

THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY

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

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TYPES AND ANTITYPES.

(Article Number Three.)

We closed our last with Christ's advent into the world and his world-wide invitation to come. He had power on earth to "Set the captive free." He could say, "thy sins be forgiven thee." Yet, "without the shedding of blood there is no remission." As an agent can cancel a debt, and free the debtor, so Christ could pardon the sinner and make him free; but Christ bore the responsibility and he paid the debt to his Father. "And he bear the sins of many, and made intercession for the transgressor," Isa. 53:12. While Christ gave the invitation, "Come unto me," yet no man could come to him, except his Father "draw him;" and this could not be done till Christ offered himself a sacrifice for the sins of the people. He says, "If I be lifted up, I will draw all men unto me." Christ had not prepared a place for his disciples, that they might be with him. We hear him say, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; that where I am you may be also." John 14:2,3. His Father's house (the church) was not yet prepared except in type, as the temple at Jerusalem and the garden of Eden. These must be supplanted by the true, the anti-type: that God had foreshadowed that he would do in the last days. If this had not been done no man would have ever had the privilege of partaking of the true tree of life and living forever. Jesus says, "Upon this rock I will build my church." Yes, I will prepare a place for you "in my Father's house," the church, "the temple of God." God's house at Jerusalem, a shadow of the true, was a mansion, and God promised to meet his people there and answer their prayers. Jesus said, "Where two or three have met together in my name, there am I in the midst." Paul says, "Ye are the temple of the living God." Yes, if it be but two or three met in Christ's name, there is "the temple of the living God," a mansion, "the church of God," the "ground and support of the truth." There are many such mansions in our Father's house.

We do not all have to assemble at Jerusalem to worship at the temple, but "where two or three meet together" in the name of him that loved us, and gave his life for us; there is the temple, the house of the living God; "the church of the first born." The garden of Eden and the temple at Jerusalem must be supplanted by the true (the anti-type) before man can be restored to the favor of God and have access to the tree of life. The church

must take the place of "the garden of Eden," and the temple at Jerusalem, and the antetype of the "tree of life" be in the midst of the church, to be true to the type. Thus we find Christ in the "midst of the seven golden candlesticks" (the seven churches), Rev. 1:13. There was but one garden in Eden, one tree of life in the midst of the garden, "ONE body," the church, and Christ in the midst of the one church. "And in him was life and the life is the light of men." John 1:14.

So the church is the "purchased possession" of Christ and the price of this possession is his blood, he must be "led as a sheep to the slaughter" and "pour out his soul unto death," before he could build his church, in which alone man can partake of the true "tree of life."

No substitute gotten up by man, no matter how near the pattern of the garden of Eden, will ever restore man to the favor of God, or give him a "right to the tree of life." "See that thou make all things according to the pattern shown thee in the mount," will also apply to the church of God. No man could partake of the tree of life while out of the garden. No man can come to Christ out side of the one body, the church. "For by one spirit are we all baptized into one body."

"All churches founded by man are failures; they are not according to the pattern. All have added or taken away. "I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it: and God doeth it that men should fear before him." Eccl. 3:14.

A. HARLESS.

"HOMES BETTER THAN ORPHAN ASYLUMS."

Normal family life for dependent children is far better than institutional upbringing, according to a recent experiment carried out in Ohio, and the change, in addition, represented a financial saving to the community. When the children's home in Hancock County, Ohio, became too ramshackle for further use, the State Division of Charities suggested, as it had often suggested before, we are told, that the boarding-out system be tried. An ordinary dwelling in Findlay, the county seat, was rented as a receiving home, and boarding homes were secured for the little inmates through the efforts of a visitor, after a thorough, personal examination as to their fitness. The success of the experiment, writes Mary Irene Atkinson, of the Ohio Department of Public Welfare, in *The Survey* (New York), was at once proved in the better health of the children, and was hailed by former doubters as a great step forward in the rearing of these wards of the State. The writer quotes from a commendatory letter from the president of the county board of trustees, who had been possessed of the "institutional habit," written to the

Department of Public Welfare, from which we give this extract:

"You should hear our doctor. He told me only two days ago that he hoped a new orphans' home would never be built. We told him it would not be, if our board had anything to say about it. He said, 'When you first started this scheme last January, I thought it was the ——— plan I ever heard of, and I was about ready to quit looking after the children. I thought I could not possibly do it if they were scattered all over. But I am simply delighted with the results. The children are so different. They act just like other boys and girls now. They come to my office and I can do much better by them. Now that we have finished our routine of re-examinations and corrections for the year, I can see the greatest difference in the physical condition of the children, as well as their more normal social reactions. I hope to live to see the day that the big institution which houses normal children will be a dead proposition.'"

The school work of all the children also showed a marked improvement, says the writer. Instead of going to the same school building, the "orphans" were scattered through the various school systems of the city, and the new contact and the breaking up of the institutional group was found to be a tremendous advantage. "The stranger who came into the school-room could not possibly distinguish the dependent children from the others." As for the health of the children the writer says that—

"In August, 1920, when the nurse from the Institution Inspection Bureau assisted the local physician in making physical examinations of the children it was found that 48 per cent. were of normal weight. In July following, 72 per cent. were of normal weight. While there were changes in population, the type of children being cared for was practically the same. The food under the old regime was wholesome and the change in nutrition is due not so much to food as to better living conditions and individual care and attention.

"The boarding-out plan has not interfered with finding free homes. The visitor is continually investigating applications of prospective foster families. Some of the boarding homes have developed into free homes."

The above is taken from the *Literary Digest*. It brings out a principle that the world, in its mad rush to institutional and corporate life, has neglected. Individualism, the power of personal contact, as well as its benefits, have been overlooked, and it is refreshing to have the information that some one desires to turn back to the principle of personal contact.

A number of us have been trying to impress upon our Sunday School brethren that the home is the place ordained of God for the bringing up of the child, not only physically but spiritually. We have been urging that God's plan is the best, always the best.

Parents or guardians should teach chil-

dren at home. Some one may ask, Teach them what? My answer would be, Everything you want them to know. If other teachers are brought into the life of the child, the parents should observe, personally superintend and direct the means and methods used. Yes, take your child to church with you, that it may be taught by example, as well as observe the divine institution at work. No, you need not organize anything. God has provided the family and the church. That is enough, or he would have provided more.

Parents are not always as aggressive as they should be, in teaching their children. Some seem to think that when they have given their personal care to the body of the child that their personal work is over, seeming to forget that the mind of the child is the tenderer, the more easily defiled, and the more susceptible of poison that may produce death; and so they leave the care of the child's mind to others. This shirking of responsibility will play no small part in the corrupting and final destruction of many souls.

R. F. DUCKWORTH.

Denison, Texas.

BROTHER RICE'S BACKDOWN.

In almost every sermon Brother Rice delivered in his recent meeting at Sweet Water, he took the 14th Chapter of I Cor. From the way that he was pawing the earth, one would conclude that he wanted a debate. In order to accommodate him, I challenged the church for a discussion of the Sunday School question. Brother Rice advised the church to ignore the Challenge, and it was so done. I then accepted the challenges made by Brother Rice as set forth in his seventeen statements on the 14th chapter of I Cor., and asked for an opportunity to show what he had challenged any man to show. The opportunity was not granted, hence a clear-cut back-down. In private correspondence with Brother Rice since, he proposed to affirm a certain proposition, and asked me if I would deny. I told him that I would and proposed to have same published in the Firm Foundation and Apostolic way. To this, he replied, that it would be absolutely and altogether private. In the face of all this, we are made to believe, that Brother Rice, like the rest of the Sunday School preachers, is afraid of his reasoning; hence, just don't propose to debate the question at all.

Those of you who are keeping a list of the mighty men who have made a clear-cut back-down to debate the Sunday School question, please add to the list the name of John, M. Rice.

J. A. BRADBURY.

REVIEW OF JOHN M. RICE.

Perhaps a word of explanation is in order. Brother Rice, during his recent meeting at Sweetwater, Texas, in order to convince certain parties that they were in

error on the Sunday School question, passed to them in writing, what was supposed to be seventeen facts on the fourteenth chapter of I Cor.

In order, then, to erase all the blots that Brother Rice tried to place on this chapter, thereby causing the truth to shine in the hearts of the people as it should, I shall review him, following step by step.

I honestly believe, as one who loves the truth, that there is not a gospel preacher in the church of Christ but what would have done better than he in a criticism of this chapter. Most of his wild, and seemingly unconsidered statements will not be endorsed by many of his own brethren.

No. 1: "The main purpose of the church coming together taught in I Cor. 14th chapter was to give out revelation. See I Cor. 14:30, 31."

These scriptures do not prove your assertion. I Cor. 14:26 shows that not only revelation was being given out, but psalms, doctrines, tongues and interpretations, as well. This, however, is not proof that such a course was the main purpose that brought them together. Just as well say that the main purpose of their coming together was to speak in tongues or sing a psalm, as to say that the main purpose of the gathering was to give out revelation, seeing that all of these items are mentioned as things that they were doing. It should be easy for any rational person to see that these scriptures only give us an insight of what was being done, instead of giving us the main reason for their assembling.

No. 2: "There is nothing said in I Cor. 14th chapter about the coming together of the church being on the Lord's day."

True enough, Brother Rice, but we do read in I Cor. 11:18-20 that the church did come together on the Lord's day, for we find in these scriptures the Lord's supper in connection with the day or time that they were together, and you say in your criticism that the central object of our coming together on the Lord's day is to take the supper, and offer I Cor. 11th chapter as proof. If the coming together, as found in the 11th chapter, was on the Lord's day and to take the Lord's supper, why was not their coming together as found in the 14th chapter at the same time and for the same purpose? Dig out of the hole if you can.

No. 3: "There is nothing in I Cor. 14th chapter about taking the Lord's supper or the worship at all."

No, there is nothing said in this chapter about taking the Lord's supper, but we do have the expression, "If therefore the whole church be come together into one place," and you admit that almost the same expression of the 11th chapter is proof that they had assembled for just such a reason. Does instructing the church that all may learn, be edified and comforted belong to the worship? If no,

why do you engage in such when the worship starts? If yes, you are then wrong about there being nothing said in I Cor. 14th chapter about the worship. See verses 5, 12, 19, 26, 31.

No. 4: "I offer \$100.00 reward for just such a gathering together of the church as they had at Corinth as taught in I Cor. 14th chapter."

You are perfectly safe in offering that \$100.00. If, however, you had offered the reward for a church now, in which there was as much confusion as in the church at Corinth and due to several speaking at the same time, you would have lost your money. It would only be necessary to refer you to any Sunday School church in the land today.

No. 5: "No thinking person will refer to I Cor. 14th chapter for the order of doing things now in the church."

Why not? Paul wanted the church to learn, be edified and comforted. Could this be done with so many speaking at the same time? Certainly not. So, if there be confusion in the church now, and due to several speaking at the same time, why should we not refer to Paul's statements concerning just such a condition of affairs? If we find women teaching in the church now, why haven't we the right to correct the practice as did the great apostle? If such things were wrong then, why are they not wrong now? The fact of the matter is, no thinking person will undertake to defend the Sunday School system of teaching in view of Paul's plain and undeniable statements.

No. 6: "The central object of our coming together on the Lord's day is to take the Lord's supper. See Acts 20:7; Heb. 10:25; I Cor. 11th chapter."

Truth number one. Yet I Cor. 14th chapter is not being considered. Brother Rice can and does tell the truth when not considering the chapter in the Bible that stands between him and his Sunday School.

No. 7: "I challenge any man to show that I Cor. 14th chapter even hints at taking the Lord's supper, or at the worship on the Lord's day."

