 20th and continued for two weeks, thus embracing three Lord's days. We had large crowds and the very best of attention and order throughout the meeting. Brethren attended from Davidson. Bro. E. L. Prestage, a young preacher, was present one night, also Bro. W. F. Elliott was in attendance the first week and rendered assistance in prayer. Bro. A. A. Patterson led the singing and did his work well. There was only one baptized, yet we believe seed was sown which will result in good in days to come. We have a loyal band of brethren there, who are striving to uphold the banner of Christ, and preach his word in its purity. They treated me nicely and supported me well, for which we thank God and press on with renewed energy in the great battle against sin and Satan.

I am arranging to move to western Oklahoma and expect to devote my time to evangelistic work. Brethren needing my assistance in meetings this winter or next year should write me now. I stand for the truth and am squarely against ALL innovations. W. T. TAYLOR.

Rt. 2, Pottsboro, Texas.

Dear Bro Teurman: I am writing to you to help me locate some good, true members of the church here. This is a new country, and a poor man has an opportunity of securing a home. There is yet some homestead land, and several relinquishments to be purchased at a small price.

Now Brother Teurman, if you can find some members interested in securing a home and in helping to build up the church, please let me know.

Sincerely your brother,

C. J. COOPER.

Squaw Point, Colorado.

OBITUARY.

On Saturday evening, Sept. 3, W. A. Stone of Hastings, Okla., succumbed to the irresistible pains of death, and passed on to enjoy the blessings of his final destination. As he has been one of the fore-

most presiding elders of this place, we feel that we cannot, at the present time, spare him, but after considering the terrible afflictions which he has had to undergo the past few years, we realize that he is in a more comfortable condition. Although being weak physically, he built himself a grand and noble character, which withstood the temptations of this world, and maintained and preserved the principles of Christ until his death. Hence, he can look beyond the grave as only a period of sweet, blissful rest, and in that great day of judgment, when he is arraigned before the righteous judge, we feel sure that he will be conveyed into that beautiful city of the new Jerusalem.

A brother, VAN BONNEAU.
Waurika, Oklahoma.

We kindly ask every brother and sister who can to make a special effort to solicit and send in one or more new subscriptions during the next few weeks. This is the time of year we need to get in many subscriptions in order to tide the paper over the dull season of the coming year. Your help just now in soliciting new subscriptions will be greatly appreciated and will mean much to the future success of The Way. We will gladly send samples papers if you need them and will write us for them.

LETTERS TO BROTHER SOMMER.

The following letters were sent to Bro. Daniel Sommer for publication some years ago. At that time his paper was called the *Octographic Review*.

The letters were returned without being published. Brother Austin, who wrote the letters, has passed on to the great beyond. Brother Perry S. Hall of Los Angeles secured the letters from Brother Austin's wife, Sister Annie E. Austin, who now lives in Los Angeles, and sent them to this office for publication. Brother Hall writes us that these letters were also sent to the *Gospel Advocate* for publication, but they also returned them. Brother Austin's arguments are unanswerable, and it is no wonder that the above papers decided not to publish the letters. We believe The Way readers will be interested in them.

The letters follow:

Dear Brother Daniel Sommer:

Since the "O. R." is so nearly, in all things, correct, therefore, that it may be more nearly correct, and that we "all speak the same thing," (1 Cor. 1:10), I wish to call attention to what I regard as erroneous conclusions, as set forth in "O. R." of Jan. 5th, 1904, on 8th page, under the heading, "Questions and Answers" in reply to W. J. S., who inquires for an explanation of 1 Cor. 14:34, and especially whether that passage forbids women to ask questions in the congregation.

Strange, indeed, it is that one should ask whether the Apostle meant what he so plainly states in that and other similar scriptures. The most casual reader of that

reply will observe that you do not directly answer those questions, but proceed by multiplying words and changing the order and rules governing that assembly, to mystify the subject and darkening counsel, as the Lord said to Job, "Who is this that darkeneth counsel by words without knowledge." Job. 38:2. And then after many words, which, to be brief, I will not here repeat, you make this declaration, "but to interrupt a speaker so as to introduce confusion is very different from asking a question in a Bible class in order to introduce edification." Here I would remark that your querist did not ask for the order that should prevail in conducting a Bible class, but what should be the order when the whole church comes together, (1 Cor. 14:23, 26.)

Again I ask, by what authority, either by precept or example, is the church divided into classes for edification? The prime object of this assembling of the church was edification, see verses 5, 12, 26, 31. Therefore, seeing that under the Apostolic order of edifying the church, the women were commanded to "keep silence in the churches" (verse 34), how then can any one set that order aside and substitute a class or classes to be taught by women?

Again Brother S. adds, "But when asking and answering questions constitute the order of the meeting it is not possible to introduce confusion if even an outsider should ask a question, provided it be in order to edification." In this Brother S. assumes that asking and answering questions was an unquestioned order in the church. This I deny, and ask for scriptural proof. The nearest approach to this order is set forth in this 14th chapter of 1 Cor., where "all may prophesy, one by one" (verse 31), with two exceptions, verses 28 and 34. But contrary to these very plain restrictions, Brother S. concludes with this sentence, "Therefore on such an occasion women may ask questions for edification." When the whole church comes together, it would be a very easy matter for an unscrupulous elder, of whom there is no scarcity, to announce that the asking and answering questions will now be in order, or that the assembly will now be divided into classes to be taught by various teachers—mostly women; then confusion reigns.

Again, Paul commands Timothy, who was to do the work of an evangelist: "Let the women 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." 1 Tim. 2:11, 12. The only good reason we can see for converting the church into a Sunday School, or what is equivalent, dividing it into classes, is to avoid the restriction placed on women's teaching in the churches. This contention of the women to teach in the congregation is certainly the anti-type of Korah and his company, see Numbers, 16th chapter, "who gathered themselves together against Moses and against Aaron and said unto them, 'Ye take too much upon you, seeing all the congregation are holy, every one of them,' etc., verse 3. They sought the priesthood also, verse 10. So these women say, 'Ye men take too much upon you.' 'Has he not made us into our God kings and priests?'" Rev. 5:10. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit-standpoint of a church. It would not be of our lips, giving thanks to his name." Heb. 13:15.

We believe Brother Sommer has the

power, aided by his co-laborers, through the "O. R." to check, if not to eradicate, these innovations. Will he do it?

M. J. AUSTIN.

Pomona, Calif., Feb. 28, 1904.

Mr. D. Austin Sommer,
Office Editor, *Octographic Review*.
Dear Brother:

In your article in the "O. R." of October 16th, under the heading, "Doing Something," there are some things said to which I beg space in the "O. R." to call the attention of yourself and that of its many readers.

In the subdivision of your subject under the heading, "Modern Sunday Schools," you justly condemn that institution as unscriptural, unprofitable and unwise. But when you come to your second subdivision of your subject under the sub-heading, "Scriptural Bible Schools," I must differ from you in nearly every point of argument you make to establish your claim. First, the term scriptural Bible School is a misnomer. The word "scriptural" means "contained in the Scriptures." If the Bible School is contained in the scriptures, please show where it may be found.

Again you attempt, by a process of suppositions and reasoning thereon to prove that it would be scriptural for a man to collect together a class of boys, and his wife a class of girls, and one of his daughters some "little tots," in another room, etc., etc. ***** "Later on they being increased in numbers, decide to save rent and so meet at the church building on Lord's day morning and teach the Bible to the children an hour before the regular worship." "The bishops of the congregation oversee the work and appoint to teach the children, those whom they think are the best qualified." "There is no treasury separate from the church, there are no teachers or superintendents elected by vote; all is under the direct supervision of the overseers of the congregation", etc. Now let us see what we have set forth in the above quotation: A large assembly of boys and girls and "little tots," some possibly, members of the church and some not, unless we admit the Methodist doctrine of infant membership; all brought into the church building by a man and his wife and daughter to be taught the scriptures. Do they constitute the church? No, unless, as we said, we admit infant membership. But for the sake of argument, admitting that the classes brought in are all members, and that they constitute a church, then what will you do about the scriptures which command women to "keep silence in the churches." I Cor. 14:34 and I Tim. 2:11, 12. But if this assembly is not the church, by what authority can you place the supervision of this mixed assembly in the hands of the elders of the church? The Holy Spirit hath made the elders overseers of the church—the body of Christ, and they have no authority, as such overseers, outside of that body.

The Sunday School, in all its forms, both modern and ancient (if there be any ancient), both organized and unorganized, is without authority of the Lord, and therefore sinful for whatsoever is not of faith is sin, and faith comes by hearing the word of the Lord. But, one says, the Lord has ordained that teaching should be done and the Sunday School and class system, we think, is the best way to do that work. But the Lord did not think so, or he would have told us so, but he has told us how, by whom, and when, this teaching should be done. The church to be fed, or taught by the elders, Acts. 20:28, with the privilege

extending to all the male members of the body to speak one by one. See I Cor. 14:26-31. The evangelist to be sent out by the church to preach the gospel to the world. The children to be taught by their parents at home.

In your last two sentences under the heading "Modern Sunday-School", you give an unanswerable argument against that institution and give warning by referring to the case of Nadab and Abihu (Lev. 10). Strange it is indeed, that you do not see that that argument is just as applicable to your . . . Bible Schools as to the organized Sunday Schools. Let us see. The Lord had ordained that the priest should offer incense, and told them just how to do it. Lev. 16:12-13. But Nadab and Abihu presumed to change the order of the Lord, and offered strange fire, therefore the sad result. As we have before said, the Lord has told us how the teaching should be done. If we presume to change that order and divide the One Body into various classes to be taught by various teachers, all speaking at the same time, thus causing "confusion," we stand identified with Nadab and Abihu in their rebellion, which is certainly a type of the class system of teaching.

Again, the rebellion of Korah and his company. Numbers 16th, is a type of the rebellion of the women in their claim that they should be allowed to teach in the church, contrary to the restrictions in I Cor. 14:34, 35, and I Tim. 2:11, 12. Paul, in giving the history of the Jews says, "Now all these things happened unto them for ensamples; and they are written for our admonition." I Cor. 10:6-11.

It is written (Rom. 16:17) "Mark them which cause divisions and works contrary to the doctrine which ye have learned; and avoid them." But we do not wish to avoid them until we have exhausted all reasonable efforts to bring them to a knowledge of the truth. The Sunday School, or class system of teaching, has probably caused more divisions and offences in the church of Christ than any other subject. The church at Pomona, for ten years or more, has been disturbed by this question, but (thank the Lord) we have discarded all human innovations, and strive to worship the Lord according to his word.

But lest I make this article too long, I close.

Yours in the One Faith,

M. J. AUSTIN.

Pomona, Cal., Nov. 6, 1906.

QUERIES AND ANSWERS.

Brother Oscar Walters, Hagerman, New Mexico, asks me to answer the following questions, so I will answer through The Way:

(1) Is it right and scriptural to vote in the church?

Voting is neither more nor less than majority rule, and not only has no authority in the word of God, but is in direct conflict with it. Every decision of the church must be unanimous and governed by the New Testament. There is no other way in which we can all be of one mind and one judgment, or do all things without murmurings and disputings, for the minority will always murmur and dispute about things forced upon them by the majority vote.

(2) How and when are we to teach the

Bible? Is our regular hour of worship a time for teaching? and if not, when are we to do this teaching, and in what manner?

Individually we are to teach as we have opportunity at any time or place. In the church assembly we are taught to teach one another for the edification of the body. I Cor. 14; Eph. 4:11-13.

(3) Is the church a church at all times, or is it the church only at the hour of worship?

In the broad sense, which includes the entire family of God, the church is the church all the time; but locally spoken of as a congregation, it is the church, or assembly whenever it is gathered together for any purpose whatever.

A brother whose name I withhold wants me to answer the following question; What is the meaning of the expression, "He [Sommer] has met his Waterloo?"

When Napoleon fought the Battle of Waterloo, he met his greatest defeat. It was a decisive one, which marked the beginning of the end of his career. From this circumstance I presume Bro. Harper uses the word "Waterloo" to signify that Daniel Sommer has met defeat in so decisive a way as to preclude the hope of further success. "Amen."

OTIS J. HAYNES.

Hensley, Arkansas.

I leave for home today, Oct. 10. Have been in the South about a month. I have enjoyed the work fine. I have worked with Bro. Teurman and he is true to the word—and is doing a great work in the cause of the Lord. I spent a few days with him and his good family at the office of The Apostolic Way, and wish to say to all, Try to get some subscription for the paper—the best paper published.

Bro. Teurman will give a report of the work done. I shall ever remember the kindness of the brethren and friends at the places where I have labored in the gospel on this trip. J. P. WATSON.

Rt. 9, Cookville, Tenn.

We have enjoyed Brother Watson's stay in this field. He is an able, faithful preacher of the word. I think I have never before associated with a man who was purer in his daily walk. He loves the truth, and delights in teaching it.

We intended to keep Brother Watson in this work two or three weeks longer, but cool weather set in and made tent work impractical. We hope we can have him with us again some time. He is a man who will make good anywhere he goes.

CLARENCE TEURMAN

Kirkland, Texas, Sept. 26, 1921.

Brother A. W. Fenter held a week's meeting here. Good crowds and good interest. Three baptisms and four restored. We will meet from now on the first day of the week for worship as the Lord directs. Any one desiring a gospel preacher will make no mistake in calling Bro. Fenter. R. E. McLEOD.

THIS SHOULD INTEREST YOU.

The following article by Brother D. J. Poynter, Albion, Nebraska, which appeared on the front page of the *Christian Leader* of October 4, 1921, is too good to be lost to The Way readers. We are always glad to get in touch with such brethren and churches.—C. T.

"AN INCIDENT"

Last Sunday a commercial traveler, claiming membership in the First Christian Church, Omaha, with our local hotel man (I do not know whether he is anything or not) dropped in on us at the time of worship. I met and welcomed them. We had a splendid meeting, at least twenty or more taking some part in the worship, in songs, prayers, readings, teaching and exhortations. All was done unto edifying and all this strictly in accord with I Cor. 14. I could but wonder what our visitors were thinking about. The contrast, with what they had been used to, was sharp.