Your challenge, sir, accepted; but why need any one show this since you teach it yourself? You teach that the Lord's day worship is embraced in the expression of I Cor. 11th chapter and we have the same expression in the 14th chapter. Tell us, Brother Rice, the difference in the expressions, "When ye come together therefore into one place" (I Cor. 11:20) and, "If therefore the whole church be come together into one place" (I Cor. 14:25). It appears to me that since the expressions of the 14th chapter are parallel with the expressions of the 11th chapter, that according to your own sayings, the worship is at least hinted at in the 14th chapter.

No. 8: "The Sunday School as some good brethren call it, is not like anything mentioned in I Cor. 12:13, 14. Neither

can you or any one else find any church of Christ that can imitate such work as that."

Truth number two. The Sunday School is so much unlike the system taught in I Cor. 14th chapter, that no resemblance exists at all. Note the difference. The system of teaching found in I Cor. 14th chapter is, "when the church is come together." Most of the Sunday School advocates say, that the Sunday School is not the church come together. Quite a difference, is there not? As taught in I Cor. 14th chapter, the teaching is to be done one at a time. In the Sunday School several speak at a time. There is to be no confusion in the teaching of I Cor. 14th chapter. In the Sunday School there is much confusion. In the teaching of I Cor. 14th chapter, the women are to be silent. In the Sunday School the women are not silent. No, Brother Rice, the Sunday School is not like anything found in all the Bible. Give it up, my brother, and return to the old paths.

No. 9: "There are many great truths in I Cor. 12:13, 14 that are for us now, but the main thing in these chapters is, or was the miraculous gifts and giving out revelation."

Brother Rice, is the expression, "For God is not the author of confusion, but of peace, as in all churches of the saints," applicable now? You will answer, if you are honest, in the affirmative. If the statement there is applicable now, and it was made in reference to several speaking at the same time, as every one must admit, how could any rational and reasonable man say that Paul's other statements, as found in the same chapter, and made in the same connection, are not applicable now, as well? Makes no difference, sir, for what purpose they had come together, Paul said, "Let all things be done unto edifying." This principle could not be carried into effect under the confusion that existed. Paul, knowing this, said: "For ye may all prophecy one by one, that all may learn, and all be comforted." So, if the church is assembled now, and things are said and done for the edification of the church, why would not Paul's principle as laid down in the chapter under consideration be applicable just the same? It would be, as every one knows, and there is no way to evade the issue. Brother Rice has forever cut himself off from using I Cor. 14:30-34 again. If crowded, however, he will do so, because he believes that when the worship starts on the Lord's day, one should speak at a time, and the women are to be silent. The reason he believes this is because of the above scriptures. But, remember, that the man can't use these scriptures to prove what he believes, because he has already said that the worship on Lord's day is not under consideration in this chapter.

J. A. BRADBURY.

Sweetwater, Texas.

(Concluded Next Issue.)

GOD'S POWER TO SAVE NOT LIMITED.

Shall we contend that God's power to save is limited because all sinners are not saved? Certainly not. Shall we say that the sinner is responsible for his condition, and that the backslider has gone willingly into his sins? We certainly shall. If man is passive, and has nothing to do with his salvation, then God might be blamed for the condition of the lost. Man is not passive. He is active, and God has given him the right to choose. Isaiah tells us that "God's hand is not shortened that he cannot save, neither his ear heavy that he cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear." (Isa. 59:1-2.) God is not willing that any should perish, but that all should come to repentance. (II Peter 3:9). Then, if any man is lost, he is to blame and not the Lord. Of course God could use force and prevent sin, but he does not. God allowed Adam perfect freedom in choosing between the good and the evil. He disobeyed God and brought many ills to mankind. God allowed Noah the right of choice, but his choice was good. Jesus wept over the wickedness of Jerusalem. He expressed his feelings in these words: "How often would I have gathered you as a hen gathers her brood under her wing, but you would not." He wanted them to accept him, he was grieved because they did not accept him; he had the power to force them, but he did not. He allowed them to make their choice. Salvation cannot be classed with miracles, as man has the power to resist the Spirit, and refuse to be saved. God said to Israel: "I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." (Deut. 30:19) "Choose ye this day whom ye will serve." (Josh. 24:15). After reading all the references mentioned above, how can we think that "God's hand is short?" God has power to save man unconditionally, but he has not willed to do so. He is the author of eternal salvation to all who obey him. (Heb. 5:3-9).

God even warns us of danger, but he does not force us away from danger. "Let him that thinketh he standeth take heed lest he fall." Here is a warning worth considering. As long as we are human there is danger; so it is well to be careful. "If the blind lead the blind, both shall fall into the ditch." Jesus here shows the inconsistency of following the blind. We are also told to beware of false prophets. We have had the experience enough to know that this is necessary. "Abstain from all appearance of evil," is a warning that should be sounded to the ends of the earth. But after all this warning, God allows us absolute freedom in our choice between the evil and the good.

When we pray and are not heard, shall we say that God's ear is dull that he cannot hear? Certainly not. We know that the "face of the Lord is against them that do

evil," (Psa. 34:15), but Isaiah says: "And our sins have hid his face from you, and he will not hear." Men ask for forgiveness, when they are not willing to forgive those who trespass against them. How inconsistent! We need not expect salvation in answer to prayer unless we are obedient. Jesus said: "Not every one that saith unto me Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." God is willing for man to be saved. He has invited him to come. He has warned man of the dangers. He has told man just how to come. He allows man the right of choice, but it is the choice to obey and be saved or to disobey and be damned.

E. M. BORDEN.

Riverside, California.

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." We are anxious to retain every subscriber on our list, and we hope you will send us your renewal at once. If you find a "Subscription Blank" in this issue of your paper it is an invitation from us to you to solicit and send in a list of new subscriptions. Remember, you have to secure only three new yearly subscriptions to entitle you to your paper a year free.

ITEMS OF INTEREST.

We appreciate the cooperation of our good friends in helping to increase The Way's circulation in new fields by pushing the Special Offer we have been running the past few weeks. We also welcome the many new readers who have been added to our list.

* *

Extra duties upon me just at this season make it almost impossible for me to acknowledge subscriptions and personal letters promptly. I shall have to ask all to exercise patience with me and just remember I appreciate your assistance and words of encouragement, even though I may not find the time to write you as promptly as I should like.

* * * *

A brother wishes to know how many were baptized with the Holy Spirit on pentecost. The last verse of the first chapter of Acts would seem to teach that only the apostles were baptized in the Holy Spirit. Begin at the last verse of the first chapter and read through the second chapter without the division of chapters and you will get the thought better.

CLARENCE TEURMAN.

The church here is moving along nicely. Four took membership with us last Lord's day. May the Lord bless you in your work.

W. R. DUNCAN.
Fort Smith, Arkansas.

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TRUE LIVING

(Number Two.)

Jesus says: "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26).

The man who had his barns full, and said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry," realized that he had a soul; but he did not seem to realize that he could lose his soul; or that he had a soul to save; and yet this man had more judgment than some seem to have; for some stupid fellows do not even realize that they *have* a soul.

And some even try to trace man's pedigree to the brutes.

Stupid, indeed, are they! It seems to be folly enough for a man to fail to provide for his soul; but greater folly by far it is for a man to deny the fact that he has a soul! And if a soul to lose, then certainly a soul to save!

O man, "the offspring of God" (Acts 17:29), Awake! Awake!!

Listen to the voice of the Master as he speaks to the multitude who ate of the loaves and fishes and were "satisfied"—*satisfied* if only their bodies were cared for. Jesus says: "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." And then the admonition the world so much needs was heard: "Labor not for the food that perishes, but for the food that endures unto eternal life, which the Son of man will give to you." (Jn. 6:27).

Stop, O man, and ponder this lesson! Much it means to you. Is the *body* so much more valuable than the *soul* that you should bestow so much upon it! Will you heed the Master's warning? Don't you hear him say: "So is he that layeth up treasure for himself, and is not rich toward God?" Think how, facing the Devil, the enemy of our souls, the Master said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4).

May your mind be the mind of Christ, who said, "My meat is to do the will of him that sent me." (Jn. 4:34). This

is the meat that endures unto eternal life. This is worth while. Hence, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord". (I Cor. 15:58.) This is true living! Then why not live for God? Why live for Satan?—Yes, why? H. C. HARPER.

DIVORCE QUESTION CONTINUED.

I will not bother Bro. Howard any more with Matt. 19:3, which is the question asked by the Pharisees of Christ ("Can a man put away his wife for every cause?") and which Christ answered in the following verses, down to the 10th, as he has persistently avoided it throughout this discussion, and substituted one cause, "fornication" for "every cause," and he has built his theory on this perversion. He gets confused and accuses me of believing and saying things that I have not said. For instance, he accuses me of saying that fornication was not a cause for divorce under the law, (which I do say), but he says I cited him to Deut. 24:1, 2 for proof of it. I have no recollection of this. I cited him to Deut. 22:22. Deut. 24:1, 2 is one of his own proofs (?) against me.

Deut. 22:22 provides for the death of the fornicatress, and that leaves no place for the divorce law that he dreams of in the law of Moses.

Deut. 24:1, 2, to which he refers, does provide for a divorce, but it was allowed by Moses for the hardness of their hearts, as Christ says in Matt. 19:8. It could not be a law in Jewry, for the simple reason that no man would care to get a divorce from a dead woman. It would be folly to make a law to free a man from a dead woman. But I suppose Howard can't see this. Plain, simple facts do not seem to impress him very much. He has said that Matt. 19:9 belongs to the law of Moses, and he will stick to it, like the man who said the horse was seventeen feet high. Others can see it, if he can't.

He thinks that I blunder again in regard to Jer. 3:8. He says that I think that God actually divorced Israel. Well, God said that he did. Does Howard think that God prevaricated? Yes, I believe what God says, and Howard would not get into so many holes if he would accept what the Lord says.

Next, he says that every Jew that understood his own law, knew that fornication was the real cause, under the law, for which a man could put away his wife.

I ask what sense would there be in a man getting up a writing of divorcement to get free from his wife when her death, under the law, had already freed him? What folly!!

Next, he refers to Joseph thinking of putting Mary away, thinking she was bad. Joseph, like other Jews, thought that they could put away wives for any cause, because Moses allowed it; and he thought

that Mary had given ample cause. Try again.

Next, Bro. Howard gets wrought up and asks me, in the name of all that is good and true, if I can't see that Matt. 19:9 belongs to the law of Moses, and not to the gospel?

Why, no I can't see it at all, but only the exact reverse. Matt. in chapter 5:31, 32, gives part of the word of the Lord in regard to putting away wives, and adds the clause containing remarrying in Matt. 19:9, and both are in the gospel.

In chapter 5:31, Christ speaks of what had been said under the law, and then says: But I say unto you (now under Christ), that you can put away your wives only for fornication. Under Moses they did not put away their wives for fornication; death put them away. Under Christ you can't kill a woman for fornication. Under Moses you could. Under Moses it was death. Under Christ it is put her away instead of death. Under Moses, a terrible physical punishment, but (according to Howard), under Christ no punishment at all.

Next, he says, "The Holy Spirit says that only death can destroy the marriage contract, which makes man and wife bone of one bone and flesh of one flesh—one body."

I think this is a slander on the Holy Spirit, for I can't conceive of a more unjust, unholy, ridiculous law than one condemning an innocent outraged husband to a life-long, and may be an eternal punishment for a faithless wife's sin, or vice versa. Shame! Husband and wife are bound to each other as "long as they live", according to the gospel, but that gospel contains a proviso, or condition, that both are to be faithful. That condition being not mentioned in Rom. 7:2 cuts no figure as Christ proclaimed it in Matt. 5 and 19. Howard says a husband and wife are "one body as long as they live." Then an innocent, godly wife and a lecherous, ungodly husband are one body, bone of one bone, flesh of one flesh as long as they both live. Whew!

Next, he says, "There are only two positions in regard to the statement of the Holy Spirit. One is that the Spirit tells the truth; the other that he does not, and asks if I believe the Spirit? Why, sure I do. All we have to do is to take all that the Spirit says on the subject, and not just a little here or there, as suits our views.

Next, he says George believes that God and Christ have divorced their wives.

Yes, I believe that, for God says he divorced Israel, his wife, and that they remarried. Read Jer. 3 and Ezek. 37:21 to 27. Does a divorce preclude remarrying? He asks how I know that the marriage contract is like all other contracts—conditional? I know it because the Saviour taught it, and I believe him. All contracts are conditional. There must be two parties to a contract, and if either violates the

contract the other is released. Read Jer. 18.

He thinks he finds a little comfort in the minister marrying a couple without mentioning the law concerning marriages. All marriages are subject to laws of the Lord whether the minister mentions them, or not. He supposes that I have married people and asks if I mentioned fornication, and answers with a big "NO." It would make no difference whether I did, or did not, the couple would abide the law, all the same, or pay the penalty.

He asks, Are all contracts alike? They are alike in some respects. This is quibbling.

Howard's whole contention is built on a perversion of Matt. 19:1 to 10 and substituting one cause for every cause, which was the question the Pharisees asked, and that Christ answered in the following verses.

I am now done with this. If any one can agree with Howard after all that I have presented then they and the law for it.

A. M. GEORGE.

Albany, Texas.

REPLY TO BROTHER GEORGE

Yes, Brother George, Matt. 19:9 was a part of the law of Moses, and the combined forces of the world cannot take it out. I clearly showed in my former reply, that Deut. 24:1, 2 and Num. 5:19 relate directly to divorce under the law of Moses, and the cause, was "uncleanness" on the part of the wife toward her husband, and that this "uncleanness," was to "defile" herself by having "lain with," or having committed fornication with another man. Will you not read these scriptures, because they tell you emphatically what a man could divorce his wife for under the law of Moses, the very thing that Jesus referred to in Matt. 19:9—fornication and nothing else; and Jesus said that this "divorce was not from the beginning." Matt. 19:8. Why does Brother George persist in trying to drag this part of the law of Moses into the gospel? He can best answer for himself. It strikes me that he has gone the limit in saying that God, and Christ, each, divorced their wives and then "re-married" them. I wonder where he received that information? If that were true, it does not get him anywhere with his proposition. He would hardly say that either of them married another woman, and that is what they would have to do to help Brother George in his contention. But they "re-married the same wife", he says. So, about the best he has done in this "re-marrying" of God and Christ, to the same wives is to establish the truth with Paul when he said: "Let not the wife depart from her husband; but if she depart let her remain unmarried, or be reconciled to her husband." I Cor. 7:10, 11. Yes, my dear brother, you have in this, gotten on the truth flatfooted, and why not remain there? Namely, that when a man leaves

his wife, he has not destroyed that relation of "bone and flesh," and he must be "reconciled to her, or remain unmarried." God and Israel were united as husband and wife, by a law that could not be annulled till taken away by its death on the cross; therefore Israel was God's wife till the death of that law that bound them as husband and wife. Likewise did Christ give all that he had for his church, and the last words he ever uttered to his disciples while he was with them on earth was, "teaching them to observe all things whatsoever I have commanded you; and, lo I am with you always, even unto the end of the world." Matt. 28:20. His disciples were to teach all the things he had commanded them. Were they true to this command? Brother George would certainly say they were. Did they ever teach that a man could put away his wife for the cause of fornication and marry another while his first wife was living? Brother George knows they did not. Then, such teaching does not belong to the gospel, but to the law of Moses.

Jesus in teaching his disciples of their great life work they should do after his death, said, "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." Matt. 18:18. Did this binding and loosing by them in any way affect the question of divorce and re-marrying as had been permitted under the law of Moses? We answer, absolutely, yes. Under the law, they were permitted to put away their wives for fornication and marry again, which Jesus said "was not from the beginning", which means not from God. Under the gospel, the apostles, guided by the Spirit, loosed us from this law, and bound on us that "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. But again "the wife is bound by the law, as long as her husband liveth, but if her husband be dead she is at liberty to be married to whom she will." I Cor. 7:39. Thus, the apostles in the gospel, bound the husband and wife, as such, so long as they both shall live, and Jesus promised them, that the same should "be bound in heaven." Did he tell the truth? I am sure he did. With all of our efforts, by human reasoning, we cannot harmonize this teaching of the Holy Spirit, with the law of divorce under Moses, and Matt. 19:9 is a part of that law. God, and not the courts of the country, is the author of marriage and the relation it creates. God says that the relation of husband and wife is "bone of his bone, and flesh of his flesh," and he has given us an example of this relation in

the first husband and wife—Adam and Eve. There was nothing that either Adam or Eve could have done that would have destroyed that relation. If Eve had committed fornication every day of her life, she would have remained "bone of Adam's bones, and flesh of his flesh." Paul says that the same relation exists between the husband and wife today. Eph. 5:22-31. God says this relation is not destroyed except by death. Shall we believe it? We may be married to a harlot; yet, this relation exists. "What? Know ye not that he which is joined to a harlot is one body? for two, sayeth he, shall be one flesh." I Cor. 6:16. Here Paul is quoting what God said was the relation, created by marriage, though it be with a "harlot" "no more two, but one flesh." "Shall be one flesh." Brother George's reply to this is, "Whew!" and on the same question he says: "I think this is a slander on the Holy Spirit, for I can't conceive of a more unjust, unholy, ridiculous law than one condemning an innocent, outraged husband to a life-long, and maybe an eternal punishment for a faithless wife's sin." Brother George, I am sorry you said that. It is the word of God and not mine, and when you and I stand before the judgment to give an account for the way we have handled the truth during this discussion we will still have to face this truth, that the husband and wife are bound as such as long as they both shall live.

Does he not know that there are thousands of christian husbands and wives living with alien companions? Not only so, but the believing, or christian husband or wife is commanded not to put them away. Is this another "slander" on God; or rather on your "conception" of "justice?" My space for this reply is about taken up, and Brother George has said, that he will write no more on the question. He has been leading and I following, so it was he to say when enough had been said. There is no man for whom I have tenderer feelings than A. M. George, nor any that I regard more able to defend that which he believes to be the truth; and for these reasons I have taken great pleasure in discussing this question with him. I am sure the readers of The Apostolic Way have had from him the very best that could be said on his side of the question. I have tried during the entire discussion to act toward Brother George as one christian should act toward another, and I feel that he did the same.

The question of adultery is the most important one of the hour, and I am sure that it should be discussed until every home in the land is familiar with all that God has said about it. We all ought to want the truth, all the truth, and nothing but the truth.

R. H. HOWARD.

Holdenville, Oklahoma.

Brother G. B. Harrell of Pine Bluff, Arkansas, recently baptized a lady school teacher at Griffiths Springs, Arkansas.

ANOTHER BACKDOWN.

Hearing that W. A. Schultz was ready to discuss the Sunday School question. I wrote him under date of Nov. 3, 1921, saying: "I understand that you have expressed a willingness to discuss the Sunday School in El Paso. If so, just sign the proposition signed by Lee P. Mansfield to debate the subject there, and set the time agreeable to both disputants, and we will be on hand to meet you."

In his reply he said: "I am always ready to defend anything that I teach or practice."

I replied: "You say, 'I am always ready to defend anything that I teach or practice.' Then why not affirm: 'The church with which I, W. A. Schultz, am identified in El Paso, Texas, is Scriptural in teaching and practice?'"

He said in reply: "It is not a question of what any body of people teach or practice, but what do the Scriptures teach."

I replied: "To be sure, our appeal should be to what the Scriptures teach. And if you can show that the Scriptures sustain the teaching and practice of the body of people with which you stand identified, why not do so? We are ready to deny it. If it is not a question of what any body of people teach or practice, why did you say: 'I am always ready to defend anything that I teach or practice?'"

He submitted this proposition: "The Scriptures teach that the Lord requires His children to teach, read, and study the Bible on Sunday when such teaching, reading, and study do not conflict with or interfere with the fellowship, the breaking of bread, and prayers."

He said he would affirm this. I told him that we would too, and that we did this very thing every Lord's day, and that he was about as near the Sunday School issue as the digressive was on the Missionary Society when saying he would affirm that the Lord requires his children to do missionary work. I then told him if he really was ready to defend his teaching and practice to word his proposition as follows and then there would be a debate: "The Scriptures teach that the Lord requires his children to teach, read, and study the Bible on Sunday, dividing those to be taught into classes with male or female teachers, or both, and using 'Sunday School Literature,' when such teaching, reading, and study do not conflict with or interfere with the fellowship, the breaking of bread, and prayers."

In his reply he said: "I affirm nothing as to the manner of teaching: no more than I would affirm that the word 'go' means to travel by any one particular mode of locomotion. 'To teach' may or may not require the dividing of those taught into classes. It wholly depends upon the class of persons to be taught as to whether the Lord requires male or female teachers, or both. I shall affirm nothing with reference to 'Sunday School Literature.' It may or may not be an aid in the teaching and

study of the Bible."

It is now evident why Schultz was not willing to affirm his teaching and practice. And I said plainly to him: "You are upholding a teaching and practice that is dividing the church, when you know that the Lord does not require any such teaching and practice."

I finally offered to let him take any one of the Sunday School propositions that had been discussed by his Sunday School brethren—Warlick, A. W. Young, Chism, Tant, etc. (Tant has been indorsed by his whole Sunday School fraternity to meet the issue on the proposition he debated with Cowan.) But W. A. Schultz turned a deaf ear to this proposition. As I told him, he went into a hole and pulled the hole in after him and then tried to cover up the hole. He said he wanted to discuss the real issue. I told him if the real issue is not his teaching and practice, why did he say he was ready to defend what he taught or practiced?

Who will be the next brave (?) soldier of the Sunday School ranks to show the white feather? He asked us to affirm: "The Scriptures teach that it is a damning sin for the Lord's people to spend a time on Sunday in teaching, reading, and studying the Bible together." I told him this is the very thing we do every Lord's day; then why should he ask us to affirm it is a sin? H. C. HARPER.

CULLINGS AND COMMENTS.

And "to here" is the little semi-monthly "Apostolic Way," which stands for the re-baptism hobby, and against "Sunday-schools," and other pet theories along with Gospel truth, as its several writers elect to hold and contend for through its columns.—H. W. Jones, in the *Review*.

Yes, and there are the *Review* (a great big weekly) and Harvey W. Jones, on the same little limb up a tree on the baptism question and dare not come down. All they can do is to pout and make faces and call bad names. Every time they get seated nicely in the saddle of their motley steed and spur him into the fight on "re-baptism," some one tickles him with a straw and he bucks his riders into the air. Verily, they should trade him off for a "hobby," if what they mean by a "hobby" is something one can ride. When a fellow takes a position that the other fellow cannot refute, the other fellow consoles himself by calling that position a "hobby." He tries to accomplish by ridicule what he cannot do by argument. Such are Jones and the *Review* on this "question of re-baptism." H. C. HARPER.

ETERNAL LIFE

I notice a piece in The Way on eternal life that I think there are two mistakes in. Brother Kidwell, says the body, the flesh man, seeks immortality

This sounds too much like the Baptists saying the flesh man, or body, does all the

sinning. I will admit that the body will receive eternal life on the other side, but I do not believe the body does the seeking. First John 5:11-13 and other scriptures teach that we have eternal life here, and Romans 2:7; 6:22 speaks of seeking eternal life and receiving it in the end. Now the harmony between those passages is this, Paul is speaking of eternal life in its fullness, while John is speaking of it as we have it here. As you can read in Rom. 2:7; 6:22, and substitute happiness instead of life and it reads good sense, but you can't read John that way.