I heard from it this morning. They said they went home and had a long talk over the matter. They both decided it was scriptural and just the way to develop the young folks. And so the scripture in I Cor. 14:24, 25 is once more vindicated. It takes years to build up a church "able to edify itself," but it can be done if Christians have faith. The great trouble all over the country is that the leaders would rather preach and "my people love to have it so," and so it keeps on in the same old rut. No preacher, "nothing doing." I rejoice exceedingly over this little incident. I have given my life to the building up of the church here. I have always had great faith in the teaching in I Cor. 14, but this is the most direct and pointed vindication of it that has come to my knowledge. I do wish our brethren generally could get a vision of this and work accordingly. I know we would have more strong churches. I am sure the pastor or preacher system will not build the strong churches.

FROM BROTHER G. W. WOLF.

Dear Brethren: I want to express my appreciation to all who have contributed to us to help in this our great time of need. We have been relieved in a measure thereby, and certainly do appreciate it to the fullest extent. Wife's physical condition is somewhat improved, while I am very puny. Am nearly blind, and sick besides; can't see to write to do any good. Will make a full report through the papers as soon as my eyes get better, so I can see to write. Pray for us that the storm clouds now hanging so heavily about us may soon be driven away.

May God bless you all.

G. W. WOLF.

Sunset Heights, Texas.

Brother E. Gillespie of McKinney, Texas, is in very needy circumstances. Read the following letter from him:

Dear Brethren and Sisters in Christ, my health is so very poor that I cannot do a day's work. Am just barely up. Have been down in bed for ten days and am very weak. Wife and five in family, wife and myself and three small, dependant children.

Winter is at hand; we are without means to buy fuel and some winter clothes. Wife has a great burden to bear—the care of a family, and doing all she can to help bear our expenses. Now, dear brethren, we all know the commandments. If we love the Lord as we should we will help share each other's burdens. All of the promises are to the faithful ones. Paul says, "Charity never faileth." (I Cor. 13). James says faith without works is dead. (Jas. 1). The Savior said, "Inasmuch as ye did it not unto the least one of these my brethren ye did it not unto me," and also "It is more blessed to give than to receive."

Please send all contributions by post office money order, or cashier's checks, or registered letter, as personal checks are sometimes hard to cash at the bank here. Thanking all who have assisted us in the past and hoping we will not have to go on in want, may the good Lord bless the faithful every where, I am,

Your poor afflicted brother in the one family of God. E. GILLESPIE.

McKinney, Texas.

ITEMS OF INTEREST.

Brother W. L. Shelnett of Wedowee, Alabama, has arranged to debate two days with a Mr. Roy (Methodist) at Taylor's Chapel, near Piedmont, Alabama, Tuesday and Wednesday, October 18 and 19. I have promised to be with Brother Shelnett during the debate. The Methodist challenged Brother Shelnett.

The Western Heights church (Atlanta, Georgia) have recently built them a church house. I have not been permitted to visit them since they have built, but I am informed by those who have visited them in their new quarters, that they have a nice, neat building. All is paid for, and no outside help was asked for. To reach the place of meeting, take a River car, get off at Smith's crossing and walk one short block to your right to place of meeting.

Brother J. P. Watson has returned to his home near Cookville, Tennessee. Brother Watson stopped over at Corban near Cartersville, Georgia, on his return home, and preached three discourses. We only have four members at Corban, but they are faithful and are fully determined to build up the cause there.

In our issue of September, Brother A. Harless called attention to my work on the paper, and the need of brethren helping to bear this burden, and requested that brethren join him in sending me assistance regularly. Some six or eight brethren, who have not heretofore helped in this work, responded. Some sent a dollar, promising to send that amount every month, and others sent more. I am very thankful to all who have shown their interest in this work. I shall try to use the money in such way, as I believe will please the

Lord. I should like for these who are assisting me to understand that, in addition to my work on the paper, I am doing quite a bit of preaching, and nearly all my work is at places where we have no established church, or only a few members. I believe I am doing more preaching than the average "pastor" is doing who is paid a full salary, and I am not preaching for large, well-to-do churches.

CLARENCE TEURMAN.

Deming, New Mexico, Oct. 10, 1921.

Dear Brother Teurman: Please change my paper from Meza, Arizona, to Deming, New Mexico. Send me some sample copies once a month.

Say to the brethren through The Way that I am located at Deming for the purpose of doing some mission work for the church here. I preached here ten days in the summer and baptized three, and two confessed their faults. The brethren decided to put me in the field and I have come here to take up the work. I hope to do a great work here for the cause of Christ. I will try to put The Apostolic Way in many homes while I am here.

S. A. BRYANT.

FROM EAST TEXAS.

Brethren, hear our cry. We are few in number and all poor in this world's goods. Bro. D. J. Whitten held a mission meeting for us and did more gospel teaching than has ever been done in this part of Houston Co. This meeting was held at Ash, near Creek, Texas.

Our membership here consists of six male and about twenty female members. We must have a house in which to worship. We are going to raise as much as possible ourselves. It will be impossible for us to meet this winter without a house.

There is not a place in the United States that needs the gospel more than East Texas.

I do not know of but two congregations of the one body in this country, and they are about eighteen miles from us. This will prove to the brethren the great need of this house, and we hope to soon be able to arrange for a preacher to be with us at least once each month.

I don't think a man ever faced a harder battle than did Bro. Whitten, and he fought a good fight, with God's word as his sword.

Now let each church and individual help us get this house built at once, so we few may meet for worship each Lord's day. We hope to have Bro Whitten with us again next year, and we hope to be able to pay him without calling for help. All donations will be reported in The Apostolic Way, and also Firm Foundation.

Please send donations to Bro. George Cheers, Creek, Texas, Rt. 1.

A Sister in Christ.

MABLE KYLE BYNUM.
Creek, Texas.

TEXAS NOTES.

Bro. G. C. McCraw of Robert Lee held a meeting for us beginning the 16th of July and continuing until the night of the 28th. Five were baptized and eighteen or more confessed their faults and acknowledged they wanted to worship God according to the Word. We had quite a few visiting brethren during the meeting—some from Lawn, Emdale and Abilene. One brother who lives close to Wichita Falls visited us. We had abundance of dinner on the ground. The brethren were favorably impressed with Bro. McCraw's preaching—the plain manner in which he handled the word. He gives a "Thus saith the Lord" for every step. We all have learned to love Bro. McCraw with brotherly love that cannot be shaken. Long may he live to propound the Truth in its simplicity and ancient purity. He cares not for popularity of this world. He is contented to go in the highways and byways, and earnestly contend for the faith once delivered to the apostles. May God's richest blessing ever rest upon him and his faithful wife.

The church here has been meeting regularly since last February, 1921, it having been a destitute place for many years. We are gradually growing. Bro. Dothan Shelton of Ballinger holds a monthly appointment here. He is one of our very young preachers. He is loyal. Brethren encourage him by calling him out. He is doing a noble work. Bro. Wm. G. Ashley has preached for us once. He is a noble soldier of the cross. My father, J. H. Stewart, of Abilene, preached monthly until summer meetings hindered.

The church here is blessed by having a noble soldier, Bro. L. C. Faulkner, that meets every Lord's day and is able to instruct. To know Bro. Faulkner is to love him. I have done my best under circumstances. In my feeble way, I have preached the word, and rejoiced to have the opportunity to baptize eight into Christ before Bro. McCraw's meeting, and baptized a married lady since his meeting. The majority of the church here attended Bro. Duckworth's meeting at Abilene. He did some strong teaching there.

Brother Teurman, continue to earnestly contend for the faith as you have in the past, and your reward will be the crown that fadeth not away. The Way is doing a noble work to get brethren to leave off doctrines and commandments of men.

T. F. STEWART.

Rt. 1, Tuscola, Texas.

I began my first meeting this year at Imperial Pecos County, Texas, the fourth Lord's day in June. Continued eight days, with two baptisms. Began at Fairview Callahan County, Texas, the second Lord's day in July. Continued twelve days and baptized thirteen. Large crowds attended this meeting. Began at Enterprise (same county) fourth Lord's day in July. Meeting continued eight days, resulting in four

baptisms. Large crowds, and interest was great. Began at Potosi, Taylor County, third Lord's day in August. Continued ten days. Crowds exceptionally large and interest great, but no visible results. I went back to Imperial the third and fourth Lord's days in September and baptized two more. There are good brethren at all these places, who are striving for a "Thus saith the Lord," in opposition to the sayings of men. May God bless them.

T. F. THOMASSON.

Dickens, Texas.

NOTICE.

I have some meetings arranged for next summer in southwest Texas, and if there are others in that section that want me to stop while on this trip in this section, please write me in time to arrange a date for you that will not conflict with any other appointments. I am glad to see so many refusing to go off into innovations again. Step by step they go, and there is no stopping place. On and on they rush with the giddy, time-serving throng, seeking to please themselves. The trial of faith is on. Faint not, brother; be firm.

H. C. HARPER.

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Make all orders to the Apostolic Way, Union City, Georgia.

I am sixty-five years old and unable to do my housework. Only two in family. Have a good home and want some good christian woman to keep house for me.

MRS. E. L. WALTERS.

Rt. 1, Wapanucka, Oklahoma.

Brother W. R. Carpenter of Marion, Louisiana, sent in two new subscriptions, and writes: I have just closed a good meeting at Beekman and baptized the two parties named above and wish to put them to reading sound literature and thus make them meet for the Master's use."

BIBLES AND TESTAMENTS.

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THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY

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

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UNION CITY, GEORGIA, DECEMBER 1, 1921

NUMBER

THE BETRAYAL OF CHRIST'S BODY.

We learn from recent reports that a number of our ablest preachers are being compelled to abandon their preaching for a large portion of their time. I have in mind three men, at least, who, I believe, are among our strongest brethren.

And why are these men forced to leave off this work? It is not because they are tired of preaching the gospel of Christ. It is not because they are ashamed of the Master, and his work. And it is not because those who oppose the truth are putting up too hard a fight for these brethren. No, it isn't that. But it is because of the fact that we who should be fighting the battles of the cause of Christ are not even paying their expenses.

We have no less authority than that of Christ himself for the statement that the laborer is worthy of his hire. And what are we doing? We are failing to pay the expenses, in many instances, which occur incident to the evangelistic work of our preachers, to say nothing about a reasonable reward for their work. Let us remember that the man who gives his time to the preaching of the gospel is not merely entitled to the expenses of his travels, but is worthy of a compensation for his labor. The Lord said so, not man.

If I hear a brother preach a strong gospel sermon, I enjoy it. I tell him I do. I say, "That's fine. It's exactly what is needed. I'm anxious to see the good work pushed forward." Then if I fail to furnish my part of the funds necessary to the carrying on of that work, can I deny the fact that I am a hypocrite? Brethren, I certainly do not want to be a hypocrite in the sight of the Lord.

Every time we allow an able preacher to be driven from the field from lack of support, we are guilty of weakening the battle front to that extent. We are betraying a part of Christ's body into the hands of the enemy. And why? Because we love our money too well for the comforts and pleasures it commands, to give it to the work of the Lord.

For the sum of thirty pieces of silver, worth only a few dollars in American money, Judas agreed to deliver the physical body of the Master into the hands of the high priests. In order to save a few dollars, we are allowing these sturdy soldiers of the cross to be driven from the work of protecting the church, and are therefore guilty, to a certain extent, of betraying the spiritual body of Christ into the hands of the enemy.

We agree that here is nothing else in this world so important as the spiritual body of Christ. In view of that fact, and

considering the lot of Judas after he had betrayed the physical body of Christ, I ask, what will the end be, of us who, in saving a few dollars, have been guilty of the betrayal of the spiritual body of Christ?

Brethren, let us be up and doing, for the night cometh when no man can come back and pay off that debt he owes the Lord.
B. A. SMITH, D. C.

The Apostolic Way will be sent to all new subscribers from now until January 1, 1923, including all back issues to October 15, which gives the complete report of the Cowan-Tant debate, for the regular yearly subscription price of one dollar.

WHEAT AND CHAFF.

The snows of another winter will fall upon many newly made graves. Will mine be one? Will yours be one?

* * * *

Every talent loaned to man, and we may get the use of them upon a loan, and no other way, will prove to be to him a blessing or a curse.

* * * *

As far as we can judge, some people have died too soon, and for the welfare of their families, some have lived too long, and for the good of humanity in general, some ought never to have lived at all.

* * * *

No; considering my longings and my pinchings, and my great anxiety, and my deep poverty, I hardly think I'd like to be a boy again, but even now I would like to have a boy's unshaken confidence, his buoyant hope, and his appetite.

* * *

Wicked men would be ashamed to say that they intended to grow to be worse and worse. Oh no, nearly all intend to turn and prepare for heaven, but when?

* * * *

An infidel book is to the minds of men as the window shade is to the room; its chief object is to keep the light out, but whoever thought that such a book would make the world better?

* * * *

In faith I am decidedly an optimist, but the man who is for the Lord's way in everything precisely so, is a pessimist, an hobbyist, a back-number and out-of-date.

* * *

Well, yes, some reformers were good men and aimed at the right, but Christ was no reformer, he was a law-giver, and his laws need no reforming; they were perfect when given, and so they are yet. And the man who adds one jot or one tittle to what is written and forces it upon the

church will be held responsible for the trouble it caused.

* * *

Young brother, be understood in thy preaching; instruct to the measure of thy capacity. Rather than be obscure, in order to appear wise or deep, be lucid, plain, humble and clear. Paul would rather speak five words and be understood, than to speak ten thousand words in an unknown tongue. Nothing appears more out of place than for a preacher to rise up before a promiscuous audience, many of whom are unsaved, and exhibit himself. One of the most important things in the ministrations of Benjamin Franklin was his great simplicity. The man of one talent could understand him. Be yourself and not another.
A. ELLMORE.

Gunter, Texas.

"REMEMBER THE POOR"

"As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

"But whose hath this world's good, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" I John 3:17.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warned and filled; notwithstanding you give them not those things which are needful to the body; what doth it profit?" Jas. 2:14-16.

The above scriptures show clearly and distinctly the importance of contributing to the needs of others and especially applies to christian men and women. God knew that there would be poor people in the church and saw fit to give the foregoing advice. Jesus said: "For ye have the poor always with you."

We frequently see appeals for help in The Apostolic Way and believe them to be worthy, but should there be any doubt, it might be well to investigate and find out for ourselves. Feeding and clothing the hungry and naked is just as important a duty as preaching the gospel.

When we have an opportunity to supply the wants and necessities of our brethren and fail to do it, we must not be surprised if we should hear something later on like the following: "Depart from me."

Brother E. Gillespie, of McKinney, Texas, is in deep poverty and sick and needs help. He informed me in a recent letter that he had received eight dollars in money in reply to his latest appeal in The Apostolic Way. Brethren, lay up a dime a day until you get a dollar and then mail it to

Brother Gillespie. I know he will appreciate it and God will bless you for the good deed. Perhaps you are not personally acquainted with him. Do not put it off any longer, but write to him at once and tell him who you are and what you will do to assist a brother in Christ. If thirty readers of The Apostolic Way would do this, it would mean about ninety dollars a month. "Give, and it shall be given unto you."

Sincerely,

P. S. HALL.

R. 6, Box 898, Los Angeles, Cal.

Dear Brethren and Sisters:

Since last report we have received a little help from the faithful, for which we are thankful, and we pray the Lord to bless the donors. But we are still in very destitute circumstances. Winter is on us and we have not the means to buy fuel, some clothes and provisions. I am not able to do any work. I can't see any way to live without some more help from some source. In Christ's name I am going to ask each reader who loves the Lord and cares for His poor to send to me at once an offering. Though small it may be, it will help us out. "Inasmuch as ye did it not unto the least one of these my brethren ye did it not unto me"—Jesus.

Yours in hope. E. GILLESPIE.
McKinney, Texas.

ONCE MORE.

This shall be my last concerning the illogical attitude of Bro. Teurman; because I know, that when a scribe once gets stubbornly bent into a crotchety rut he will stay there with obstinate persistence, vocalizing, in the air of a victorious hero, till the crack of doom. You can't stop the mouth of such a case with the force of argument, even if the argument should be the most logical that could be framed into human speech. Hence, no matter which of us, Bro. Teurman or myself, may be in such a rut, we should both be willing to give the reader a rest from this tread-milling round of an eternal grind over our differences.

However, I think the reader will see from this, my last in the matter, that Bro. Teurman's last, or certain parts of it, justify my writing this; and I, of course, shall expect him to reply to it, and, in fact, desire him to. The controversy arose over my stating that the proposition he asked me to affirm months ago, is an illogical and unreasonable proposition. This I repeat, and proceed to argue, as follows: What is logic? It is defined by our authorities as being "the science of reasoning," or "rationalistic argumentation."

Our text books on logic lay down what they call an infallible rule for reaching a logical conclusion. Their rule consists of three propositions, the first two of which are premises—major premise and minor premise—and the third is the conclusion. This they call the syllogistic method of reasoning, and say, that when the major

premise and minor premise are both correct, the conclusion that logically flows from them must be necessarily correct.

Here are some of their examples:

Major premise: Every sinner deserves punishment.

Minor premise: Smith is a sinner.

Conclusion: Smith deserves punishment.

2. Major premise: Every virtue is laudable.

Minor premise: Kindness is a virtue.

Conclusion: Therefore kindness is laudable.

Now I will try out the matter over which Bro. Teurman and I have been arguing, by the above rule.

Major premise: The one who is already in the house cannot be led into the house.

Minor premise: Richard Roe is already in the house.

Conclusion: Therefore, Richard Roe cannot be led into the house.

I leave it to such readers as may believe that our standard authorities on logic are more reliable logicians than Bro. Teurman or myself—to decide which is right in this contention, Bro. Teurman or I. Our contention has been over the proposition Bro. Teurman submitted to me, as to whether it is logical or illogical. Here is the proposition referred to: "Obedience to the commands of Jesus Christ leads one into all political affiliations."

My contention all the while has been, that all Americans twenty-one years of age, are, by virtue of being such, citizens, in the enjoyment of the governmental right of "all political affiliations." This being so, and every intelligent reader of this paper knows that it is so, I contend that when such a citizen obeys the commandments of Christ, such obedience does not, and cannot, by any possibility of right-reason, lead him into those political affiliations he is already in before he obeys Christ's commandments.

I constructed the illustration of Richard Roe in the house to illustrate an American citizen in "all political affiliations," before the commandments, of Christ are obeyed by him, and Bro. Teurman shows (in what he said about the illustration, that he saw my point clearly; for he said: Bro. McGary starts with Roe ('one') in the house (political affiliations). But he then proceeded to do his level best to becloud the issue and kick dust into the eyes of the reader, by saying: "But his (my) task is to show that Roe ('one') got into the house by obedience to Christ," which is, on his part, a most unreasonable and unjustifiable statement, and it seems to me that he should have had more respect for the intelligence of his readers than to have made such an extravagantly false statement to them; for every one of them that has sense enough to know his right hand from his left, knows that my "task," from start to finish has been, to show that "Roe ('one') in the house (political relationship) got into the house by virtue of being American citizens twenty-one years of age—that is, that such citizens were already "in all

political affiliations," and, therefore, could not possibly be led into a position they were already in, by any leader, human or divine.

But Bro. Teurman makes another effort to befog the minds of his readers to the real issue, in arguing as though I intended the "house" in my illustration, to represent the house of God—he does not say this, but he sophisticates in a tone that tends to imply that. But he can't twistify any intelligent reader into that conception, for they all know that my illustration by the "house," means the attitudes that alien sinners occupy, prior to "obeying the commandments of Christ, that leads them into the church or "house of God."

He says: "We will not worry about Roe's getting out." No, for that is not his "worry." It was Bro. Douglas' worry."

I'll tell Bro. Teurman what he should "worry about." It is how he is going to "get out" of the meshes of his sophistry. As a christian, he can't creep out. And there is but one way he can get out in a christian way. That is, to confess "out."

In conclusion I refer to his statement, that my writing to him, that "I did not know that I should be required to affirm the exact counterpart of Bro. Douglas' proposition," amounted to an "admission" on my part, that the proposition be submitted to me was "just and logical."

I will thank him if he will show by laying down major and minor premises, that lead to the conclusion that such a statement of mine amounted to such an "admission" on my part. He must have gotten such logic as that, from the "wild man of Barneo."—its as devoid of logic as it is of charity. A. MCGARY.

Remarks.

I heartily agree with Brother McGary that our readers need a rest, and I had intended to say nothing more; but since it is expected that I reply, I will make a few remarks before closing the matter.

Our readers only need to re-read what has passed between Brother McGary and myself to see that he has not touched the point at issue between us

1. To show the proposition illogical Brother McGary admits that his task is "to show that Roe ('one') in the house (political relationships) got into the house by virtue of being an American citizen twenty-one years of age—that is, that such citizens were already "in all political affiliations."

But this he has not done, and cannot do. It is not true. And here his syllogism breaks down; for if either premise is false, the conclusion is false.

Such persons were citizens from birth, and yet he admits that they were not yet into "all political relationships, or affiliations."

Hence it takes more than mere citizenship to put "one" into "all political affiliations." Nor do such persons by virtue of becoming "twenty-one years of age" get "into all political affiliations." It requires

automatic actions for citizens, although "twenty-one years of age," to get into all political affiliations. They must comply with the governmental regulations required for such relationships, and many refuse to comply with these regulations, and hence never enter "all political relationships."

Now if Bro. McGary can show that we (and this the proposition requires of him) "in obedience to the commands of Jesus Christ" get into all political relationships or affiliations, I feel sure that such as now refuse to do so, will enter immediately into such affiliations. But here he balks, and refuses to try to pull the load.

2. Brother McGary says I tried to befog the reader by making it appear that by "house" he meant the "house of God."

I wrote it "the house" ("political relationships") and this shows that the brother simply is "making out his case."

3. Brother McGary brings up "Bro. Douglas." Let me say that Bro. Douglas is able to take care of himself on this issue, and has done so; and I judge this is where the shoe still pinches.

4. Brother McGary will leave it to "more reliable logicians." So will I. I deny his statement in *toto* , when he says: "All Americans twenty-one years of age, are, by virtue of being such citizens, in the enjoyment of their governmental right of 'all political affiliations.'" The reader is referred to my No. 1 again. Read it.

5. If any citizens got into "all political affiliations" prior to obeying the commands of Christ," as Brother McGary acknowledges they may do, then it is evident, as I said before, that it was not "obedience to the commands of Jesus Christ" that put them there; that is, in getting into all political relationships, they obey no command of Jesus Christ, and hence the negative is sustained.

Finally, Brother McGary makes two points stand out clearly in his last, both of which are against him and his contention. 1. He asserts, without Bible evidence, that all of us become American citizens and are already in all political affiliations at twenty-one years of age. 2. Brother McGary contended all through the debate with Brother Douglas that Christ's commands taught political affiliations. Now he comes along, and without proof from any source, asserts that we have all political affiliations independent of obedience to the commands of Christ! Really, I believe that supporters of Brother McGary's position are ready to say he ought to have *quit* before he started this contention.

CLARENCE TEURMAN

TYPES AND ANTITYPES.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. 10:1.

Upon the foregoing quotation we do not wish to elaborate, but only wish, in a very brief manner to call your attention to a few shadows, or types as found in the law of Moses and the antitypes, or fulfilling of those types under the "perfect law of liberty." I am persuaded that a close study of types and the fulfilling of those types would be of much benefit to the church, and especially to the ministry.

We will first call your attention to the Garden of Eden, as one of the most striking types of the church of Christ. "And the Lord God planted a garden eastward in Eden; and there he put man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Gen. 2:8. We all understand the construction of a garden; an inclosure at least limited to a certain boundary. There is nothing peculiar about this garden, except it be the nature of the two trees "the tree of life and the tree of knowledge of good and evil." Had Adam partaken of "the tree of life" before, or after he had partaken of "the tree of knowledge of good and evil," he would have lived forever. The Lord recognized this fact and said, "Behold the man is become as one of us, to know good and evil: and now, lest he put forth his hand and take also, of the tree of life, and eat, and live forever. Therefore, the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken." Gen. 3:22, 23. We thus find man placed upon the outside of the garden, as a prohibitory act, to keep man from, reaching forth his hand and partaking "of the fruit of the tree of life." "The tree of life," and "the tree of knowledge of good and evil," remain where the Lord had planted them, "in the midst of the garden."

Man being thus separated from "the tree of life, could not partake of its fruit, and thus became subject to the penalty of his transgression. "For dust thou art and unto dust shalt thou return." Gen. 3:19. We might ask at this juncture: Has God's plans been frustrated by the adversary? We answer no. We behold his wisdom, his goodness and justice in all his works, and are made to exclaim with Paul, "Oh the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out." Rom. 11:33. The Lord knew before he created man, that he would rebel against his law and forfeit his right to "the tree of life," and in his mercy and love, had prepared a remedy" before the foundation of the world," that man may be admitted; through rebellions, to enter again the true garden (church) of God where Christ, the true tree of life, alone can be found. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Rev. 2:7. God in his wisdom "foreordained" that he would reward all the obedient, by giving them "eternal life," and punish the disobedient with an everlasting destruction. Thus he makes man a free agent to choose life or death, and sets good and evil before him. Though Adam is placed upon the outside of the garden, yet God holds out hope for man when he said to the serpent, "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

In our next we wish to notice the flaming sword and cherubim, and pass on to the antitypes. A. HARLESS.

We are continuing our Special Offer through the month of December. Have you sent us any subscribers on this offer? No doubt you intend to help us in this way. The time is short. Let every friend of The Way do his or her best to send us a few names, at least.

FITS AND MISFITS.

If by direction of one Spirit we are all baptized into one body, why is it that some will consent that we can be baptized into the one body and ignore the Spirit's direction?

* * *

The one Spirit which directed people to be baptized, also directed them what to be baptized for; therefore, if any man directs otherwise, is he not at cross purposes with the direction of the Holy Spirit?

* * *

If the one Spirit directs a thing to be done for a certain purpose, and man directs it to be done for a *different* purpose, upon which hypothesis can *both* directions be made to answer the *same* purpose?

* * *

If the Spirit directs baptism "for the remission of sins," and man directs it "because of remission," and both answer the same purpose in the sight of God, what is the use of anyone taking sides, either with the direction of the Spirit, or the direction of man?

If, in *one* thing we may follow the direction of man instead of that of the Spirit, and God will approve of it, on what grounds may we not follow the direction of man in *all* things and still be approved of God? C. C. HAGGARD.

Dawson, Missouri.

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.

We are counting on our friends to make a strong pull for new subscribers on our Special Offer. Have you sent us a list of names yet? If not, please do so at once.

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AN AMAZING SITUATION.

Never before in the history of the reformation have christian preachers shown reluctance in defending anything they preached or practised; indeed, they have been universally accredited with excessive eagerness to meet all opposers and prove to all men their faithful adherence to the precepts and examples of the New Testament. Their ranks are filled with men of education and exceptional ability as preachers and debaters, yet it seems impossible to get them to meet the challenge which we have been persistently making for years for a written discussion of the Sunday School. However reluctant we may be to draw such a conclusion, one is forced to the decision that such a course can only be prompted by a knowledge on their part that they have no scriptural authority whatever for their innovation. Such excuses as they have advanced are futile and childish beyond credence and should cause the churches everywhere to consider whether they are not in danger, following leaders who dare not even attempt to show that they have a "thus saith the Lord."

Churches all over the land are dividing over this issue, and some one is responsible. We are willing and anxious to have both sides of the controversy presented in a written discussion by the ablest men of each side, so that all may judge for themselves as to where the blame should fall, knowing that whoever is guilty is committing a deadly sin. It is guilty who always shows the white feather, and it is the well founded conclusion of many that conscious guilt is the reason of the seeming cowardice of the advocates of the Sunday School. The persistent effort of about fifteen years has resulted in three or four oral discussions in which they have invariably met overwhelming defeat.

Oral debates can accomplish only a very limited amount of good in the immediate localities where they are held, but a written one would give all who desire a chance to learn all that can be said for either side and thus intelligently decide for themselves as to who is right and who is wrong. Let all who read this and who favor the

Sunday School insist upon their preachers selecting their very ablest representatives for a written discussion, and if they will not do so, ponder well the reason why.

"THERE IS A REASON."

G. A. TROTT.

THE UNIFORM LAW OF PARDON.

All nature is reproduced and continued by a uniform law. The grain must have soil and moisture. The law of life is generation and birth—there are no exceptions.

The gospel has a law of pardon as uniform as that of nature and life, and all who come to God for pardon must obey this law. One can obtain pardon only by the terms God has specified. "The seed is God's message." Luke 8:11. "The field is the world." Matt. 13:38. "Then Jesus came up, and spoke to them thus: All authority in heaven and on the earth has been given to me. Therefore go and make disciples of all the nations, baptizing them into the faith of the Father, the Son and the Holy Spirit, and teaching them to lay to heart all the commands that I have given you; and remember, I am with you every day until the close of the age." Matt. 28:18-20.