Of course, a man can lose his hold on eternal life by disobedience, but Brother Kidwell's illustration about the dollar being worth one hundred cents to the other fellow, is not quite true with eternal life. If I lose eternal life, it is not worth anything to any one else. I will admit that eternal life exists before we receive it; and it would exist after we lose it, but that we lost would not be worth any thing to any one else.

Submitted in love,
S. A. BRYANT,
Deming, New Mexico.

Reply.

Brother Bryant's criticism of what was published in The Way over my signature of Nov. 15, 1921; needs but little to be said by me in reply.

First, Brother Bryant doesn't like to accept what I said about the "flesh man"—body—seeking immortality, as found in Rom. 2:7, because, he says, it sounds too much like the Baptist saying the flesh man, or body does all the sinning. Well, even a Baptist might stagger upon the truth some times; but that would not hurt or change the truth.

But what I said about Romans 2:7 has no relation to what Baptists teach on the subject of the body doing all the sinning. I only called attention to the fact, that Paul taught, that the eternal life that was to be received in the future, is for that part of man that is seeking for immortality, and that this is the flesh body, as the spirit man is already immortal. So I just leave this here.

But Brother Bryant objects to my "dollar" illustration, where I said, if one man loses a dollar in a game, it does not depreciate the value of the dollar; it is still worth 100 cents to the man that possesses it. So, if a man, by wicked works, forfeits his right to eternal life, it does not depreciate the value of eternal life; it is still eternal life in full value to every one who does not forfeit his right to it. Certainly it does not kill or cripple eternal life for some man who once possessed it, but by wickedness forfeited his right to it.

What Brother Bryant says about the different degrees of eternal life as compared in John 5:24 with Romans 6:22, is only a blind guess, hence is not worth anything in settling this question.

Whatever, might be substituted for the words eternal life in Rom. 2:7, or 6:22,

might with equal justice be applied to John 5:24. But stay out of the substituting business. There's danger ahead.

W. T. KIDWILL.

200 S. Waverly Drive, Dallas, Texas.

WORDS OF ENCOURAGEMENT.

"We appreciate The Way. You are doing a wonderful work, so keep it going. We will help you all we can."—M. T. Payne, Little Rock, Arkansas.

John Stover, Fort Smith, Ark., sends three new subscriptions, and writes: "I enjoy reading The Way and rejoice to see such men as you and others earnestly contending for the truth. That God may bless you and all the faithful is my prayer."

G. L. Neeley, Owens, Texas, sends three new subscriptions, and writes "I sure do appreciate The Way. Hope it may have the circulation it deserves."

Our little band who take your paper are delighted with it.—Mrs. A. B. Carter,

Enclosed you will find money order for \$1.00, for which you will please send me The Way for another year—the best paper in the brotherhood today.—J. L. Ragle, Erick, Oklahoma.

"I am sending on dollar for the paper another year. We think it the best paper we have ever had."—J. H. Tobar, Mountain View, Arkansas.

El Paso, Texas, Dec. 12, 1921.

Dear Bro Teurman:

Inclosed please find one dollar. I am sending this to pay for the paper to be sent to anyone whom you may select.

I wish all your readers would send you one new subscriber, and thus double your present list.—J. R. Jones.

Thanks, Brother Jones, we have continued the paper a year to an old brother who writes he wishes the paper, but is not able to work and make the money.

Attica, Kans., Dec. 17, 1921.

Dear Brother Teurman:

I arrived here last night from Sulphur, Okla. I spent about two weeks there, but got to preach only half of the time. The Sunday School folks claimed half of the time for their digressive, foolery. The true brethren have exhausted their patience with them. They have filed an injunction against their innovations. They will now have to surrender or fight it out in the courts. On my way home, and I think it happened at Oklahoma City, some one raised my purse with \$75.00. When I left Sulphur I put what money I needed for the day in a front pocket and the purse in my hip pocket. I had no occasion to use the purse, and never missed it until I went to buy my ticket. When the agent told me the price I reached for my purse and it was gone. I only had 75 cents left. I managed to get a check cashed for enough to get here on. This \$75.00 is all

I had saved during the year. I have spent in the work this year at least \$150.00 more than I have received. This deal has left me without means to do anything with and if the brethren don't help me some I don't know what I am to do. The brethren want me to locate at Sulphur, and I am anxious to get Mrs. T. there, hoping the water would help her, and intended to try to get there next week, but I don't know what about it now. The treatment she has been taking doesn't seem to do her any good. I was never so discouraged in my life.

W. G. TUCKER.

The above is a personal letter to me from Brother Tucker, but without his knowledge or consent I give it to our readers. I believe Brother Tucker's friends who are able will only be glad to help him to replace the money lost by sending him a contribution. Send to W. G. Tucker, Attica, Kansas.—C. T.

Elk City, Okla., 12-14-1921.

This is to inform you that I am up in Harper County, Okla., thirteen miles north of Woodward, in a meeting, which began Sunday night. We are having good sized crowds at each service and the attention and order is all that I could ask for. I am supposed to be here three or four weeks, but I don't know whether I can remain that long or not—hardly think I can.

I was with the brethren at Elk City one Sunday before coming here. The church seems to be moving along nicely. They are to meet each Wednesday night for song practice. Bro. Evans will teach music and develop some good singers.

I am going to try and get some new readers for The Apostolic Way. I had hoped Bro. A. J. Jernigan would be with me in this work some, but he has gone to Perryton, Texas. I expect some of the brethren from the north side of the county next Lord's day. Last winter the church at Pleasant Hill, this county, wanted to get in touch with this congregation and arrange to put an evangelist in the county. So I wrote Brother Otis T. Jones, Doby, Springs, Okla., and asked him and some of the brethren to come down and be present next Lord's day and I look for Bro. Jones, as he is very zealous, and best of all is a real apostolic way christian.

W. T. TAYLOR.

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.

Dear readers of The Way: You have noticed the appeal for Bro. Haynes in The Way for some time, and I wish to add a few words for the church here in his behalf. We are personally acquainted with Bro. Haynes, and believe him to be worthy of your support. Bro. Haynes has assisted us in a meeting and we have reasons to believe he is a conscientious, God-fearing, and faithful servant of our Lord.

The church here has sent once and again unto his necessity, and are willing to do so again. If brethren everywhere would do their duty, these appeals would not need to be continued, as this one has been.

Brother, are you withholding from God what justly belongs to him? We need more of the spirit of the early christians. See Acts 2.

"Inasmuch as ye did it unto the least of these my brethren ye did it unto me."—Jesus. Help Brother Haynes.

HOMER L. KING.

R. 2, Lebanon, Mo.

Brother Haynes writes me he is doing nicely, but will be at the hospital some time yet. I hope brethren will continue to remember the needs of Brother Haynes and family. Send donations to Mrs. Cassie Haynes, Hensley, Arkansas.—C. T.

FITS AND MISFITS.

Sectarianism consists in the main, of fads, fashions, fancies, factions, freaks and foolishness; and should a person be required to notice all the rot which these items contain, he would have little time for anything else.

Some one has sent me a paper published at Cleveland, Tenn., called, "*The Church of God Evangel*," that for unscriptural, and unrestrained utterances of idocy, is only comparable to the ravings of the demented in a lunatic asylum.

The propagators and adherents of the aforesaid paper teach and claim for themselves, a pentecostal baptism in the Holy Spirit and hence, claim the gift of tongues, power to heal the sick, etc., but when it comes to a manifestation of these powers, it is simply a manifestation of ignorance and hypocrisy. With all their pretensions to speak in different languages, I have not yet met a single one of the cult, who could even speak the English language correctly; and that too, being his own tongue wherein he was born.

The Bible shows us plainly that but two cases of baptism in the Holy Spirit have ever taken place; one is recorded in Acts 2, and the other in Acts 10. In every other case, where a person obtained any gift or measure of the Holy Spirit, except that which was imbibed, or drank into through a devout service, it came through the laying on of hands, and Ananias was the only person outside of the Apostleship that was ever authorized to do that work. (Acts 9.) In view of these plain facts in connection with other plain statements found in the Bible, it looks like that sensible people who have ever read the Bible to any purpose, would know that these latter day claims of being baptized in the Holy Spirit and receiving miraculous powers, are nothing but falsehoods.

In I Cor. 13th chapter. Paul tells us that gifts of the Spirit were to "be done away"; just as soon as the church passed its childhood state and became perfect as a man. In Eph. 4th chapter. Paul again makes the same affirmation; stating clearly that gifts

of inspiration were only to continue "till" the church reached the state of manhood; the exact words being: "Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fullness of the stature of Christ." So with these plain statements from Holy Writ, I leave the reader to take his choice between scripture and anti-scripture.

I will now give the reader a few clippings from this so-called *Church of God Evangel*, and let him ponder the merits or demerits of some of its contents for Sept. 17, 1921.

On second page, under the head of "Requests," I quote the following:

"Mrs. Annie Hitch requests prayer for Miss Ella Kelley, near Hobbs, Md., to be saved."

Now, God doesn't need to be persuaded to save Miss Kelley, or any one else; "God is no respecter of persons," and will save Miss Kelley just as soon as she believes and obeys the gospel. Mark 16:16.

Again: "Mrs J. T. Swelley requests prayer that I and will heal her mouth which is very sore."

Here seems to be something out of joint. These so-called "Church of God" people claim that God has passed to *them* the power of healing; then why make "requests" to each other to pray that the Lord will do something which they themselves can do? Why doesn't some one "speak the word only," and have the healing done in short order? But withal, I have an opinion that if Mrs. Sweller would get a few cents worth of chloride of potash, make a solution and use it as a mouth wash, it would do more in the healing process than all the prayers of their whole herd of religious pretenders.

But here is another case: "In a recent meeting a lady here was sanctified and was happy for a week. After that the enemy overcame her although she does not seem as if she had lost her experience so she must be possessed with an evil spirit. She prays and cries almost all the time and asks the saints to pray for her. She says the devil is continually talking to her and she sure is in a bad condition. I want all the saints every where to pray for her and that God will give somebody power to cast the evil spirit out of her and let her go free."

Most people with a reasonable amount of intelligence, would say that this "lady," whoever she may be, is just simply crazy; but not much more so than many others who compose the membership of their cult. But it seems strange that these people would pray that God would give somebody power to cast the evil spirit out of this woman, since they claim that by virtue of being baptized in the Holy Spirit, they already possess this power among them. So it seems that there is a screw loose somewhere, and that their machinery wobbles.

C. C. HAGGARD.

Dawson, Missouri.

SOME REFLECTIONS.

Attica, Kansas, Dec. 23, 1921.

The year 1921 will, when you read this, be in the eternity past. No doubt, it will take with it a number of opportunities to do good that were slighted. I hope I may never pass through another year as full of disappointments and hardships as this one has been to me. I don't think I ever worked harder and accomplished less, so far as visible results count. I have preached in four states during the year, and have found about the same conditions everywhere. Had it not been for the fellowship of a few faithful ones I could not have done as much as I have. But what I want to say is, 1922 will soon be here, and it will be loaded with opportunities and responsibilities. The true churches have a great work before them, preaching the gospel and rebuking both ancient and modern errors; saving both alien and covenant sinners, and there are many of the latter and millions of the former. Let every church make definite arrangements at once for their home meeting, and if they are not able to hold a mission meeting, alone get other churches to co-operate with them and hold a meeting in some place where the harvest is white, and reproduce yourselves as christians and churches. Consider well the idea of reproduction; for it is the duty of every church to reproduce itself; that is, if the church is what it ought to be, and must be, to be saved. If not, the sooner it goes out of existence, the better. Now listen, all that should be done, can't be done during the light nights of July and August. All will not live until then, and if they did, there are not enough faithful preachers to get to them in that time. Paul said "in and out of season." One thing that makes it hard for preachers to live is, that so many are not willing for the gospel to be preached all the time as it should be. I must say, that it is a burning shame that true preachers of the gospel must make the sacrifices they make, and are willing to make that they may serve others and do them the greatest good of all, and they and their families have to do without the necessities of life while others roll in luxuries. Others, all christians, should have as much interest in the work of the Lord as the preachers, and be as willing to sacrifice. If the churches will wake up to their duty and do it instead of telling hard luck—well, I won't say what—the gospel will be preached and christianity will prosper. If any one does not know that the Lord requires his churches to support gospel preachers, write me and say so, and I will give you a free course on the subject by mail.