In the gospel we have given the "Message"—"the seed is the word," the "subject" of the gospel—"the field is the world"—"all the nations"; and the "messenger"—"go ye"—a trinity.

The messenger proclaims the message. The gospel subject (1) hears, (2) believes, (3) repents, (4) confesses his faith, and (5) is baptized into Christ.

Every recorded New Testament conversion begins with a messenger and ends with obedience of the gospel subject in baptism. All the elements given compose the uniform law of pardon. It may be placed in diagram as follows:

- Let P. stand for the preacher.
- Let M. stand for the message.
- Let S. stand for the gospel subject.
- Let F. stand for faith or belief.
- Let R. stand for repentance.
- Let C. stand for confession.
- Let B. stand for baptism.

In every New Testament conversion recorded we have all the above stated or implied.

In the examples selected for our investigation the letters will be used where stated and X to indicate implied.

Acts 2:14-42 has the preacher, the message, the gospel subject, repentance and baptism, faith and confession, are implied.

- Acts 8:34-39: P. M. S. F. X. C. B.
- Acts 2:14-42: P. M. S. X. R. X. B.
- Acts 16:25-34: P. M. S. F. X. X. B.
- Acts 18:5-8: P. M. S. F. X. X. B.
- (I Cor. 1:14, 15.)
- Acts 18:8: P. M. S. F. X. X. B.

Uniform Law: P. M. S. F. R. C. B.
The first three and last element are al-

ways stated—the preacher, the message and the subject, closing with baptism.

The message is near thee; it is on thy lips and in thy heart—which means the message of faith which we proclaim. For, if with your lips you acknowledge the truth of the message that JESUS IS LORD, and believe in your heart that God raised him from the dead, you shall be saved. For with their hearts men believe and so attain to righteousness, while with their lips they make their profession of faith and so find salvation. Read also Rom. 10:11-15 and Gal. 3:26-29.

R. L. LUDLAM, JR.

1723 So. V St., Fort Smith, Ark.

THE LORD'S SUPPER.

This great memorial service was instituted by the Lord, as appears from the New Testament history thereof (as we find it in the Revised Version) as follows:

Matthew, in the twenty-sixth chapter of his gospel records it in the following words: "Now on the first day of unleavened bread, the disciples came to Jesus saying, Where wilt thou that we make ready for thee to eat the passover? And he said, Go into the city unto such a man, and say unto him, The Master says, my time is at hand; I keep the passover at thy house, with my disciples. And the disciples did as Jesus had appointed them and they made ready the passover. Now, when even was come, he was sitting at meat with the twelve disciples; and as they were eating, he said, verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful and began to say unto him every one, is it I, Lord? and he answered, and said, He that dipped his hand with me in the dish shall betray me. The Son of Man goeth even as it was written of him; but woe unto that man, through whom the Son of Man is betrayed! Good were it for that man, if he had not been born. And Judas which betrayed him, answered and said, Is it I, Rabbi? He said unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup and gave thanks, and gave to them, saying, drink ye all of it, for this is my blood of the new covenant, which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it anew with you, in my Father's kingdom."

Mark, in the fourteenth chapter of his gospel, says: "And as they were eating, he took bread and when he had blessed, he brake it, and gave to them, and said Take ye: this is my body. And he took a cup, and when he had given thanks, he gave to them, and they drank all of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will no more drink of the FRUIT OF THE VINE, until

that day when I drink it anew in the kingdom of God. And when they had sung a hymn they went out unto the mount of Olives."

Luke, in the twent-second chapter of his gospel, records the same facts, as follows: "And when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God. And he received the cup, and when he had given thanks, he said, Take this and divide it among yourselves, for I say unto you, I will not drink henceforth of this FRUIT OF THE VINE until the kingdom of God shall come. And he took bread, and when he had given thanks, he brake it and gave to them, saying, This is my body which is given for you; this do in remembrance of me. And the cup is the new covenant in my blood, even that which is poured out for you."

John, in the sixth chapter of his gospel, beginning at the fifty-first verse, says: "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood dwelleth in me and I in him." (Notice, his flesh and his blood have life-giving substance; fermented wine has not.)

What the passover was to the Mosaic system, the Lord's supper is to the christian system. The slaying of the paschal lamb was typical of the Lamb slain from the foundation of the world. And as the blood of the lamb on the door posts was the incidental means of saving the lives of all the families of Israel, on that eventful night when the Angel of the Lord passed over Egypt and killed the first born in every Egyptian family, so the blood of Jesus, in some mysterious way, is the means of securing eternal life to all who will accept the terms of the gospel.

The next consideration to which attention is called, is the fact that the food used in the Lord's supper was the same used in the passover feast, unleavened bread, and the FRUIT OF THE VINE; that is, the pure, sweet juice of the grape. (If the bread must not be leavened, the fruit of the vine must not be fermented, to represent the pure blood of Christ.) That the cup used was not fermented wine is apparent from several considerations. First, the Mosaic law forbade the use of any thing fermented in the passover feast, and

the same material used in the passover feast was used in the Lord's supper. All of the witnesses testify that Christ called it "the cup" and the "FRUIT OF THE VINE", or, new wine. The FRUIT OF THE VINE could mean nothing but the ripe grapes, or the sweet juice thereof, because nothing fermented is fruit or food. (Read Deut. 32:14.) Jesus says, "I am the true vine (John 15:1.) Certainly, nothing but pure blood could flow through his veins. Fermentation is a decomposing process, which destroys all the food properties of the fruit, or grain, so fermented. Christ could not have recognized decomposed and fermented grape juice as food, but as a poison. By "FRUIT OF THE VINE" he could only mean the ripe grape, or the sweet juice of it. Third, fermentation is a decomposing and dying process, and when completed, represents the death of the organic life of the fruit of the plant; and therefore fermented grape juice could not, and cannot represent the blood of Christ, which symbolizes truth. The pure juice of the grape is also called the blood of the grape in the Bible. See Gen. 49:11; Deut. 32:33.

The following is taken from Roberson's Bible Dictionary: "The word *wine* in our Bible is the translation of as many as ten different Hebrew words and two Greek words, most of which occur in but a few instances. The two most frequently used, *Yayin*, and its Greek equivalent, *Oinos*, are general terms for all sorts of wines. Neh. 5:18.

"The pure juice of the grape, unfermented, is called new wine. For this the Hebrew employs the word *tiros*, English version, *new wine*. Wine as a product of agriculture, is commonly mentioned by this name along with corn, and oil. Gen. 49:11. Exod. 22:29; Deut. 32:14; Luke 5:37-38."

Great efforts have been made to distinguish the harmless from the intoxicating wines of scripture, and to show that Inspiration has in all cases approved of the former alone, and condemned the latter, directly, or indirectly. Pure grape juice, or the FRUIT OF THE VINE, as Jesus called it, will not intoxicate. Roberson says again: "I find that ripe grapes are kept all during the winter, in Palestine, and pure grape juice is bottled, and can be had at any time of the year." The Jews made many kinds of wine, and there was much drunkenness and crimes committed while under the influence of this adulterated wine. So the Lord calls it *their* wine. Notice, "Their wine is the poison of dragons, and the cruel venom of asps." Deut. 32:33. Surely Jesus did not use this kind of wine to symbolize his blood.

There is no excuse to manufacture intoxicating wines for sacramental purposes now. It is a violation of both the law of God and the law of man.

H. C. PEARSON.
Cincinnati, Texas.

CONTINUATION OF THE DIVORCE QUESTION

In last Apostolic Way Howard says: "Those who have kept up with Brother George in this investigation will remember that he admits, with me, that Matt. 19:9 was a part of the law of Moses."

I have no recollection of making any such admission, and if I did I did it inadvertently, and now say that I do not believe nor admit any such thing.

Moses never gave any such law. His law for adultery was death to both parties, and there was no place, or occasion for such a law as Matt. 19:9. He allowed men to put away their wives for various reasons, because of the hardness of their hearts; for instance, Matt. 19:7, 8 and Deut. 24:2.

He asks that if I will deny that in the gospel, divorce and remarrying are absolutely prohibited, and takes the liberty to answer no for me; but if he will let me answer for myself I will say, Yes, sir; I do deny it; and can prove that such a prohibition would be contradictory of the general trend and teaching of the scriptures.

In regard to my statement that Matt. 5:31, 32 taught the same to disciples that Matt. 19:9 did to Pharisees, and put him (Howard) in a hole, from which he could not escape, he makes a feeble effort to save himself by saying that I did not quote the passage properly; i. e., Matt. 5:32. I admit that I did inadvertently, in quoting from memory, add to that passage, a clause from Matt. 19:9, as follows: "and any other," but the mistake does not affect my argument that Matthew's teaching is the same in both, both to Jew and disciple. If not, then he has Matthew under Christ, or Moses as may best meet the exigencies of his contention; or he makes Matthew cross himself.

He asks: "Did the Savior intimate in Matt. 5:31, 32 that a man could put away his wife and marry another save for the cause of fornication?" I answer that then, and now, divorce and remarriage were almost universally implied in the putting away of a husband or wife; and that it was implied in this case, in the Savior's language. Divorce and remarriage, both, are not only implied, but mentioned in the Savior's language; and besides, Matthew's statement in 19:9 supplies the cause—"and marries another." This furnishes not only an intimation but a positive statement by the Lord. The teaching in this is, that if a man put away his wife for any cause other than fornication, he causes her to commit adultery, and also himself and the man who marries her. See Matt. 19:9.

A man can put away his wife and marry another for the cause of fornication under Christ, but not under Moses. There was no such law under Moses. Death of the adulteress made a law unnecessary. The Jews did divorce their wives for all sorts of reasons, and Moses "allowed it for their hardness of heart."

Howard refers to Rom. 7 and says:

"Under the gospel if she departs let her remain unmarried." I say so too, if they depart for any reason but fornication.

In I Cor. 7 Paul speaks of a man, or woman departing for the cause of unbelief. In such cases, or in any case except for fornication, they cannot marry another, so long as both live. The marriage contract is like other contracts—conditional. There are two parties always, and if either violates the contract the other is thereby released; as in Jeremiah 3:8, for instance. Here God's spouse, Israel, committed adultery and God put her away, and gave her a bill of divorce. Just here I will ask the reader to remember that Howard said, awhile back, that God never authorized divorce for any cause, never divorced his church for apostasy; but here God sets the example, in this case above. Man and wife are bound to each other as long as both live unless one or the other breaks the contract, as Israel broke her covenant with God. Howard says he does not believe that I intended to say that Matthew in chapters 5 and 19 gave the same answer. Yes, I said that and I still say so; i.e., that as far as he went in chapter 5:32 his answer was the same as in chapter 19. Only in chapter 19 he fills out what he omitted in chapter 5, as the inspired writers often do. Matthew in giving the commission, says: "Teaching them to observe all things, whatsoever I have commanded you." He fills out here, what Mark and Luke omitted. You can't put Matthew 19 in Moses, because there was no such law from Moses. The Brother has much to say about the law of Moses, but does not seem to know what was in that law. He puts Matt. 5 and 19 both in the law of Moses, when there was no such thing as putting away wives for the cause of fornication, or any other cause in that law. Only as Moses allowed for the hardness of their hearts. I will say to the brother that a man can't teach the truth until he knows it himself; nor can he build truthful theories upon detached, or perverted, scriptures, disregarding the general teaching of the Scriptures. More anon.

A. M. GEORGE.

Albany, Texas.

REPLY TO BROTHER GEORGE

Brother George now says that he has "no recollection of saying that Matt. 19:9, was a part of the law of Moses." If I remember correctly, he has made that statement, in substance, several times during our discussion of this question. Now he says that fornication was *not* a cause for divorce under *the law*, and cites us to Deut. 24:1, 2. Let's see if it is. "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 has found some uncleanness in her: then let him write her a bill of divorce, * * * and send her out of his house." What is this "uncleanness" between husband and wife? I say it is fornication; but let us see. Moses said in

Num. 5:19, "If the wife has committed "uncleanness" with another man, than her husband. So, my brother, this matter of "uncleanness" in your citation of Deut. 24:1, 2, is fornication, and that is just what the Savior said in Matt. 19:9. So, my dear brother, Matt. 19:9 is a part of the law of Moses and is absolutely prohibited in the gospel.

But Brother George thinks he has found in Jer. 3:8 that God actually divorced his wife, Israel. Do you not know that if God had remained divorced from Israel that the world today would be without a Christ, a Savior? In the fourteenth verse of the same chapter God said to Israel "Turn, O backsliding children, sayeth the Lord: for I am married unto you." This does not look like God divorced Israel and then married him another wife. Do you think it does, Brother George? The law that bound God and Israel as husband and wife remained in force till it was taken away on the cross. Brother George certainly knows this. But again: Every Jew that understood his own law, knew that fornication was the *real cause* under the law for which they could put away their wives.

Joseph, the husband of Mary knew this to be their law. And Matthew said that "Joseph, her husband being a just man, and not willing to make her a public example, was minded to put her away privately." Matt. 1:19. In the name of all that is good and true, can you not see that Matt. 19:9 belongs to the law of Moses and not the gospel? Then why try any longer to drag the law of Moses into the gospel, and bind on the Gentiles that which Moses permitted only to the Jews, all of which was taken away at the death of Christ?

The relation of husband and wife is "bone of each other's bones, and flesh of each other's flesh," and the Holy Spirit says that this relation cannot be destroyed except by death. Rom. 7:2, 3.

A man may put his wife away, but if he does, "let him remain unmarried, or be reconciled to her." I Cor. 7:10, 11. A man may be joined to a harlot, yet he is one body with her. Hear the Holy Spirit: "Know ye not, that he which is joined to an harlot is one flesh?" I Cor. 6:16.

"*Shall be one flesh.*" There are only two positions we can take on this statement of the Holy Spirit. One is that it is the *truth*, and the other is, that it is *not the truth*. I believe it is the truth; do you, Brother George? A man with a harlot wife may put her away, but she still remains "*bone of his bones and flesh of his flesh,*" and death only can annul that relation.

Brother George thinks he has found that both God and Christ have divorced their wives for fornication. In this he is wonderfully mistaken; but suppose we were to admit it; did either of them—God, or Christ—marry another? Why, the very thought would be ridiculous. *It is the marrying again that commits adultery and*

not the putting away. No, Brother George, I have not "been floundering around," but have been trying to get you to leave the law of Moses and come to the "new and living way," and let's discuss this question that belongs to the gospel. "Why seek to be justified by the law?"

But Brother George says that, "the marriage contract is like any other contract—conditional." How does he know? I suppose he has married men and women. Did he cite them to this "*condition*"—fornication? NO. I rather suspect he told them that they would be *husband and wife so long as they both lived.*

But "all contracts are alike," he thinks. Do all contracts made between men and women make them "bone of each other's bones, and flesh of each other's flesh"? Why certainly not. But marriage does. Then it is a different kind of "contract" to all others. It is a "contract" that "binds them as long as they both live." Brother George thinks I don't know the "truth" on this question and of course cannot teach it to others. Now he was just a little worried when he closed his article with this little thrust at me, so I pass with a smile. He is leading in this discussion and will have to say when to quit.

So far as I am concerned, "The half has never yet been told." R. H. HOWARD.

Holdenville, Oklahoma.

THINGS IN BRIEF.

We read nowhere in the New Testament of open or close communion. The supper was instituted for the disciples and given to them. There is no open and shut about it.

There are those who claim to be Christians of the primitive sort who have the Sunday School. We are curious to know in whose name they operate it. Christians are required to do whatever they do in some name.

God's ways and thoughts are not our ways and thoughts, but are as much higher than ours as the heavens are higher than the earth. To put one of each of these in the same assembly and operate the lower one first might be displeasing to him who ordained the higher.

Jesus is head over all things to the church—has control of all church affairs. Is the S. S. a church affair? Don't all speak at once.

J. R. JONES.
4317 Cumberland St., El Paso, Tex.

The congregation here went into sectarianism. I go each Lord's day and break bread. They started a Sunday School and voted for the officers and teachers. They went at it in old sectarian style. One of the elders said it was not the church nor nay part of it; the other one said it was the church at work. SAM CASKEY.
Grapeland, Texas.

CHURCH GOVERNMENT.

Church Government is a tract that sets forth how the church of Christ was governed before and after the New Testament was completed. This subject should be studied carefully so as not to confuse these two features of the kingdom of God here on earth; and it is presented in a way that I believe it will be helpful to those who have not had the time to investigate the matter as it should be.

Many who have read the tract speak in the highest terms of it, and I appreciate their words of approval and encouragement. Send for a tract and give the subject a thorough study these long winter evenings. Order from the author, W. G. Delashaw, 42 10 Park Avenue, Nashville, Tenn., or The Apostolic Way, Publishers, Union City, Ga.

Price: Single copy, 25 cents; per doz., \$1.50. W. G. DELASHAW.

R. 1, Redfield, Ark., Nov. 12, 1921.
Editor Apostolic Way, Union City, Ga.

Dear Sir:

A copy of The Way for Nov. 1. has just been received, and in it I find a letter from my friend C. J. Haynes, telling of his recovery, and I think it only just to him to say that since that letter was written he has had the misfortune to fall and break his leg over and is, consequently, in much worse shape than before. The company for which he worked has seemingly dropped him by sending him to the Baptist Hospital in Little Rock and has as I understand his letter, practically turned him over to the tender mercies of charity.

Now I am only a plain *heathen*—member of no church—but I cannot let this opportunity pass without notice. I am working for the same company that he worked for and know that the power of wealth over "minds which it has subjugated" will prevent him from receiving the help from his fellow workmen to which he is entitled. I have helped him some, as he can tell you, and stand ready to do more if need be. I hope the members of his church will continue to help him, for no better seed could be sown, or sown in better ground than a few dollars each sent to friend Haynes.

Yours very respectfully,
G. A. LAUGHLIN.

We appreciate this letter from Mr. Laughlin, also the interest he manifests in Brother Haynes.

A recent letter from Brother Haynes states he is doing well and in due time hopes to be well again. He will be in the hospital at Little Rock for some time yet. I hope brethren will continue to remember him and his family in a financial way. Send all contributions to Mrs. Cassie Haynes, Hensley, Arkansas.—C. T.

I have read and re-read "The McGary-Douglas Debate" on the christian's relationship to civil governments in tract form. It's fine, nothing like it. Get the tract, read and study it, for it will do you good. My brethren, now is the time for you to post up; so before you forget it, send for a few copies now. Help Brother Teurman, too.
JACKSON HOWTON.

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A GOOD LETTER.

Leaving off names and address, I give the following letter recently reviewed from a good friend and brother in a southern state. We get similar letters from different parts of the country.—C. T.

"Dear Bro. Teurman: I came here the 23rd of Nov. 1920. There is a congregation here. They had a pastor, and also a Sunday School. You know they both go together. The scripturalness of hiring a preacher for so much per month was called in question. Then they devised another plan for paying the preacher without specifying any fixed amount. The preacher was—from—I believed Bro. —had good intentions, and was honest in what he stood for, but that did not make it scriptural. Bro—became afflicted with some kind of head trouble and died, so now they have no preacher. If it hadn't been for Bro.—when we came here I don't know what we would have done. I could not find anywhere to go for about ten days. I could find rooms, but they wouldn't take us in because we had children. I guess if we had not have had children and have had a dog or two we could have got a lodging place alright. Bro.—took us in and did the best he could for us. Bro.—is here, but he doesn't pastorate. He preaches all around at different places. They still have the Sunday School, and will, regardless of whether it is scriptural or not. I and one or two others have called on them for chapter and verse for their practice, but without avail. Some will not search the Bible for fear that they would have to acknowledge that they were mistaken, and that would wound their pride. I don't know how long I will stay here, not long though if I can find a better place, and that ought not to be a very difficult thing to do. But if I continue here I intend to do more Bible work than I ever have before, the Lord being my helper; for I can sure see the need of it, not only here but everywhere else. It seems that those that are claiming to be christians only are in lots of places getting about as far from the Truth as the sects are."

Please look over our book and Bible offers elsewhere given in this issue and let us have your order for whatever you need in this line. Your Christmas orders should reach us as early as possible.

Brother J. M. White writes that the cause of Christ at Munday, Texas, is doing well.

Brother J. E. Tidwell keeps busy preaching the word. He writes he has turned one hundred and twenty persons from darkness to light this year.

WORDS OF ENCOURAGEMENT.

Enclosed \$2.00 to renew mine and Bro. Daugherty's subscription. Only a few members here now, and they say the A. W. is too strait for them. But let the straitness come; it will win out in the end. No one ever did better than to be safe in anything. Then why will all not occupy a safe position?—J. M. Tuttle (New Mexico).

This is the best paper we have ever read.—W. L. Johnson (New Mexico).

The way has endeared itself to the faithful here. Let the good work go on.—B. F. Black (La.)

I esteem it above any paper I have ever read.—C. F. Atchison (Cal.).

THE MCGARY-DOUGLAS DEBATE.

"The McGary-Douglas Debate" on the christian's relationship to civil governments is an interesting tract of twenty eight large, double column pages, printed on good book paper and in large clear type. It matters not if you read the discussion in the columns of The Way, you should have a copy of the debate in tract form for convenience and for ready reference. The money received from the sale of this tract will be used to further the cause of Christ at mission points. Only ten cents per copy, or one dollar per dozen. Order from The Apostolic Way, Union City, Georgia. Why not order at least a dozen of the tracts and lend them out to brethren and friends to read?

On the 29th day of October, 1921, death laid his hand upon Brother A. G. Wommack, an aged servant of God.

Brother Wommack was born in South Carolina nearly 87 years ago, but spent many years of his life in Texas. For many years he has gone out preaching the gospel of Christ. As long as he lived he stood fast by the things that are written, giving the back of his hand to all inventions of men. He died at the home of one of his sons, at Anson, Texas.

And so the old veterans of the cross pass away from us, and where are the men of faith to take their places?

The wisdom of the world is fast supplanting the wisdom of the Creator of the world; and what will the end be?

It is written: "my thoughts are not your thoughts; neither are your ways my ways saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

A. M. GEORGE.

Brother John T. Taylor of Winnsboro, La., writes that Brother Homer A. Gay did much good in a recent meeting with his home church at Big Creek. Two were baptized. Brother Taylor writes that the brethren were much pleased with Brother Gay and his preaching and hope to have him with them again some time.

A HUNDRED YEARS AGO.

"This was found among some old writings, and is more than 100 years old."

Some go to church for a walk,
Some go there to laugh and talk,
Some go there to see a friend,
Some go there their time to spend,
Some go there to gain a lover,
Some go there their faults to cover,
Some go there for illustration,
Some go there for affection,
Some go there to doze and nod,
But few go there to worship God.

ROBERT TROTTER.

Coal City, Ill.

I send the above to The Way because it contains "more truth than poetry." Many

people go to church today who do not go to learn or to worship, and if only worshippers and those sincerely interested in the worship and teaching were present, many times the congregation would be exceedingly small.

L. G. PARK.

Council Hill, Oklahoma.

BIBLES AND TESTAMENTS.

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OUR SPECIAL OFFER.

In order to stimulate interest on the part of every true friend of The Way and add to our mailing list many new names between now and January 1, 1922, we are offering to send the paper to all new subscribers from now until January 1, 1923, for the regular yearly subscription price of one dollar.

We believe we should make an effort to put The Way into the hands of every member of the church who are not now getting the paper. We hope this offer may cause many of our friends to take hold and help us to succeed in this effort. With your hearty cooperation we can easily double our paid-up subscription list between now and the first of the new year.

We have printed several hundred extra copies of issues containing reports of the Tent-Cowan debate in order to supply the demand for those issues. So if requested we will let each new subscription begin with our issue of October 15, thus giving them all issues containing Brother Harper's report of the debate.

The paid-up subscription date of many of our present readers expires during the next few weeks. Every one of this number can get their date advanced a full year by doing a little work for The Way. Just send us three new subscriptions on our special offer and your date will be advanced a year for the favor. This is an opportunity for you to get your paper free and also to show your cooperation and friendship toward The Way.

While we will take single names on this proposition, yet we would much prefer that our workers would try to send us at least three names from the same address, as it saves us much time and trouble when we are able to send out a number of papers to the same address, instead of having to address and wrap each paper separately, as is the case where only one or two get the paper at any one office.

We are counting on you to help. May we hear from you at an early date?

A. B. & A. RAILWAY
SLEEPING CAR SERVICE

Between

ATLANTA AND SOUTH GEORGIA

Read down	Read up
9:25 pm Lv. Atlanta	Ar. 6:45 am
12:10 am Ar. Manchester	Lv. 3:59 am
3:50 am Ar. Montezuma	Lv. 2:13 am
5:00 am Ar. Cordele	Lv. 1:10 am
6:15 am Ar. Fitzgerald	Lv. 11:55 pm
7:28 am Ar. Douglas	Lv. 10:30 pm
7:35 am Ar. Tifton	Lv. 10:30 pm
8:40 am Ar. Moultrie	Lv. 9:25 pm
9:15 am Ar. Waycross	Lv. 8:40 pm
9:50 am Ar. Thomasville	Lv. 8:15 pm
11:10 am Ar. Brunswick	Lv. 6:30 pm

Eastbound train leaving Birmingham 4:25 pm and westbound arriving Birmingham 11:45 am make direct connection at Manchester with above service to and from South Georgia points.

W. W. CROXTON, P.T.M.,
Atlanta, Ga.

THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY

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

\$1.00 THE YEAR

VOLUME 9.

UNION CITY, GEORGIA, DECEMBER 15, 1921

NUMBER

"DECEMBER TWENTY-FIFTH."

The above date is recognized by most people as the birthday of our Savior, although we have no divine record that such is a fact. We are indebted to tradition for this, and Roman Catholic at that. They named it "Christ-Mass" and protestants observe this day just about the same as Catholics. It is celebrated in different ways; by making big feasts and inviting friends and kinsmen; by giving gifts; by drunkenness and gluttony; by sport and amusement; by dancing and reveling, etc., etc. It has become a day when everybody seems to lose all self-control (temperance) and yield to their fleshy appetites and passions.

How can christian men and women afford to indulge in such as above mentioned? Jesus said: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." (Luke 14:12-14). How becoming it would be for all of Christ's disciples to adopt this advice. We are inclined to believe that if this were put into practice, the end of big feasts would soon be at hand.

At this special season of the year, the giving of gifts is indulged in, but most of these are sent to people who really do not need them. Or else sent with the expectation of getting something in return. "It is more blessed to give than to receive." and "God loveth a cheerful giver." But why confine our giving to the so-called "Christ. time?" Why not give whenever we see a brother or sister in need? We are sure the later will meet the approval of our heavenly Father.

In conclusion, just a few words to parents; get the confidence of your children. Teach them that there is no such a being as "Santa Claus." "Provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Do this yourselves. Do not trust them to a "Sunday School Teacher." This is a duty that God has placed on christian parents.

P. S. HALL.

Rt. 6, Box 893, Los Angeles, Cal.

TRUE LIVING

"We should ask ourselves," says one, "What are we living for?" Have you any object in living? What is it? Would it

be as well for yourselves and the world if you were cut off from the living this minute? Will the world be made better? or worse by your having lived?

A hog lives; a dog lives. What is the difference between your object in living and the hog's or the dog's? A hog lives to eat—lives to satisfy the appetites of the flesh.

It is not expected that man should live without eating, without exercising the normal functions of his body. But such things should not constitute the end of a man's life; for man cannot live "by bread alone," though a hog may do so, because death ends all with a hog.

When Jesus, the "teacher came from God," told the devil (Matt. 4:4), "It is written, man shall not live by bread alone," the key-note of man's destiny was clearly sounded. We might say this was the trumpet call, to arms! for from henceforth the fight was on. Live for the flesh—like the hog and the dog—says the devil; and I win; but God says, "Man shall not live by bread alone."

Jesus tells us the results of living by bread alone when he relates the experience of the man who had "much goods laid up for many years." (Luke 12:16-21). God said unto him, "This night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" Then comes that lesson of all lessons: "So is he that layeth up treasure for himself, and is not rich toward God." Hence we see that there is more than the bread and butter side to a man's life. And how necessary it is that we get a full realization of this! Man—what possibilities are wrapped up in *man*!

Ever may it ring in our ears from heaven, man lives not by bread alone—not by bread alone! And may we learn to say with the Master, "My meat is to do the will of him that sent me." (Jn. 4:34). For thus we live "by every word that proceedeth out of the mouth of God." (Matt. 4:4). Yes, "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).

H. C. HARPER.

(To be continued)

We are continuing our Special Offer through the month of December. Have you sent us any subscribers on this offer? No doubt you intend to help us in this way. The time is short. Let every friend of The Way do his or her best to send us a few names, at least.