I am ready to begin holding meetings the first of the year and want to be busy all the year. Arrange for a meeting somewhere at once, and write me or some other preacher to come and help you. Let us "stand fast in the one Spirit, and with

one mind strive together for the faith of the gospel." Mail sent to me at Attica, Kansas, will overtake me.

Yours for the "New and living way."

W. G. TUCKER.

Gunter, Texas, Dec. 24, 1921.

I am now at home for a few days; I have been very busy all this year. I have held seventeen meetings and a six days' debate. The most of my work has been in mission places. My support has been very little, but I am thankful to know I have been doing a work which is greatly neglected. I hoped to be able to attend school this year, but on the account of my financial condition I will be forced to continue working.

If you will please publish in *The Way* that I am ready to hold mission meetings or to help build up any congregation in a meeting who needs my assistance. I may be addressed at Gunter, Texas.

D. J. WHITTEN.

COMMENDED.

Pottsboro, Texas, Dec. 24, 1921.

To the brethren of Northwest Oklahoma.

This is to certify that we have known Bro. W. T. Taylor for over two years and find him to be a true gospel preacher, sound in the faith and fully competent to preach the gospel. He is opposed to all innovations that are causing so much strife and division in the church. Bro. Taylor is locating at Elk City, Okla. We commend him to the brethren. If you are satisfied with what is written call him out.

HARDY BONEBRAKE.
R. L. GARDENHIRE.

"JOHN'S TROUBLES."

The above is the title of a tract that was written by Bro. E. M. Borden, who was then editor of the *Christian Pilot*. Bro. Borden has had so many calls for the tract, that he has decided to reprint it. It is written in conversational style, and is very readable tract. On account of the high price of printing and material, the price will be 20 cents per copy and \$1.75 per dozen. Send your advance orders to the author, E. M. Borden, 360 W. 11th St., Riverside, Calif.

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THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY

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

\$1.00 THE YEAR.

VOLUME 9.

UNION CITY, GEORGIA, JANUARY 15, 1922

NUMBER

THE DEMORALIZING EFFECTS OF ERROR.

Following my invariable course of presenting to our readers all that an opponent or accuser may say about me, and fretting not at all at Bro. Warlick's usual unfairness in not permitting his subscribers to see what I have written, I give below his alleged grounds for the accusation of wrong-doing recently made in his columns.

"Bro. Trott complained in the Apostolic Way of what I said about his work in Munday. I love Bro. Trott, I will say this anywhere, but his work of raising trouble over his Sunday School Hobby is ridiculous, and he should be ashamed of it.

"The brethren at Munday tried to treat him right, but he kept on urging the claims of his hobby, until they had to almost force him to desist, and then he brought suit in the courts for the property, and compelled them to go to trouble and expense, just to make him see where he stood.

"This is my explanation, and I regret that Bro. Trott asks me to make it, for I am ashamed of the way he acted, and he ought to be."

I can fully reciprocate Bro. Warlick's statement that he loves me, but my method of showing that affection is somewhat different. When his enemies were persecuting him, I refused to accept their malicious charges, but investigated for myself, heard both sides and stood by him to the end, because I found that they had been brought, not for the sake of protecting the cause of Christ from a willful wrongdoer, but from a desire to pull down and degrade one who overtopped them by virtue of the great work he had done. On the other hand Bro. Warlick took the garbled account of my enemies, and enemies of Christ, at their face value and on that statement voluntarily made his accusation of my alleged evil course. The facts do not tally with his charge. When I and others, who wished and earnestly contended for a thus saith the Lord for the conduct of the assembly, found that we could not turn those who were determined to have their own way, we decided to meet at a different hour in the afternoon and let them worship as they would; when we did this, the opposing faction locked us out of the house; we then tried to get an injunction, permitting us to worship in the house which had been built almost entirely at the expense of members who are opposed to the Sunday School; failing in this, we permitted them to hold our house, without any attempt to regain it and have worshipped in a rented house ever since. I attribute Bro. Warlick's course in this matter, not to any malicious

intent, but to the spiritual deterioration which invariably takes place when a man holds a position for which he is conscious there is no scripture and which he is yet stubbornly determined not to yield. Knowing his inability to establish his practice by logic or by the word of God and at the same time realizing that some defense of his course is expected of him, he has hardly any other recourse except to discredit those who oppose him and by ridicule, misrepresentation and detraction cause others to disregard their arguments. This is exactly the course pursued by the enemies of the gospel in the days of the apostles. Those who could not meet the arguments of the apostle Paul denounced him for teaching unlawful things, as a trouble maker, as a man who sought to turn the world upside down, stoned him, imprisoned him and finally killed him, all because he contended earnestly for the word of God. Verily, nothing has a more demoralizing influence than the love of error. I pray God, that honest hearted brethren may entirely disregard the persons of men in this controversy and search the scriptures to see who is contending for the word of God.

G. A. TROTT.

WHAT'S WRONG WITH OUR RELIGION?

The people—great and small, wise and otherwise, saint and sinner, Jew and Gentile—are asking, "What is wrong with our religion?"

The answers are most as varied and vague as writers could expect to make them when writing about a question too obscure and too uncertain to be intelligently dealt with.

The question is not to be answered by man, or man's device, for one will say, "It is the baleful influence of the World War," while another will say, "It is the warring of religious bodies." Still others will say, "It is because we have too many churches in one locality." And so the answers run on and on, showing the futility of man's wisdom in trying to deal with a divine question.

We are convinced that man cannot tell, "What is wrong with our religion." God can. Suppose we give him a trial. If there is something "wrong with our religion" then our religion is wrong. Religion means "the form by which men indicate their recognition of the existence of a God." Then what is the "form" when men's religion is wrong? They are deceived, and their "religion is vain." "In vain they do worship me, teaching for doctrines the commandments of men"; "teaching things they ought not, for filthy

lucre's sake"; "men of corrupt minds and destitute of truth, supposing that gain is godliness"; "men of corrupt minds, reprobate concerning the faith"; "having a form of godliness"; "for of this sort are they that creep into houses and lead captive silly women"; "which have forsaken the right way, and are gone astray." Many of them "have a zeal for God, but not according to knowledge, but being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." When we see all these conditions existing among our religious teachers, and those they have deceived, or misled, we are caused to think of David's statement, "The face of the Lord is against them that do evil," and we realize that no religion can prosper and be effective that practices the things that our religionists are now practicing.

You ask, What is the remedy? There is but one—a recognition of the all-sufficiency of God's word, and a pure heart and a clean life measured thereby.

R. F. DUCKWORTH.

Denison, Texas.

SHALL WE DISCUSS IT?

Shall we discuss what? Well, anything about which we differ. The editors of The Apostolic Way say, Yes; and I am safe in saying that every reader of this paper feels the same way about the matter. In fact, that was the prime object in starting this paper; and I am glad to find the brethren more generally waking up to the necessity of such discussions. It is only error that dreads discussion—truth never.

The following timely article bearing upon this subject is taken from *The Gospel Herald*, which is edited by Bro. J. N. Armstrong at Harper, Kansas, and I ask for it a careful reading. There is no man more competent to speak on the subject among christians; and he clearly voices the sentiment of those who were engaged in the restoration of primitive christianity, as set forth in the sacred Word of God. He says:

I am so tired, so tired, and sick of heart, over the "sickly sentimental" religion in the church for the Lord that would hinder, yea, that does hinder, free discussion of matters pertaining to the practice and teaching of the children of God. It has come to pass among us that a full and free discussion of any difference between brethren is dispised by Christians, but I believe it indicates a serious defect in the conceptions and convictions of Christians respecting the Christian religion when people are afraid of, and opposed to, full and even-handed discussion of questions that involve truth.

It is practically impossible to discuss any

question to-day in the papers to sufficient length to do justice to the question and to make stand out clearly the truth of the matter. The readers of the papers don't want it. They don't want to read a paper that has "wrangling" in it. They are ashamed for their neighbors to see their paper and so forth. Brethren, it is a real defect among us.

The fault is not all on one side. Brethren in the past have been too anxious to "debate" and have therefore had discussions where a careful defining of the issue would have prevented a discussion. When there is no real issue, even where there is no important issue, there should be no discussion. But, while all of us would agree to this, this does not settle the question. We are all human and can only pass on such matters with our human judgments, and sometimes we may decide there is an issue and may regard it as important, too, when really there is no discussion needed. So no one can be the sole judge of such matters. We have no "board of officials" to pass on such matters. This means that, if the privilege of free and full discussion of all differences among us is made safe for the church, we shall have some useless debates and discussions, and I may, also, add, since we are all still human, along with the discussions there will be some "wranglings." But no one of us must think that because he thinks a discussion is useless, therefore it is useless. Nor must one think a discussion is "wrangling" just because he does think so. He could be mistaken.

What shall we do about it? Shall we be content to write on questions in which there is no difference among us? Or, shall we carry on in each paper a one-sided discussion of questions? Or, shall we have, in brotherly love and in dignity, free discussion of any and all questions that concern faithful good hearts.

In my own judgment there is no way in which truth is made so clear as in full and free discussion. In no other times does one study a question and his position on that question as when he is in a discussion. Hence, in a discussion readers get a man's best and most earnest efforts.

I close this article expressing my most honest conviction for open and full discussions of matters of truth. I am much in favor of it. Certainly I should like to see them free from "wrangling" and "personalities," and other objectionable matter. But I have long since quit expecting perfection from men. So I expect men in heated discussion and in bursts of enthusiasm to say things, some things, they ought not to say. I expect men in writing sometimes to put something in that some good faithful sisters hate to see in the paper, and that ought not to be in the paper. But in spite of all this I am profoundly in favor of discussions. Let us have them free of the objectionable as nearly as possible, but let us have the discussions.

H. C. HARPER.

"A NEW HOBBY."

Some preachers down in Texas,
Who claim to be pure gold;
And some in Oklahoma,
Are getting to be bold.
They claim to be most loyal,
They boast it loud and long;
The rest are all digressive,
And lead the people wrong.

At skinning sects, these preachers
Are mighty hard to beat;
The saints come out to hear them,

And hail it as a treat.
They feed the sheep on Sunday,
And skin the sects at night;
But neglect the little children,
And think they do it right.

They say it's very wrong to teach
The children in a class;
The truth is only good for folks
When taught them in a mass.
The women folks must never help
To preach or pray or call;
In silence they must do their part,
And not be heard at all.

A Sunday School is horrid,
Where children come to hear
The stories from the Bible,
And learn the Lord to fear.
All literature is very bad,
And should be cast away,
And oral-teaching only,
Is fit for folks today.

But yet these folks are printing
Their literature by tons
To fight this other literature;
They say it must be done.
They say we are digressing
From where the fathers stood;
Our literature is always bad,
While theirs is always good.

They use the blackboard freely,
And commentaries too,
They print a lot of papers
To preach the hobby through.
They send out printed leaflets,
And many books and tracts,
To prove our literature is bad,
And theirs are only facts.

They're only sound and "loyal"
When their hobby is at stake;
They encompass sea and mountain
One proselyte to make.
If they would be consistent—
Burn up their silly stuff—
Then other folks might listen
With patience to their bluff.

If sound was all we needed
To save the folks from hell,
These preachers could do wonders
And fill their mission well.
With Phillips to exhort them,
And argue scripture, too;
While Teurman prints the paper
To preach the hobby through.