TYPES AND ANTITYPES.

Again we call your attention to the garden of "Eden." We see the wisdom of God in separating man from "the tree of life." Life and death was set before him. He being a free agent, chose death and rebelled against his Creator, and fell from the state of innocence in which he was created, and thus, became a sinner. God "could not look upon sin with the least degree of allowance;" neither would he give life to man while in a state of rebellion. Though man had sinned and forfeited his right to "the tree of life," yet a merciful Father holds out a hope that man may be restored to his favor, and yet be a partaker of "the tree of life, and live forever." He had prepared as sacrifice "from the foundation of the world," and said to the serpent, "He shall bruise thy head." He was not to save them in their sins, but to "save them from their sins" (keep them from sinning). It was not enough that the "tree of life" be placed in the midst of the garden, and the man cast out of the garden, but "the tree of life" had a way that must be guarded. "So he drove out the man and he placed at the east of the garden of Eden cherubims and a flaming sword that turned every way, to keep the way of the tree of life." Gen. 3:24. There is one of two things that must now be done, if man is restored to the favor of God. Man cannot partake of the tree of life while out of the garden. He must, therefore, be restored to the garden where he can have access to "the tree of life," or else the tree must be plucked up and transplanted upon the outside of the garden where the man can "reach forth his hand and take and eat of the fruit of the tree of life" and live forever.

We thus find in "the garden of Eden" a shadow, a type of the whole plan of redemption. One garden. One church. One tree of life, in the one garden. One Christ, in the one church. One flaming sword. One sword of the Spirit, "which is the word of God." Cherubims, the peoples that wield the sword. Adam, "of the earth earthly," a type of "the second man Adam, the Lord from heaven." Eve the first mother, a type of "Jerusalem which is above; the mother of us all." One husband, one wife. Christ and the church. We behold the wisdom and goodness of God in all his works. He knew the end from the beginning. "Known unto God are all his works from the beginning." Acts 15:18. Thus, all things work according to his foreknowledge and purpose. "He wills not the death of any, but would that all should come to repentance." He

says, "Choose you this day whom you will serve." Knowing that many would choose to die, he grants them their choice. If the choose to obey, and live, he gives them life; if they choose to disobey and die, he foreordained that they should die. We find man debarred from the "tree of life." "Death reigned from Adam to Moses."

Man lived; but one sentence, ("and he died") closed the history of all. The earth was veiled in gloom, and man, the image of his Creator, "was all his life time kept in bondage, through fear of death." Kings and peasants bowed to its septer and all came to one common level. "For dust thou art and unto dust shalt thou return." All seemed to be lost, and the grave seemed to have the victory; but "In due time God sent his Son into the world." "And in him was life, and the life was the light of the world." We hear him say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Yes; come to the true tree of life, eat and drink at the fountain of life and live forever.

A. HARLESS.

Garretts' Bend, W. Va.

"THOU ART THE CHRIST."

That character, who was the "Word" in the beginning of time, is now the Christ. The prophets had foretold of his advent, and God had promised his advent through the seed of Abraham, Isaac, Jacob and David. The closing book of the Bible refers to him as the "Seed of David, the bright and morning star." Every sacrifice until the coming of Christ, was a picture of Christ being offered as the last flesh and blood sacrifice.

With the prophetic messages before him, and his knowledge that Christ was of the seed of David, his direct knowledge that miracles were performed by the Lord, I do not wonder that Peter said: "Thou art the Christ the Son of the living God."

Some people fail to realize the importance of the truth that Jesus is the Christ the Son of God. Neither do some people realize the necessity of confessing their faith in Christ, the Son of God. Some people place the "Good confession" among the non-essentials, but Paul said: "That if thou shalt confess with thy mouth the Lord Jesus, and believe in his heart that God hath raised him from the dead, thou shalt be saved."

This truth, that Jesus Christ is the "Son of God," is the foundation of the church of Christ. When Jesus said: "Whom do you say that I am?" Peter said: "Thou art the Christ the Son of the living God." He had evidence to believe, but that faith was made stronger after that. But Jesus said: "Thou art Peter and upon this rock I will build my church." Upon Christ, or upon the truth that he is the Christ, the church is built. We lay the foundation by preaching that Jesus is the Christ the Son of God. For positive proof that Christ is the foundation of the church, I call your

attention to Paul's statement in I Cor. 3:10 "According to the grace of God which is given unto me as a wise master builder, I have laid the foundation." What did Paul do when he laid the foundation? Did he not preach Christ? Let Paul answer: "For other foundation can no man lay than that is laid, which is Jesus Christ."

This truth can also be called the creed of the church of Christ. Yes, the church of Christ has a creed, and that creed is that Jesus Christ is the Son of God. That is the reason that Philip demanded a confession from the eunuch before baptizing him. It was not only necessary for him to believe it, but it was also necessary that he confess his faith in Christ. Paul did not demand that people believe in some pet theory of his own, but he preached Christ as the creed of the church of Christ. "Other foundation can no man lay." If I demand more than faith in Christ, I have laid a false foundation, but it cannot be the foundation of the church of Christ. There are many creeds and there are many churches, but the church of Christ has one creed, and that is Christ. We should be glad of the opportunity to confess our faith in Christ. All penitent believers who confess their faith in Christ and are baptized into Christ, are members of the church of Christ, and are built upon the one foundation. Jesus promised to confess before the Father those who confess him before men. Paul, in Rom. 10:9-10, made the confession a condition of salvation. Confession is made unto salvation. Then let all the preachers herald it to the world that Jesus is the Christ the Son of God.

E. M. BORDEN.

Riverside, California.

HELP BROTHER COWAN.

I suppose that every reader of the A. W. remembers Brother J. N. Cowan's statement made in Nov. 1, issue, also Brother F. Redman's noble appeal to the brotherhood to help Bro. Cowan, (in the Nov. 15 issue of The Way), and now I beg to offer a suggestion in behalf of Bro. Cowan, believing that he is a worthy man and would be much rejoiced to be relieved of these large hospital bills, etc., and it is our duty to remember them that are in bonds as bound with them. Heb. 13:3. My suggestions is, let every reader of The Way, who is possibly able, lay by in store one dollar (\$1.00) to be contributed to Bro. Cowan on Christmas day. Now if there be 2,000 readers of The Way and 1,500 contributes \$1.00, think what a great work has been done. Those that are readers can also tell those of the body who do not take The Way, and thus many more dollars will be remitted. Each congregation can put their contribution together in one envelope and register it, or send P. O. money order, and thus save time and expense. Let us make every effort to keep Bro. Cowan in the field. He is needed badly.

Just think, possibly we can lift this big

burden off of his shoulders, and it won't hurt any of us over a dollar's worth.

Come on, brethren; let's make a happy Christmas for Bro. Cowan. Let's sell a chicken, a few eggs, some corn, or something and lay that dollar up for Brother Cowan. I haven't got my dollar yet, but I have faith to believe I will get it by Christmas morning.

T. E. AVARITT.

Mt. Valley, Ark.

Address J. N. Cowan, Robstown, Texas.

Brother Duckworth sends the following splendid letter received from Gatesville, Texas, brethren concerning Bro. Cowan.

Gatesville, Texas, Dec. 2, 1921.

Dear Bro. Duckworth:

Yours of the seventeenth at hand and contents noted. Will say that we are personally acquainted with Bro. Cowan, and that he is loved by the entire brotherhood. As he lived here a number of years, we know something about his misfortunes. He certainly has had his share of trouble.

I am glad to know that the brethren are responding to his need, for he and his good family certainly do deserve it. I do hope the brotherhood will help Bro. Cowan bear his burdens by helping him meet his obligations.

We have recently had the pleasure of having Bro. Cowan in our home. He has just closed a four days' debate with A. S. Bradley. I don't think Bradley will meet Cowan again. Eternity alone can tell the good that will come from this debate.

Bro. Cowan refuted every argument Bradley made, and did it in such a nice way that even Bradley's followers were impressed with the fallacy of Bradley doctrine. The church is rejoicing over the great victory won in this discussion.

Bro. Cowan and family are loved and highly esteemed by the loyal brethren and sisters in Coryell county, and I am sure they have a warm feeling in their hearts for the people here.

Your brother in Christ,
C. E. BAIZE.

BROTHER BRADBURY COMMENDED.

To the churches of Christ abroad, we submit the following: Brother J. A. Bradbury of Sweet Water, Texas, having lived in our town for the past five years and preached for us monthly, also conducted four meetings, is a true christian man and a loyal gospel preacher. His daily walk in life has never been called in question by a single citizen of our town and community. Any congregation in need of a loyal preacher of the gospel will make no mistake in securing his services. Brother Bradbury is held in high esteem by us all.

Respectfully submitted by the members of the church of Christ at McCauley, Texas.

By J. WOLF.

When recently heard from Brother Homer A. Gay was in a meeting with the church at Shreveport, Louisiana, Brother Gay goes next to Hachel and Energy, Texas, for meetings.

We are counting on our friends to make a strong pull for new subscribers on our Special Offer. Have you sent us a list of names yet? If not, please do so at once.

OUR SPECIAL OFFER.

In order to stimulate interest on the part of every true friend of The Way and add to our mailing list many new names between now and January 1, 1922, we are offering to send the paper to all new subscribers from now until January 1, 1923, for the regular yearly subscription price of one dollar.

We believe we should make an effort to put The Way into the hands of every member of the church who are not now getting the paper. We hope this offer may cause many of our friends to take hold and help us to succeed in this effort. With your hearty cooperation we can easily double our paid-up subscription list between now and the first of the new year.

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We are counting on you to help. May we hear from you at an early date?

"FOLLOW ME."

Little did Christ's chosen ones realize what they would have to do when they decided to become a true follower of the lowly Jesus, while he was upon the earth; nor was this fully realized by them until after his crucifixion and ascension. He knew just what they would have to do, and the things that were before them were not hard to do, yet, at the same time, it required self-sacrifice and a determination on the part of a disciple. If the apostles of our Lord Jesus Christ had not been obedient to his commands, how could Christ depend upon them for the great work which was in store for them? Poor Peter did not know what was in store for him when he said; "Lord, why can not I follow thee now? I will lay down my life for thy sake." A little later on we read; "Then took they him, (Jesus) and led

him." Where is Peter now? We will let the scripture answer; "And Peter followed afar off."

Many christian men and women are following in this same "far off" manner and unless they repent, they may not be surprised to hear these words later on: "Depart from me." Brother! Sister! How is it with you? We sometimes deceive ourselves right along this line. Some claim to be followers of Christ, but by their actions and words prove to all that they are following the devil, and eventually, instead of being with Christ and God and the angels, they will be in torment with the devil and his angels.

Who are we following, Christ of the devil, when we go into the saloon, ballroom, the theatre and moving picture show? Brother, do you think you are following Christ when you roll a cigarette, smoke a cigar or pipe or chew and spit tobacco? Could you imagine Christ sitting down idling away his time playing a game of cards, pool or leisurely watching a ball game? Sister, can you take care of your home duties and at the same time be dabbling in politics? Are you wearing modest apparel, or are you wearing the latest fashion dresses and hats? Do you think painting and powdering the face is the right thing to do? Did Christ or the apostles command you to wear jewelry? sary things, such as tobacco, candy, chewing gum, soft drinks, show tickets, by those who claim to be following Christ, would go a long way towards preaching the gospel, clothing the naked and feeding the hungry.

P. S. HALL.

A MATTER OF IMPORTANCE.

Many of our subscriptions expire January 1st. We are stamping every one's paper that expires at that time. "Time Expired." All these subscriptions will receive January 1st issue also, but we are simply notifying all an issue ahead, hoping that man will take advantage of our Special Offer proposition and secure three new subscriptions and send in at once and in this way get their time advanced a full year free.

Brother Wm. H. Purlee recently met in debate Brother W. H. Roberts, one of the leading writers for the Apostolic Review, and who claims to have held more than one hundred and fifty debates. The debate was held near Blomington, Indiana. Women teachers, classes, the use of literature, and the sect baptism question were discussed.

Brother J. N. Cowan moderated for Brother Purlee. Brother Cowan sent a report of the debate to The Way office, but I fail to find it as I am making up copy to complete this issue. I am giving only such things as I now call to mind from the reading of the report. Brother Cowan stated in his report that Brother Purlee seemed to be a little nervous in the first session, but after that did splendid work and landed a victory for truth. Brother Cowan also stated that Brother Roberts and his fol-

lowers came to the debate boasting of what they would do for Brother Purlee's position, but they left showing clearly that they had met defeat. Brother Purlee writes me that their defeat is even more in evidence, some having been converted to Brother Purlee's position, and still others admitting they are dissatisfied with Brother Roberts' efforts. This was Brother Purlee's first debate.

* *

Six years ago today (Dec. 10) I took over the responsibility of publishing The Apostolic Way. I went into the work without experience in the printing business, which made the undertaking all the more hazardous. It was my desire to do the work on the paper just as I have done all along in my life as a preacher, taking no stipulated salary, for my work, but depending on the Lord to put it into the hearts of his faithful servants to supply the needs of myself and family. Hence I undertook the work without the promise of a salary. Then, too, it was the judgment of myself and some of the paper's closest friends that a paper like The Way, advocating reforms and having no income from advertising, could not be made to succeed with the publisher taking a salary out of the paper's income. So all these years I have taken no support for my work on the paper out of subscription returns. While my support has at no time been what would be termed a living salary, yet, with what has been supplied from time to time by good brethren we have been enabled to live and continue the work. Good friends have "once and again" sent us help, and we are so thankful to all; for only in this way could I have continued to give my time to the publishing of The Way.

* * *

At the earnest solicitation of a small band of faithful brethren at Union City, we came here from Pottsboro, Texas, in the summer of 1912 to take up the preaching of the gospel in this destitute field. Shortly after we arrived on the field we bought a four-room house and a half acre lot, which was paid for, for the most part, in monthly payments. During the five years we were paying for this little home, and at the same time striving to preach Christ where he had not been known, my wife's health was very poor, and first and last I was out fully four hundred dollars for doctors' bills and hospital bills. (I am thankful to be able to say that wife's health has been almost perfect for the past two years.) So the Lord has been good to us and we are thankful, and are fully determined to continue the fight for the "old paths," and along all lines, to the extent of our ability to do so.

Almost immediately after I assumed the responsibility of publishing The Way I built an office in my back-yard. Here I print and mail the paper out at quite a saving. This makes everything convenient for we much more so that a down-town office—and saves all office rent.

CLARENCE TEURMAN.

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CULLINGS AND COMMENTS.

"All such" [Methodist, Baptist, or what not, when they submit to immersion in water in the names of the Father, Son and Holy Spirit] receive of the Lord pardon, adoption, remission of sins, and all other scriptural benefits of immersion."—H. W. JONES, in *Review* of Aug. 16, 1921.

But again in the *Review* of April 12, 1921, A. R. Kepple, writing of "Mary Blake, The Honest Scotch Woman" says: Mary was possessed of that characteristic Scotch tenacity of mind that caused her to cling to every particle of her cherished belief until fully convinced of its fallacy. She was not of the narrow type of humanity that will not investigate spiritual matters in the light of God's word, so she read and re-read the New Testament, also the paper called "Christian Baptist," and the "Family Companion," a book of sermons by Elijah Goodwin, which is now in our library. Her honest heart soon began to give up, one by one, such unscriptural doctrines as infant baptism, sprinkling and pouring, foreordination and election, conversion by the Holy Spirit independent of the Word of Truth. And her faithful research carried her heart from these dogmas as the ship carried her body away from Scotland.

Now, being well informed in the New Testament, she knew quite well that she had not obeyed from the heart that form of doctrine delivered her. Not being acquainted with any preacher or member of the Church of Christ in Iowa, she decided that she would repair to a Baptist church near her home, and there submit to the ordinance of baptism. She was reminded that she would be required to give "a Christian experience," and to tell how that "God for Christ's sake had pardoned her sins," and also that she would be expected to become a member of the Baptist church. This she could not do; for she saw the only safe course was to follow God's word. Hence she resolved to wait until she could find a man who taught and practiced only that which was authorized by the word of God. But, reader, will you believe me when I tell you she had to wait nearly four years; and that, too, in the great State of Iowa!

Now what I want to know is this—If one person can give "a Christian experience," tell that "God for Christ's sake had pardoned her sins," and "become a member of the Baptist church," and yet "receive of the Lord pardon, adoption, remission of sins, and all other scriptural de-

signs' of immersion," why could not Mary Blake do this? The answer is—"she saw the only safe course was to follow God's word." Now let Jones and the *Review* tell us whether Mary Blake did right in this. If she did, their sophistry is answered to a nicety. If she did not, let them point out her error.

If Mary Blake could not give "a Christian experience," tell that "God for Christ's sakes had pardoned her sins," and "become a member of the Baptist church," and thus "receive of the Lord pardon, adoption, remission of sins, and all other scriptural 'designs' of immersion" when thus immersed, how can any other person do it? Will Jones or the *Review* tell us?

Since Mary was "well informed in the New Testament, she well knew that the command of God to the sinner, is to be baptized in order to the remission of sins, Acts 2:38; and she well knew that one could not confess before baptism to have "received of the Lord pardon, adoption, remission of sins" and obey the command of God to be baptized in order to the remission of sins; and Jones and the *Review* should know this, too.

H. C. HARPER.

PUNGENT PARAGRAPHS.

It has been the tendency of reformers to give special emphasis to some fundamental points of Bible teaching to the neglect and oversight of other phases of teaching of just as vital importance. Alexander Campbell did a great work in restoring to its proper place and emphasis, what we commonly call "first principle" teaching. But Campbell failed to lead people to a restoration of all the truth; he left a number of things in the background which should never have been lost sight of. On the other hand, Menno Simons, another reformer, brought into prominence some of the things that concern the christian life, such as separation from the world, non-military service, non-swearing of oaths etc. What a pity that these two great reformers were not associated together! The religious outlook might have been entirely different today, had these two men seen the full truth on all the practical points of christianity. As it is, we are nearer the truth on first principles, and the Mennonites excel in some of the things that pertain to christian living.

Brother preacher, how can we be consistent, if while we oppose one or two innovations, we wink at or ignore several others? Let us preach "the whole counsel of God," and demand a thorough, all-round restoration of the truth. We need a general house cleaning; the church has drifted.

The church of today needs preachers of the Elijah and John the Baptist type. Men who will call the people of God back to the truth. Too many preachers can be controlled by the "bread and butter" side;

they know that it means poor support and unpopularity to stand uncompromisingly for what is scriptural in all things. Preaching has come to be a matter of speech making with an effort to entertain. People will not stand for plain, matter-of-fact showing up of sin and evil—they demand "good words and fair speeches." Preacher, don't be "a reed shaken by the wind."

From the way some men talk, it seems that they fear losing their influence more than they do their souls! If a preacher ruins his influence by preaching the Word, he is not responsible. Better reprove and rebuke sin, even though one's influence is lost; for if the truth is not kept plainly before people, many souls will be lost. And moreover, if a preacher loses his influence over church members because he tells them of their wrongs, what will be the fate of such church members? It is a trying task to have to handle church members as if they were rotten eggs, anyway. Better work on such members—if they don't change they'll be lost.

The world is growing worse and worse. Sin abounds in the church and out of the church! And the end of the world and final judgment are imminent! Let us work with all our might while we yet have the opportunity. Churches, don't go into winter quarters! Get busy. Do all you can at home, and sound out the Word. Send the preachers into the destitute fields to save the lost. God will hold us all responsible to the full extent of our abilities and opportunities. Let us work for the great reward of the righteous—heaven and its joys.

WM. GUY ASHLEY.

Rt. B. Ballinger, Texas.

LETTER TO BROTHER CUTHBERTSON

[Brother Stark sent me the following letter in a personal letter to me. I thought it good enough to give to the readers of The Way. So I got Brother Stark's permission to use. I am personally acquainted with Brother Stark and his family and know them to be fine people. Brother Stark writes me that the letter was not read before the church as requested.—C. T.]

Corsicana, Texas, May 29, 1921.
Mr. M. C. Cuthbertson, Corsicana, Texas.
Dear Brother Cuthbertson:

Since our talks some time ago I have thought, studied and prayed over this matter. I have lost more sleep over this proposition than any other one thing in my life. I am sorry to say that I have come to the conclusion that I am proving a traitor to the cause of Christ and dishonoring the name I bear by continuing the way I have been of late. I have tried to see this proposition as you see it, but there comes the thundering tones of Paul; "those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." I have not once learned, received, heard or seen where Paul ever conducted a Sunday School. Again we learn that whatsoever is not of faith is SIN. Faith comes by hearing God's word, and God's word

says nothing about your present method of Bible study, through either command, precept or example. Therefore, to do that for which I have neither precept or example would be sin. We are taught to not do any thing save through the name or authority of Christ. Christ nowhere gave authority for conducting the S. S. Therefore I can not have any fellowship in it. We will not use the organ in the absence of God's word any more than we would use cornbread and turnip greens on the Lord's table. Neither should we divide the assembly into classes, using un-inspired literature and women teachers any sooner than we would use the organ, seeing we have no authority for either.

You said this morning, and I endorse the saying, that any thing that caused division was sin. Now Bro. Cuthbertson, I wish you could see the force of that statement. You know that the Sunday School is causing division all over the U. S. A. The Sunday School has caused, and is causing division wherever it is introduced, and by your own statement is a sin. Paul says, "Let your women keep silent in your assemblies," yet you assemble from time to time and have women teachers, which is in direct conflict with God's word. I have tried to make myself believe that I could continue to break bread with you and not displease God. Yet I have been forced to the conclusion that I was in error on that. Paul says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us." You, absolutely, did not receive instructions to conduct your present system of Bible study from the traditions you received from Paul; therefore, it is disorderly, "not according to order." I am, therefore, commanded to withdraw from all those who do such things. Again, by my being regarded as a member of that congregation and being there and hearing you and others command the Sunday School to teach its impious (?) I say by my being present and hearing this and not disputing or being allowed to correct it, lends my indorsement to it. Bidding it God's speed you know. II Jno. 10:11. I am not one of you, yet posing as one of you is bordering upon hypocrisy. I, therefore, cannot continue to do so.

Please don't think this is because of any thing personal or from a selfish motive. If I consulted myself I would remain with you, because I have learned to love all the brethren at this place. I think highly of all of them.

I realize that I will be criticised and some will think my position foolish, but I have a higher being than man to obey. I have the best feelings for all of you, and I want to assure you that I am always open to conviction, and any time any of you desire to attempt to show me where I am wrong I will be only too glad to hear you.

This will work a hardship on me, as I will have to make other arrangements. My intention is to continue faithful unto death.

I hope I have the respect of you all. My heart's desire and prayer to God is that you might yet learn the way of the Lord more perfectly, for I bear you record that you have a zeal of God, but not according to knowledge.

I remain yours for a thus saith the Lord for all we do or say.

E. E. STARK.

P. S. Please read this to the congregation in order that they may know the cause of my action.—E. E. S.

WHO ARE THE LOYAL BRETHREN?

I have just been in a four-days debate at Blue Grove, Texas, with J. N. Cowman, who represents one of the six branches of the Anti-Sunday school faction of Texas, and he, like all the rest, claims to represent the only loyal church, and the doors of heaven are closed against all the rest.

About twenty years ago, in Texas, we had in many places a few disgruntled brethren who fought the Sunday school, and of late years they have divided into six factions, and all agree only on one thing—to fight the Sunday school, and declare we are all Dissressive No. 2, and have departed from the word of God.

First—There is the A. M. George faction, who claim it is wrong for women to sing in church.

Second—The G. W. Phillips faction teach that all day Sunday belongs to the Lord, and we must use the entire day in worship, and if we do not use the day it still belongs to the Lord, and we are interlopers if we try to get out and teach the Bible during that day to those who want to learn.

Third—There is the N. L. Clark faction, who teach that Christians can meet on Sunday and teach the Bible in one or more classes, if it does not conflict with the regular worship.

Fourth—The D. F. Nichols faction, who teach that literature is unscriptural, two or more classes are unscriptural, and we can use but one cup in the communion.

I learn from the Bible, 11th chapter of Acts, there was one church in Jerusalem. I learn from history there were 40,000 members there when the scattering abroad came. As we usually use one pint of wine to each one hundred members, it would take fifty gallons of wine each Lord's day for the 40,000 members. As they could only use one cup, it would take them sixty-six hours to dip this cup in and give to all.

They had no song books then, for such would have been unscriptural, so they had to sing their songs by memory. As all had to go up to the table to put their contribution on the table such would require twenty-four hours longer. To sing that long would require 2200 verses, and as they could not divide the church into classes, one must teach at a time. So these early elders would have to talk loud enough for 40,000 to hear. I went to hear Billy Sunday preach to 5,000, yet he had to have a sounding board to make them hear.

Yet if the early church could spend ninety hours each Sunday in worship outside of teaching, and one man could preach loud enough for 40,000 to hear, and they could all sing 2200 verses by memory, I must say they had longer days, better voices and better memories than we have. Yet this is the legitimate teaching of Brother Nichols and his faction, who pulled off and went to the court house in El Paso to set up the only loyal church.

Fifth—We have the Paul Hays faction, who teach that we cannot meet to worship God in day time, but must meet at night. We cannot use song books, and all women must wear something on their heads.

Sixth—Then we have the J. N. Cowan faction, who taught in my debate with him that it is wrong for women to read the Bible in church.

A few years ago the Rice faction pulled off from the church of Christ, and led some good people with them on the order of worship, but soon died out. Then the J. P. Nall faction on the formal confession, and now many preachers and some good people are led off by this Anti-Sunday school work, who seem to be fighting every move along the line of teaching children the Bible. While Cowan labored hard to show that all who believed in using human helps to better understand the Bible, had departed from the truth and were trying to drive out the Bible and substitute literature, yet I think I plainly showed to all intelligent people his efforts were a failure.

I have held many debates, but not since I met the notorious Bill Hicks of Baptist fame have I met a man having less regard for reason and the Bible.

While they have some men among them who will deal with a man's argument, Cowan does not come under that head, and as they demanded me to be endorsed by all the papers before they would meet me, which I did, I now feel like it is fair to that church of Christ, and shall demand that Cowan be endorsed by the six factions stated above before I can afford to meet him again. He challenged me to meet him at Denison, Elk City, Oklahoma, and Sulphur, Oklahoma, and as soon as he can get his endorsements, if they have led off enough good men and women to demand an investigation, and the church of Christ wants the debate, I will be glad to hold it, but if the faction is only a disgruntled element who were doing no good in the church, I shall pass them up,

but I seriously doubt ever getting to meet Cowan again.—J. D. TANT, in F. F.

Reply.

The loyal brethren are these who do not add to or take from God's word. In measuring yourself with the organites, you regard yourself as loyal and them as disloyal. So likewise in measuring ourselves with the S. S. ites; on this question, we are loyal and they disloyal. Contending for the S. S. will dethrone any one's mentality. It's not of God, hence causes such lack of reason as presented by Bro. Tant. He says there are six factions of the Anti-S. S. We all agree the S. S. is unscriptural and of the devil. Are we factions because we do not agree on some other points of teaching? If so, behold the S. S. factions. You disagree with Warlick and others on the confession. You disagree with them on the hired pastor. You disagree among yourselves on the individual communion cup and contribution, and nearly every item of faith. You disagree on baptism; some say it's necessary to understand its purpose; others say it's not. Of all the conglomerated religious medleys, you S. S. brethren cap the climax. You misunderstand my position on Lord's day. I contend when we assemble; the purpose of the assembly is plainly stated; viz. to break bread. You pervert the purpose of assembling. You start your evicted Robt. Raikes institution, your S. S., instead of following the example in Acts 20:7. When we assemble we should give all the time to the worship. The worship is the purpose of assembling, and is as plainly taught, as that we should assemble. You S. S. ites take advantage of the command to assemble to start your man-made S. S., and rob the worship of that time.