With N. L. Clark, the wheel horse,
To give it lots of kick;
And Trott, the great physician,
To dose it when it's sick;
With Duckworth in the puddle,
Who has enough of vim,
To keep the horse from sinking,
And teach it how to swim.

With A. M. George, the watchdog,
To keep the women still,
What more could hobby riders want,
Our churches all to kill?
This is the great procession
That is marching through the land—
God help His faithful preachers
To stay this hobby's hand.
T. B. Wilkinson, in *Herald of Truth*.

A STILL NEWER ONE.

It seems there are some preachers, who
As frisky as a kitten,
Are long on doggerel and rhyme,
But short on what is written.
They've not a man they dare endorse

To put their plea in writing;
They're fine on heading a retreat,
But sackers in the fighting.

They are, indeed, a motley crowd,
With many new inventions;
But not a single word of God
To uphold their contentions;
With all their boasted acumen,
And excess of gray matter,
They meet proposals to debate
With ridicule and chatter.

Wilkinson claims the Sunday School
Sprang from the sacred pages;
Chism declares, with equal vim,
'Twas born in the dark ages;
Warlick says they all are wrong,
And vainly scratching gravel,
And he's the only man on earth
That can the thing unravel.

They do not "skin the sects," Ah no;
Nor seat them in the bleachers;
Tant has a better use for them,
As CHRISTIAN (?) S. S. teachers.
Not competent themselves to teach
Those who attend their sessions,
Tant, Elam or McQuiddy must
Prepare the TEACHERS' Lessons.

The rule for women's right to speak,
Eludes all their researches;
So they just laugh at Paul, who said,
Be silent in the churches.
It might be well to pause a while;
Let Brewer take the chair,
And call on his Baptist brother,
Wauford, to lead in prayer.

G. A. TROTT.

THE UNIONVILLE, INDIANA, DEBATE.

This debate was held at Unionville, Ind., between Bro. W. H. Purlee and W. G. Roberts. The questions in debate were the sect baptism and women teachers and classification.

Bro. Purlee had been preaching in that country, and contending for the Bible way of doing things, and he was opposed by those who would accept people from the Baptists and other sect churches on their baptism, and who divided the church into classes to be taught, with women teachers over some of these classes. The debate grew out of these differences.

The church at Bloomington, Ind., would not have the debate at their place of worship, and in order to have the debate at all, we had to consent to having it at Unionville, a place where there was no trouble over the questions involved. Bro. Purlee had faithfully taught the brethren at Unionville for six years and they were well prepared to handle the situation, and were not afraid to have it discussed at their place. They handed the Bloomington church a challenge to repeat the discussion at Bloomington, but they would not accept the challenge, stating publicly that they did not need it at Bloomington.

The leaders at Bloomington well knew that if it was discussed at their town that some of their members would become wise to the truth, and fearing that, they declined to have the debate.

This was Bro. Purlee's first debate, and he was a little awkward at first, but he soon found out that there was no use to fear when he had the truth on his side.

On the baptism question he landed a victory by continually asking Roberts how one who had been baptized into Christ got into the Baptist church? If it is one thing to get into Christ, and another thing to get into the Baptist church, and the Baptist baptism put them into Christ, what put them into the Baptist church? Roberts evaded to answer until the very last, when he said if Purlee wanted to know how they got into the Baptist church, he would have to ask the Baptists. Bro. Purlee further pressed him with the following: Would you baptize a man who said, "I believe God for Christ's sake has pardoned my sins and I demand baptism at your hands"? Roberts would say "No." But the same man would go to the Baptist preacher next day and make the same confession and obtain baptism at his hands and come back to Roberts the next day and he would take him in on his baptism. Bro. Purlee pressed Roberts to tell why the Baptist preacher could do the job and he could not. Roberts affirmed that he acted scriptural in receiving persons on their Baptist baptism and other sect baptism administered by said churches. In other words, he endorsed the baptism of all denominations in his proposition. Purlee admitted that one might be scripturally baptized by a Baptist preacher, as A. Campbell was baptized by Elder Luce, but he denied Campbell's baptism being administered by the Baptist church—that Elder Luce said it was contrary to Baptist usage to baptize him on the simple confession that Christ was the Son of God, but he baptized him any way, and risked the censure of his church. Roberts denied that Luce made any such remarks, because Bro. Purlee did not have any book at hand to read the account from; but Purlee cited him to "History of the Reformatory Movements" by F. L. Rowe. Purlee read from Sommer's paper an account of a debate Roberts had held with a Baptist, and his moderator who reported the debate quoted Roberts as saying that "The Baptist have not scriptural baptism, and one cannot get that from them that they have not." This ruined him, and he realized it only too well. He said that Purlee ought to give what he had said in reply to said report. Purlee told him that was his business to show what had been said to offset the statement and that it would have to stand as it was till Roberts disproved it. Roberts could not produce anything to offset it, and, hence, had to take his medicine.

On the woman teacher question, Bro. Purlee stayed close to I Cor. 14, driving the truth home to the hearts of the audience in a christian-like way, while Rob-

erts would ridicule and criticize in a way to get the disgust of the audience.

I cannot give a detailed account of all the arguments as it would require too much space, but will say the truth was vindicated in a telling way.

On the class question the usual arguments were made, and Roberts utterly failed to cite one example where any such division was made by Christ or his Apostles when they were teaching. Bro. Purlee showed very clearly that after the division was made that they still had the same condition they had before. That when they put the old folks in one class, the middle-aged in another, the young folks in another, and the little tots in another, that they still were not divided according to their ability to understand. In the old folks' class there would be one old man that was well taught and could digest meat, while the next old man sitting by him would be a babe in Christ and could not take the meat, also in the other classes some would be much farther advanced than others, and hence in order to divide according to age and ability they would have to put some old gray-headed men in the ten-year-old boys' class. I think everybody appreciated this argument.

The debate was well attended, not seating capacity for near all that came, and I am sure much good was accomplished.

I met many good brethren while in that part, and had many invitations to come back and preach for them. I hope to be able to go some time in the near future and labor with Bro. Purlee in the fight for the truth. He has a wide field of operation and many foes, and we should stand by him in the struggle. The congregation at Unionville are a noble band of brethren and sisters, and are strictly loyal.

Here is my heart and hand, Bro. Purlee, in the fight, and remember that one man of God can put to flight a thousand of the aliens, and two their tens of thousands.

If any of the sect baptism-Sunday School brethren read this and don't think they can be put to flight, then accept the challenge hanging over you to debate the questions at Bloomington, Ind., and we will furnish the proof.

Bro. Purlee is loyal and worthy of the confidence and support of the faithful.

J. N. COWAN.

ITEMS OF INTEREST.

Brother Bradbury has certainly done a good job reviewing John M. Rice. This matter should be put in tract form, and if there is sufficient demand for it we shall be glad to get it out in tract. Let us hear what you think about it.

I knew Brother Rice before he obeyed the gospel. He and I were baptized in the same hole of water on Big Elk Creek, ten miles south of Elk City, Oklahoma, in 1905. I was present when Brother Rice was baptized. I obeyed the gospel a short time before Brother Rice did.

Under date of January 5 Brother Otis J. Haynes bears to me the following sad news:

Dear Bro. Teurman: Just received a message from home that little Claud passed away. I can not go to see him. Bro. Payne is in Dallas, Texas. Sister Payne is going over at 2:30 and see that he has a decent burial. Pray for us.

Little Rock, Ark., Jan. 6, 1922.

Dear Bro. Teurman: I wrote you a few lines yesterday, but was so sorely grieved I hardly knew what I was doing. Bros. Bateman, Myers, and Hendrix were here last night. They attended the funeral of our darling little child, Claud. Little Claud was four years old last September and was the favorite of the entire family. We will miss him, but rest assured in the promises of the Savior and hope to meet him when the last trumpet sounds. We know his spirit has gone to him who gave it. Brethren tell me little Claud had a respectful burial, a nice coffin, and was paid for by the brethren, and besides they left the family some money. It makes us rejoice to know that God's people are helping us in our time of trouble, and it will have much to do with us recovering from the strain which is now upon us. I expect if the Lord be willing to be able to reunite with the family in about four weeks.

Your brother in hope of eternal life.

OTIS J. HAYNES.

Let us try to put ourselves in Brother Haynes' place for a moment and then we can have some idea of the trouble he is passing through. He has been in a hospital in a critical condition for months. His little son dies while he is away and is buried and he is not permitted to be there with his wife and the other children during these sad hours! Certainly, this is real trouble! It takes a lot of courage to bear up under such a load. I hope good brethren will continue to assist Brother Haynes and family until he is able to get out and provide for them. Send all contributions to Mrs. Cassie Haynes, Hensley, Arkansas.

Brother J. W. Kelly of Ballinger, Texas, is now in the Ballinger sanitarium, where he recently underwent a very serious operation in the hope of restoring his health, which has for some time been very poor. Brother Kelly is a poor man and a faithful gospel preacher, and, without his knowledge or consent, I want to ask Brother Kelly's friends who read this to sit down and write him at once and send him something to help him to pay his hospital expenses. No doubt there are a number of brethren who know Brother Kelly, and who know of his faithful work, who will only be glad of the opportunity to help him. Address, J. W. Kelly, Rt. A, Ballinger, Texas.

About a thousand subscriptions expired January 1. Many of these have already sent in their renewal subscription, and quite a number have returned the "Subscription Blank" sent out in January 1 issue, sending in nice lists of names along with their renewal. Thanks to all for their help in this way.

CLARENCE TEURMAN.

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SOMMER'S EXPLANATIONS.

From the *Review* of Dec. 27, 1921, I copy this—

Explanations.

A few of our readers are aware that one H. C. Harper of the paper presumptuously named "The Apostolic Way" has written a tract against one Daniel Sommer, and against what the said Harper designates "sect baptism". The mentioned Harper, also his chief endorser, one A. McGary, prophesied that the said Daniel Sommer would never try to answer the mentioned tract. But as false prophets still arise I now announce to all the readers of this paper that the said Sommer has not only tried to answer the said Harper, but has actually and completely answered him on the mentioned question. But as I may be supposed to be a partial judge on this question I suggest that all our readers who have been troubled with reference to it will do well to send 15 cents for a copy of this reply. The said Sommer has copied the said Harper's tract in its entirety, and proved the said Harper a sectarian!

I wish to say that I have read Sommer's pamphlet, and that I do not find even an attempt at reply to what I said in answer to his tract on what he called "the question of re-baptism."

He has spent most of his space in whining; seeming to wish to call attention from his defeat by fluttering around on the ground. He has tried to cover up a few points I made against him, but he has attempted to answer nothing. I proved his theory absolutely false, meeting his every attempt to sustain it; and I have shown him to be a factionist in the church of Christ to-day.

There are a few things that will be rich for our readers, and I want to show them what a job Brother Sommer has done in attempting to hide under cover. His bed is too short, and the cover is too narrow; and the poor fellow presents a pitiful sight.

He is mad with "The Apostolic Way," mad with me, mad with Campbell, mad with "the scholarship of the world," and when I get through with him, he may be mad with himself. H. C. HARPER.

EXTRACT FROM PRIVATE LETTER.

"When I see you, I can tell you more fully why your writings don't do any more good. For I feel sure that you do not fully realize all the influences that are at work. Why Bro. Douglas, what can you do single-handed, when these other fellows go about ridiculing your articles? * * * Suppose a brother gets interested in your line of thought as a result of reading after you. Along comes one of these superior minded gentlemen of the clergy, and the brother asks him what he thinks of what you are having to say, only to be told that 'Old Bro. Douglas is a crank, a fanatic, wasting his time on a hobby.' The brother has lots of confidence in Brother 'Big Preacher' because he is handing such packages to sectarians of the community—he feels sure Brother 'Big Preacher' is a power, and therefore knows what he is talking about. Can't you see how the matter would terminate? The brother would dismiss the thing from his mind, and that would settle the proposition. NOW THIS IS JUST WHAT HAPPENS!

"The majority of the anti-Sunday School preachers—supporters of the A. W.—talk about you just that way; and I feel that you should know it."

The above extract from a private letter makes fine reading for me and gives occasion for a few remarks of public interest. I congratulate my anti-Sunday School brethren on the splendid scriptural work they have done in refuting the doctrine of the Sunday School innovationists. Their zeal for the truth is to be admired, and their talent is not to be questioned while their scriptural knowledge is far above the average.

Nevertheless some of them have gone out of the way to side swipe privately your humble scribe for being a "crank," fanatic" and hobbyist.

As to being a "crank," I plead guilty. In mechanics it is indispensable in almost all machinery, even to turning a grindstone to sharpen tools. In polemics it is indispensable to turn the stone of investigation to sharpen wits.

As to being a "fanatic,"—pardon me for my audacity—I stand beside the Apostle Paul. "Festus said with a loud voice, Paul thou art beside thyself; much learning doth make thee mad. But he said, I am not mad most noble Festus; but speak forth the words of truth and soberness." If the words of truth and soberness is fanaticism, then I claim to be a fanatic.

I ride a "hobby" I confess; but it is a "hobby-horse" and I can dismount at pleasure.

My able critics ride the anti-Sunday School hobby-horse, and they occasionally dismount and ride "faith, repentance, and baptism" hobby-horse; and the reason I do not ride the aforesaid hobby-horse is the saddle is full to overflowing; so there is nothing left for me to ride save the: "Teaching them to observe all things what-

soever I have commanded you," which includes the "Relation of christians to civil government 'hobby-horse,'" and as I am about the only one in the saddle I have plenty of room.

I have great respect for the zeal, piety, and polemic ability of my critics, and feel sure that they would not charge me with error if they did not really think I am wrong; therefore I submit the following for their consideration. Formulate your charges of error specifically against the things I have taught, or what you think I have taught; take them and the Authorized Version of the Bible—this is standard in this community—and come to Red Oak, Texas, by the first train, and we will publicly investigate the issues between us, discussion to continue at the option of the affirmant. I will furnish house, lights, board, and twenty-five dollars cash in the bank, subject to the order of my opponent. First comes, first served.

GEO. DOUGLAS.

Red Oak, Texas, Jan. 11, 1922.

REVIEW OF JOHN M. RICE.

(Number Two.)

No. 10: "Women are not to teach over the man at home or in the church. See I Tim. 2:11-14. They can teach under the supervision of man at home and abroad. See Rom. 16:1, 2; Titus 2:1-5; Acts 21:9."

Your first reference proves that the woman is not to teach in the church at all. She can learn as a result of the teaching, but she is not to do the teaching, neither is she to usurp authority of the man. In I Cor. 14:31 Paul allows only one to speak at a time, that all may learn. Paul then, in I Tim. 2:11, 12 grants her the right to learn, but not to do the teaching from which learning is derived. What if your second reference should prove your assertion, is this proof that she is allowed to teach in the church? Rom. 16:1, 2 does not in any way prove that Phoebe taught, or ever did teach in the assembly. Titus 2:1-5 only assigns to the woman her duty as a teacher of good things in the house, and not the church assembly. Would to God that she would be content with the duties assigned her. The four daughters, of Acts 21:9 that prophesied, is fatal to the position occupied by Brother Rice. He contends that teaching in the church assembled for worship on the Lord's day is not found in I Cor. 14:31, where we have the statement, "for ye may all prophecy, one by one." Teaching, then, in the church assembled for worship, by the four daughters is not the thought in Acts 21:9, where we have the expression "prophecy," as well.

No. 11: "Speaking one at a time in I Cor. 14:31 has reference to giving out revelation. See I Cor. 14:30, 31. It has no reference to class work or the worship of the church."

What does Brother Rice gain by mak-

ing such statements? Nothing. What if it should be admitted that revelation was being given out, was it not that the church might learn and be comforted? Was it not for the edification of the assembly? If two or more are speaking in the church now, when teaching the church, or any one else, as for that matter, is it not a fact that the principle is the same and in order?

No. 12: "I challenge any one to show that the meeting of I Cor. 14th chapter was on the Lord's day and for the purpose of taking the Lord's supper. I deny that the meeting was necessarily on the Lord's day."

Brother Rice, answer me this, was the church at Corinth in the habit of meeting on the Lord's day, or not? I Cor. 16:1, 2 shows that they were. Why did Paul tell them to lay by in store on the Lord's day? It was because this was the day that they were together to break bread, hence the only day when all could put into the treasury. Answer me another, why do you and I infer from Paul's statement in Heb. 10: 25 that the Lord's day is meant? It is because the Lord's day is a day appointed by the Lord for the gathering together of his people to worship him. When Paul then said what he did in I Cor. 14th chapter about the church coming together, don't you really and honestly believe that the Lord's day is under consideration?

Brother Rice would have one to believe that there is a special meeting of the church found in this chapter, but such a thought is not well founded. Paul is only giving the church instructions as to how, and what to do when they did come together.

No. 13: "We may assemble on the Lord's day for worship and we may assemble to do evangelistic work, such as teaching in classes."

I will ask the reader to watch the floundering brother die hard. Who may assemble on the Lord's day to do evangelistic work by the class system route? The answer is, "we." Who are "we," anyway? We, as christians, are the church. The church, then, Brother Rice says, may assemble on the Lord's day and teach in classes. The class system of teaching, then, being by the church, is in the church. What does Paul now say about the women? He said, "Let your women keep silence in the churches." They must keep silent then in the class system of teaching, because this is in the church. Brother Rice has gone to record in saying that women may do evangelistic work, because he says that evangelistic work may be done by teaching in classes, and women, you know, teach classes. Tell me, Brother Rice, what woman evangelist Paul instructed? We can read where Paul instructed the evangelists Timothy and Titus, but we can't find where the apostle instructed a woman evangelist. Besides all this, Paul in II Tim. 2:2 said to Timothy: "The things

that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also."

No. 14: "I challenge any man to show any given order for evangelistic work. See Acts 5:40."

Just why Brother Rice says, "See Acts 5:40," I can't understand. There is nothing in the passage from which we could even conclude whether his statements are true or not. There is one thing about the matter we do know, and that is this: we know that there is no record of any evangelist dividing any assembly into classes, to teach them. Answer this question. If, to teach the assembly in classes, is the most effective way to do evangelistic work, why an evangelist to mount the stand and teach the whole assembly immediately after the evangelistic work of teaching in classes is over? Tell us, please, just why the method changes so quickly?

No. 15: "The confusion spoken of in I Cor. 14:33 has reference to giving out revelation and speaking in tongues. See I Cor. 14:30, 33."

Brother Rice, was to reveal gospel truth "confusion"? If so, God was not the author and did not sanction such revelations. Was to speak in tongues "confusion"? Was to interpret "confusion"? Of course not. Who says yes? Jno. M. Rice. Is it not a fact, that the confusion was due to several speaking at the same time? If not, why do we have the statement about the confusion in connection with one speaking at a time? Every one can see just how hard pressed one becomes, in trying to tear down something that is true and to bolster something that is false.

No. 16: "\$100.00 reward for such a system of work now as was carried on at Corinth in I Cor. 14th chapter."

As stated before, it is only necessary to visit any Sunday School church in the land. Here we find nothing but confusion, and because of so many speaking at the same time. Of course, we do not find in these churches those that are revealing hidden mysteries and speaking in tongues, but we find the "confusion," and what is the difference in principles? All of this has been presented by the man to evade the truth and to darken counsel.

No. 17: "I challenge any man to affirm that there is just such work being practiced in the church anywhere today as the church at Corinth was doing in I Cor. 14th chapter."

This item has been fully met several times already, but let me say again that it is only necessary to glance about us and take notice. What do we see? We see the church assembled, and the work carried on in a disorderly way. The confusion is to the extent, that no one can learn anything. Four or five teachers are speaking at the same time, with many of the students, as well. This is not edifying, and no one can learn as they should. Just

such conditions existed in the church assembly at Corinth, hence the apostle's statement along this line.

The seventeen statements from the pen of Brother Rice have been fully met, and the 14th chapter of I Cor. still reads just like it did before this erring brother came to Sweetwater and turned his gun on those who would dare question his position on this chapter as set forth above.

New positions are constantly being taken by the Sunday School brethren this chapter. They are floundering here and there, and are afraid to light. No sooner are they apparently settled, till they are driven from their lighting place. They remind one of the Baptists trying by different routes and methods to surround Acts 2:38. The chapter, however, still stands, plain and simple, and no amount of dodging and twisting can change it. We will meet it at the bar of God, and we had just as well accept it now.

J. A. BRADBURY.

Sweetwater, Texas.

"MORE CONSTRUCTIVE WORK."

It is easy for men to go to extremes. In the propagation of the gospel of Christ there are great fundamental principles to be announced and urged upon the attention of men, and there are also contentions that must be opposed. The wiles of error are persistent throughout all lands, and the claims of those who are in error must be refuted.

The danger with most exponents of important teachings in any line is that they may go to extremes that will thwart and hinder. It is needless to permit opposition to error to engage the time when those whom we would reach have never received with willing, glad hearts, the fundamental teachings of the Lord Jesus Christ. One reason why many err is that they have never yet learned the truth. We may not expect to accomplish great things for Christ until men are thoroughly made believers. One of the most serious needs of the people at the present time is faith. We need not be disappointed when we fail to get the errorist to see his error if we have not succeeded in the great work of instilling faith.

When one believes with all his heart in the Lordship and Christhood of our Redeemer, when he is fully convinced of the claims made upon him in the gospel of Christ our Lord, he is in a state of mind to receive, and be favorably effected by instruction which he needs in regard to matters of error.

We should, first of all, teach the truth. There is need for much affirmative teaching. It is amazing how little many people actually know about the Bible. Too little is being done at the present time by gospel preachers to enlighten people with regard to the Bible as a book, and its proper division. The Bible is not read and studied in a systematic way, and the people are pressing along with an appalling ignorance of its true nature and character. They know little about how to study it in order that they might be effected by its teaching. They really fail to understand that which is vital to life and godliness, and which is actually addressed to them. The New Testament, with its system of truth, the doctrine of Christ, containing the message

of love and grace, is practically unknown to many thousands of human beings in Bible lands.

The people are looking to the preachers, and when we come to the work of the pulpites, it transpires that there are all sorts of doctrines being urged by all sorts of men. So many different things are taught; that it is not surprising that the people are entertaining all sorts of errors, taking them, not from the Bible, but from the various systems of religious philosophy as advanced by various men. To approach such people and simply denounce, oppose and criticise them, will be a slow course to that enlightenment, which is essential to their salvation.

What is really needed at the present time is a return to the Bible. The highly educated people of the day are, many of them, looking upon the Bible as nothing more than a collection of old traditions, enunciated by early man and handed down and finally grouped together by pious and good meaning, but often pitifully ignorant men, at a much later date. With such a view of the Bible, with such a conception of God's divine revelation, the way of truth will not be known to men. With this conception it is not even supposable that we can lead people to a knowledge of God.

We should go back to the Bible! If we would save man, let us preach the Bible, the simple saving truth of God's grace. Let us uphold Christ as man's only hope, and as the Saviour of the world. The ministry of the early disciples of the Lord is a most instructive example for our imitation. These men were eminently constructive in their teaching. They were builders. Christianity could never have been established in the world through any other method. It would have been an idle and vain undertaking for the apostles of the Lord Jesus Christ to have gone forth, criticising, opposing and tearing down pagan philosophies and Jewish misconceptions in religion, unless they had something far more substantial to replace the sophistries and speculations of men in the hearts and lives of the people.