If you grow tired of the length of time consumed in the worship I would prefer your going somewhere else to teach some one else the Bible. But this simply exemplifies your seeming hatred for the worship. Had you been at Troas, you would have said: Paul, this is all foolishness staying here so long, let's get out and teach others. You misapply the word "interloper." If you would leave the worship and get out and teach the Bible that would not make you an interloper. It means to run into a matter in which one has no right; to traffic without a proper license; this you do by imposing your S. S. on the time that belongs to the worship. You can see your ungodliness along here. You misrepresent Bro. Clark as you did repeatedly in your discussion with Bro. Cowan. You know Bro. Clark does not believe in dividing classes and having women teachers when we assemble. I am sure the six mentioned agree with Bro. Cowan, that the woman has no right to read the Bible in the church: she must be silent. Your article is absolutely silly. Assumption and presumption are the only weapons of a S. S. advocate. You say you learn from the 11th ch. of Acts, there was only one church. (local congregation) in Jerusalem. It does not

say so. History says there were 40,000 members. You ridicule the idea of one voice-reaching to that number. But God says for *only one* to teach at a time; hence there was more than *one* local congregation, and you have contradicted yourself. That's what worried you in your discussion with Cowan. He repeatedly confronted you with your numerous contradictions. You first said you and Cowan were agreed as to conduct in the worship. He pressed you on the woman question, and you said she had as much right to speak in the worship as the man. He called your attention to your opening statement; viz., that you agreed as to conduct in the worship. You then said you thought Cowan accorded women the right to speak in the worship. To be charitable, you must have been rattled. If Cowan would accord the woman the right to speak in the church, there would have been no room for the discussion. If I were to speak of the church at Nashville, Tenn., and say there were 5000 members, would that signify they had but one local congregation?

Bro. Cowan can obtain the unqualified endorsement of those you call six Anti-S. S. factions. We demanded you to be endorsed, because you S. S. folks do not agree on the S. S. One says it's part of the worship, another says, it's not so. One says it's the church at work, another says not so. Why don't you come out plain and admit you are afraid to meet Bro. Cowan. You say if they have led off *enough* good men and women, and the church wants the debate, you will be glad to hold it. Another one of your contradictions; you slandered *all* the Anti-S. S. brethren in your discussion with Cowan, and you know the S. S.ites do not want any discussion. *They love darkness rather than light.* To test your sincerity in this matter, I will give \$50. toward defraying *your* expenses if you will hold this discussion with Cowan, you to affirm your practice, at either of the places mentioned. You set the pace in your discussion with Cowan, and he whipped you at your own game at every point. There is a way to tell who met defeat. When two roosters fight, one runs off and the other keeps running after him, you know which one got whipped. Cowan is chasing you. Let's see if you will turn and fight any more, and still contend the S. S. is the connecting link between the world and the church, thereby admitting the S. S. is the cause of the existence of the church, making the S.S. Christ. Such idolatry. Come again, Brother Tant.

GEORGE W. PHILLIPS.

Ardmore, Oklahoma.

COWAN-BRADLEY DEBATE.

This debate between J. N. Cowan of the church of Christ and A. S. Bradley, Materialist, was held at the Hemeline school house in Coryell County, Texas, beginning Nov. 24th and continuing four days.

The kingdom and the nature of man

were the propositions discussed.

Both men conducted themselves very nicely throughout the entire discussion.

Dr. Wilson of Goldthwaite, Texas, moderated for Mr. Bradley; Bro. J. S. Hall of Hamilton, Texas, for Bro. Cowan, until Saturday night, when he had to go home, then the writer took his place until the close, but I had nothing to do but to keep time for the disputants.

I am sure much good was done for the cause of Christ. Bro. Cowan took every passage Mr. Bradley introduced and turned it against him. He promised to do so in the beginning of the debate, and certainly made his promise good. It would take too much space to try to give Bro. Cowan's argument on the kingdom question, so will only say he proved by the scriptures that the kingdom was established on the first pentecost after the resurrection of Jesus Christ from the dead, as J. N. Cowan always proves what he affirms.

When Mr. Bradley was trying to prove that man is holy mortal and unconscious between death and the resurrection it was apparent to all that he could not prove it, and no one felt it more than did Mr. Bradley; for every one saw that Bro. Cowan had the truth, and he sure knew how to use it.

I will give the seven objections that Bro. Cowan introduced to Mr. Bradley's affirmative. They were presented in Bro. Cowan's first negative speech and Mr. Bradley never tried to answer them, but said he would not notice them—that the people were welcome to them, and he never tried to remove them. The seven objections follow:

No. 1. If man is holy mortal and unconscious between death and the resurrection, it reduces man to a level with the beasts.

No. 2. Accuses God of breathing mortality, a thing he does not possess.

No. 3. To die would be the same as going crazy.

No. 4. Contradicts Prov. 12:28.

No. 5. Makes God a party to every murder committed, for Jesus said, Fear not him who can destroy the body, but cannot destroy the soul. Man can destroy the body; but cannot destroy the soul; but, if we all die when this body does, as Mr. Bradley affirms, the very instant man shoots the body of his fellow man, God kills his soul.

No. 6. Accuses God therefore of murdering his own Son.

No. 7. If man is holy mortal and unconscious between death and the resurrection, he would as soon be with the devil as with God.

Mr. Bradley certainly showed his defeat. Bro. Cowan took every passage of scripture away from him and history scholarship as well. It was indeed a great victory for the Truth.

Now, a few words about Bro. Cowan having to quit the work and engaging in some thing else. Brethren, we must not allow him to do so. So let us come to his

relief. We cannot spare such as he from the field of labor. We all love him, so let us prove that love by assisting him in his distress, for when we assist him we are assisting the cause of our Christ. So let us come to his rescue now and make his dear heart rejoice—and keep him from quitting the firing line. Do this now, please.

W. A. McMILLAN.

Lometa, Texas.

I have been reading articles in the A. W. why many preachers are having to leave off the work of preaching the gospel of Christ to a sin-cursed world, and would like to have a little space for my missive.

I also am having to stop preaching for the present at least, and take up work which will take my Lord's days, as well as every other day of the week, as I am to go to work in a cafe to make a living for my wife and child. I will try and give a few facts without giving names or places in regards to what has happened to me. I was in one meeting for ten days and the total amount received by me for my work was one dollar and forty cents. And then again, there are places where I am asked to come and preach which necessitates my leaving home on Friday and preaching Saturday night and Lord's day and, returning, as a rule, on Monday. And on some occasions I have received as low as seventy cents, and not over two dollars and fifty cents at this place. There is no one that wants to do more in the work of the Master than I do. And I only hope and pray that it will not be long until the brethren will realize the needs of preaching the true and unadulterated gospel of Christ.

There are too many of the brethren that thank God that salvation is free and starve a loyal preacher and his family to death. Brethren, let us get the scales off our eyes and wake up to our christian duties.

If a preacher says any thing about money on Lord's day, or any other time some are always ready to say, "Just as I thought; he is out for the money." I will close with a question for all to ponder over. Has a preacher and his family a right to live? Brethren, pray for me in the work.

H. R. MALLARD.

300 Popular St., Hot Springs, Ark.

P. S.—Any one wanting a meeting within a reasonable distance write me and I will come to your aid and I will not fail to declare the whole counsel of the Lord. But if you want a S. S. preacher you will save time and stamps by not writing to me.

Please look over our book and Bible offers elsewhere given in this issue and let us have your order for whatever you need in this line. Your Christmas orders should reach us as early as possible.

I think it to be the best paper printed, and you are doing a fine work in handling it as you do, and I hope you can continue.—Dillard L. Avaritt (Arkansas).

CAN WE APOSTATIZE?

The question before us is of no little importance.

It is advocated by some people, if you are once a child of God, you will always be one, and they quote or refer you to the parable of the prodigal son, saying he went off in open rebellion, or disobedience to his father, yet his father didn't disinherit him, thus comparing natural things with spiritual things.

We are all the children of God by creation, yet there is a special class who are children of God by faith. Gal. 3:26. But faith comes by hearing the word of God. Rom. 10:17.

Then it follows that we are the children of God as long as we walk by faith, or as the word of God directs.

For us to cease to walk as God directs will not cause us to cease to be his children by creation, but we will cease to be children of God by faith.

So it is, we are all the children of God by creation, and are especially the children of God by faith.

In the first sense, we cannot do anything to cause us to cease to be his children, but in the latter sense we can, and the Bible so teaches. For proof please read I Pet. 2:20-22. This proves to me, we may have our robes "washed in the blood of the Lamb" and then so live that the latter end will be worse than the beginning.

Again, we reason that Jesus said, "Except a man be born of water and the Spirit he cannot enter into the kingdom of God." Jno. 3:5.

You see from this no one is in the kingdom but he who is born of water and Spirit.

But, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Matt. 13:41.

We see from this there will be some in the kingdom who have apostalized.

Yours in love for the Truth,

J. W. EMFINGER.

Ft. Chadbourne, Texas.

TEXAS NOTES.

I am one of the elders of the church of Christ as Fitzhugh Ave., Dallas, Texas, and contend strictly, with a host of other brethren, to take or stand on the Bible and the Bible alone, and who are trying to keep false prophets and teachers and sheep in wolf's clothing from misleading any of the true flock.

On the 20th of May, 1921 the death angel visited our home and took from our presence our darling boy, who was stricken with blood-poison. He endured his suffering and terrible torture to the last. Little O. B. Jr., age ten years, was a bright, charming, noble boy. Was quick to learn, pleasant at home and abroad; well loved by all who knew him. He was always at eleven o'clock services at church unless sickness prevented. He always took his seat in front, passed hymn books and made many selections, helped sing and always had an inclination to want to do something to brighten others. He was always ready to contribute to every good

work so far as his little mind led him. He would suggest many times, Papa we should have prayer and he would kneel down and lead a prayer we had taught him. He was always ready to pass up childish sport to go with us to visit the sick, was eager to carry something to them to brighten them up. His noble life made home a joy to be with him. One of his favorite hymns was, "Jesus Is Pleading For Me," which he sang during his illness. Another one if his choice hymns was, "Lord, I Want to Live for the Every Day and Hour," and I believe he could sing it with the spirit and understanding. Four of the able brethren spoke at his funeral and tried to take the burden from our hearts by speaking so many words of praise for this noble boy. While our hearts ache with sadness, we must look to him who doeth all things well and say, Thy will be done.

Now, since this dear boy has been called from our presence and our home; we have the promise of uniting with him and all the saints who have gone on before. If we will serve him who doeth all things well we shall ever be in the presence of the Lord where there shall be no more sickness, sorrow, death or pain, for God shall wipe away all tears.

Let us live godly in Christ Jesus, and present our bodies a living sacrifice, holy acceptable unto God, which is our reasonable service. Rom. 12:1. Let us walk by faith, and not by sight. II Cor. 5:7.

O. B. MILLER.

Rt. 4, Dallas, Texas.

SEVERAL THINGS.

I would say denounce all man-made creeds, for God says the wisdom of this world is foolishness in his sight.

There is but one body—one church. "For, as we have many members in one body, and all have not the same office; so we being many are one body in Christ." Rom. 12:4-5.

"For as the body is one and hath many members and all the members of that one body being many are one body, so also is Christ." I Cor. 12:12.

"That he might reconcile both unto God in one body by the cross." "Having slain the enmity thereby." Eph. 2:16.

What is the one body? It is the church. "And he is the head of the body, the church," (Eph. 1:22-23).—"the church which is his body." (Eph. 1:22-23). And gave him to be head over all things to the church which is his body." (Col. 1:24).

"For the husband is the head of the wife, even as Christ is the head of the church." Eph. 5:23.

Now comes the important thing. Must we be members of the church?

"For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body." Eph. 5.

Jesus spoke to his disciples saying, "All authority is given unto me in heaven and

in earth. Go ye, therefore, and teach all nations, baptizing them into the name of the Father and the Son and of the Holy Ghost." Matt. 28:19-20.

Question: Were there any infants included in the ones to be taught? No, for they are not teachable. So we should not accept infant baptism, nor any one who comes from such a church on their baptism. How can a man have his choice in this matter when Jesus said: "Except a man be born of water and of the Spirit he cannot see the kingdom of God." John 3:5.

And great fear came upon all the church and upon as many as heard these things." Then, were there infants in that church? Heb. 8:11 says that under the new covenant all shall know the Lord before they enter. So no infant church membership taught here.

Eph. 4:16 teaches the church 'is to edify itself in love." Can infants "edify" one another? Certainly not.

J. W. HAMM.

Rt. 2, Bloomington, Indiana.

I filled my regular appointment at Griffis Springs, fifteen miles south of Pine Bluff last Lord's day. (4th Sunday), and I read Bro. M. T. Payne's letter, or appeal for help for Bro. Otis J. Haynes to my audience and asked for a special contribution for Bro. Haynes and they responded very liberally. The total contribution amounted to \$15.

I visited Bro. Haynes at the hospital in Little Rock, and turned the contribution over to him and he very joyfully and thankfully received it.

Let me say to the brethren that I baptized Bro. Haynes into the one Body several years ago, and he is worthy of all the help you can tender him. He is in very bad shape, but will eventually recover; but it will be a long time. So let me insist that the brethren set aside at least, one Lord's day contribution for him at once.

G. B. HARRELL.

Box 347, Pine Bluff, Ark.

[Brother Haynes writes he is doing nicely, but will be in the hospital at Little Rock at least two months longer. I hope brethren will continue to remember him and his family in their needs. Send contributions to Mrs. Cassie Haynes, Hensley, Arkansas, or M. T. Payne, 2323 W. Twelfth Street, Little Rock, Arkansas.—C. T.]

Brother W. G. Tucker writes from Holdenville, Oklahoma: under date of November 10: "I was called here to see if something could be done to unite the church here. After being here and preaching a few times and talking with their so-called elder I saw there was no chance for a reconciliation. And in fact, as the Cedar Street church is working in a scriptural way I thought it would be wrong to advise them to unite with those governed by a modern pope. I am now preaching to the Cedar Street church, encouraging them to continue in the right way."

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On Oct. 27, 1921, death called David Carl Jennings as one of its victims. Little David was born Jan. 7th, 1917, and was four years, nine months and twenty days old. He left a father and mother (Sister Cora Jennings) and four brothers, besides a host of friends, to weep and mourn his departure. The writer realizes that Little David was one of heaven's little jewels; not only so, but our loss is heavens gain. Therefore the writer, pleads with the mother and his other close relatives to not weep as those who have no hope, but to look unto Jesus the author of eternal salvation unto all who will obey him and do the commandments of the God in heaven, where Jesus is, where his angels are, and where his purified spirits go to make up the divine society of heaven.

The writer was called to speak words of comfort and consolation to the bereaved ones, but was away from home and therefore knew nothing of David's death until he was buried.

We all loved little David dearly and we hated to give him up, but realizing that the Lord giveth and he also taketh away, hence we say goodbye to little David.

G. B. HARRELL.

Brother S. A. Bryant of Deming, New Mexico, sends us a good list of subscriptions and reports the cause of Christ progressing there. There have been four baptisms and five restorations recently, Brother Bryant states.

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