The utmost wisdom should be exercised by every exponent of the doctrine of the Lord Jesus Christ. A gospel preacher may do the cause of Christ more harm than good by proceeding without wisdom. Every work of God should be directed by divine wisdom. People should learn and love the truth. The effort of the gospel preacher should be to accomplish this work. The people should be approached with love, and with that earnestness that comports with the seriousness and solemnity of life and salvation. Prayer, consecration, and eternal vigilance should characterize a life devoted to the work of advancing the truth. When people fall in love with God it is no difficult matter to enable them to see error to which they have been committed; neither is it difficult to get them to turn away from error. The reason, in many instances, that people do not turn from false religious systems, or vain philosophies of men, is, that they have never yet fallen in love with the truth. The time is opportune now for constructive work. The people are crying for something that will bring them relief in an hour of darkness, ignorance and superstition. For just at a time when the world is boasting of the higher civilization, and of the most thorough and systematic standards of intellectual training, it is being daily manifested that there is an appalling want of actual knowledge concerning the simple plan of salvation as set forth in the New Testament.

My reading, correspondence and observation from day to day, lead me to believe that far too little constructive work is being done by the leaders among us. We have drifted into a feeling that the people know the truth already; that they are simply perverse in not accepting it; we have lost sight of the necessity of preaching urgently, persistently and daily, the fundamentals of Christianity. In ever protracted meeting much attention should be given to teaching the elementary principles. When this is done, when the gospel is set forth in its affirmative phase, with earnestness, clearness and power, it is well to warn and caution the people with reference to those things that may lead them astray. It is not quite reasonable or philosophical, neither is it Scriptural, to berate people who are already in the darkness of ignorance, in regard to being led astray from the faith, until they have first learned the first principles of the oracles of God.—G. H. P. S., in F. F., Nov. 22, 1921.

Remarks.

The above editorial from Bro. Showalter, could have been written with equal grace and justice by our organite brethren, and from the viewpoint of extremes, would mean that those who oppose the organ in the worship had gone to extremes. If written by a Methodist, Baptist or Presbyterian, it would mean, that those who oppose salvation without baptism had gone to extremes. In fact it could mean to any religionist, that those who oppose them, had gone to extremes.

Now honest; does not Bro. S. mean that those who oppose the S. S. have gone to extremes? If not, he would then admit that opposition to the S. S. is legitimate and necessary. But why does he in innuendo say that those who oppose the S. S. have gone to extremes? *Simply because they oppose.* No one can accept the meaning extremes from any religionist. Saying; you have gone to extremes because you oppose is an ancient policy. We find in Deut. 28:22 that the Lord would smite with extreme burning. Has the Lord committed an offense by going to an extreme? He will give some everlasting life; many others everlasting punishment. *Everlasting* is an extreme. Does God commit an offense in this? The Lord says: not to add to or take from. *This is an extreme.* Again I ask, has the Lord committed an offense? He says: "Let your women keep silent in the church". The S. S. brethren says we are extreme when we contend for this plain commandment. All religionists who do not want the truth on any point, call the opposition extreme. I do not think Bro. S. is extreme. I am fully convinced he does not want the truth on the S. S. question. He has admitted in his writings the Bible does not give any precept or example for more than one teacher at a time. But the S. S. has more than one teacher at same time and place; hence from his own admission the S. S. is without precept or example. It would be amusing to have Bro. S. try to give the scripture where the saints proceeded on Lord's day, with the S. S. he upholds. Bro. S., please study Acts 20:7-11. The saints assembled

at Troas. Please find your S. S. procedure in this or any other instance. Truly you are persistent in this will of error; and as you state, your error *must* be refuted.

Bro. S. is correct in saying the great need is faith. How can I believe Bro. S. is a man of faith? He frustrates God's grace by adding to and taking from. This is evidenced by his practices. He upholds the S. S., the hired pastor, the subordinated, or non-eldership. If he does not understand these plain, simple teachings of the Bible, what's his purpose in publishing the F. F.? Does Bro. S. believe with all his heart in our Redeemer? Does he not know that without faith it's impossible to please God? Where then are the scriptures to support him in the errors charged? His position religiously more emphatically demands that he present them.

The Saviour prayed that all Christians should be of the same mind and judgment in reference to his teaching, that those taught might believe. How can we expect them to believe, when our own disbelief is so plainly manifested? Surely those that add to and take from are responsible.

Truly, the great need of the day is a return to the Bible. But the man that claims to believe it, and then sets aside plain teachings, as does Bro. S. in the departures mentioned, is much worse than the man that wholly repudiates it. The Saviour wants us either hot or cold, not Laodicean.

We want to replace your sophistries and speculations of men, with God's given procedure. We want to displace your S. S., which robs the worship, by giving the time to the worship (Act. 20: 7-11). We want to displace your hired pastor and subordinated, or non-eldership, with God's appointed pastors or elders. (Act. 20:17 to close, Titus 1:5 to close, I. Titus 3. chapter). Bro. S. truly states, "when people fall in love with God, they naturally want the truth". "If you love me, you will keep my commandments". If Bro. S's. hired pastor, S. S., and subordinated or non-eldership practice is correct, I admit I do not love God.

But I know it's not correct, and Bro. S. must meet the consequences. Bro. S's. last paragraph, I regard as absolutely correct. Indeed, *more constructive work* should be done; but how can we expect much constructive work, when we have so many destructionists among us? Let's get the beam out of our own eye, then we can see more clearly.

GEORGE W. PHILLIPS.

Ardmore, Oklahoma.

Brother W. A. McMillan, Lometa, Texas, has some time for meetings next summer he should like to arrange for.

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 BROTHER GILLESPIE.

To the faithful churches and individual members of the one body scattered abroad:

Dear brethren and sisters in the one body, or family of God, we desire to thank you, one and all, who have responded to our needs since last notice from us in A. W. We are very thankful for the fellowship and brotherly love manifested by the Lord's faithful ones. May the Lord bless all and reward them openly in that great day of final accounts. I withhold names and contributions from the public and ask each one to read Matt. the 6th chapter. We thank the Lord and the faithful that we have received enough to relieve present distress, and some over. My health is still poor and I must stay close in winter. Wife has the burden to bear. The children and duties at home through the winter is a burden on her. We are going to ask the faithful not to forget us, as we are almost wholly dependent on them for our living until a change for the better, which we hope for.

For the benefit of all, I will say the church here, though poor in this world's goods and few in number, have been assisting along as they were able, for which we are thankful.

Some have written me asking me if I used tobacco, attended the picture shows or belong to any other institution save the one set up and established by the Lord and his Apostles. I am glad to say that I am not guilty. Brethren, all the help we get will be used only for what we really need, such as food, clothing and fuel, and the cheapest at that. The Christian must deny himself of worldly pleasure and keep himself unspotted from the world, and be not conformed to the world. See Rom. 12:1, 2.

"Unto him be glory in the church. Do all in his name."

Your brother in the One Faith.

E. GILLESPIE.

McKinney, Texas.

Brother W. G. Tucker writes that he and his wife have recently moved from Attica, Kansas, to Sulphur, Oklahoma. Brother Tucker also writes that good brethren have more than made up his loss reported in last issue of The Way. He is very thankful for this assistance.

Send us three new subscriptions at one dollar each and we will send the paper to your address one year free.

Brother G. C. McCraw, Robert Lee, Texas, who is a faithful preacher of the word, writes he has not yet definitely arranged for his time for meeting work next summer and should be glad to hear from any place needing his services in a meeting.

Brother J. P. Watson of Cookville, Tenn., was called to Clinton, Ind., for a meeting. The meeting continued four weeks. It is hoped that much good was done by the faithful preaching of the Word. Brother

Watson will probably give The Way readers a report of his trip and the work in that part in a later issue.

"JOHN'S TROUBLES" AND "TOM'S CALL TO PREACH."

Possibly the above title will sound very familiar to many of the readers of this paper. These tracts were written by Bro. E. M. Borden, who was at one time editor of the *Christian Pilot*. This is about the fourth edition of these tracts. They have been very popular among the brethren, and a number of advance orders have been received since the announcement was made that the tracts would be reprinted. It was announced that they would be ready to mail out about the first of January, but the printers have been delayed, but the orders will be filled just as soon as the tracts are ready to mail out. The price is twenty cents per copy. One dozen copies sent to one address \$1.80. Send all orders to the author, E. M. Borden, 360 W. 11th St., Riverside, Calif.

SIX BITS.

"Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine"—preaching and teaching.

Paul, in telling what a bishop "must be", said: "Holding fast the faithful word as he hath been taught"—taught by the apostles of course, as they were required to and did teach the "all things" that were for Christians.

There are two ways of telling who Simon was. One is this: "Simon son of Jonah." The other, "Simon Bar-jonah," Bar, meaning son. But to say, what I have heard from the pulpit, "Simon son of Bar-jonah," is to say Simon was grandson of Jonah, which is not true.

It now comes both from the pulpit and from the press that the anti-Sunday School people are fools. Those who thus talk, tell the truth, wittingly or unwittingly, but they fail to tell why. It remains for us to confess our guilt and add the why—"fools for Christ's sake."

The governments in this world are human, hence the restlessness, uncertainty, and dissatisfaction, so prevalent everywhere. The humanisms that have crept into the church make conditions very little less sad in church than in State.

"Let us therefore follow after the things that make for peace and the things wherewith we may edify one another." We will have to steer clear of the Sunday School.

J. R. JONES.

"Am sending my renewal to the best paper I have ever read. Hope it will always be loyal to the cause."—Mrs. M. L. Montgomery, Cleburne, Texas.

SIN—IS IT INHERITED?

On this subject, as well as every other Bible question there are many and conflicting theories and opinions taught, both from the pulpit and the religious press. Most denominations teach that "All mankind inherit sin" by "ordinary generation," and that an infant as soon as born is "utterly void of holiness," "inclined to all evil," "wholly defiled in all its parts or faculties." However, I believe the Holiness people cap the climax with their theory of sin and its eradication. To get their theory thoroughly before us I will describe a diagram which they use in preaching on the question. (1) They draw a heart with a seed or sprout in it. This, they say, represents the infant's heart at birth. (2) A heart with a full-grown tree in it, for the adult who has never become a child of God. (3) A heart with the tree cut down, leaving the stump and roots, for the justified man or woman. (4) And last, a heart with nothing in it, the stump and roots having been burned up, or out, by the baptism of the Holy Spirit, for the sanctified man. I wish to criticize, particularly, the first and last representations in their diagram.

(1) The infant being born a sinner! Where did such an idea originate? Surely not during the life of Christ and the Apostles; for neither said such a thing. Then when did it originate? Several hundred years after the establishment of the church.

St. Augustine was the first to teach that infants were born sinners. When did he live? During the 1260 years of papal darkness. But, says one, "There must be scripture for the doctrine or else so many would not teach it. Strange as it may seem, I am here to stoutly deny that there is. I am aware that Gen. 6:5 is relied on as proof conclusive. I deny that the passage teaches any such idea. The 12th verse says those people had corrupted their way. This being true, they were not born corrupt, but had become corrupt by practicing that which was wrong."

Again, Psa. 58:3, 4 is another passage used in support of the doctrine. Who ever heard of an infant speaking, much less telling lies as soon as born? Read on. The thought is not broken for several verses. The 6th verse says "break their teeth of God in their mouth: break out the great teeth of the young lions, O Jehovah." Say: Mr. Baptist, did you ever see an infant with teeth as soon as born? If not, this passage fails to prove your doctrine. The truth is, that when the Jews arrived at the age of accountability, which was about twenty-one years, they went astray by "speaking lies."

Eph. 2:3 is another text used by Baptists in support of "inbred sin." They dwell heavily on the word "nature," and seem to think that infant born nature is here meant. The word "nature" here is from an original word which, according

to the lexicons, means "by custom or practice." In Paul's writings we find this word used in another place. He says: "Doth not nature teach that it is a shame for a man to wear long hair?"

What does the infant born nature teach about long hair? Eh! Will the Baptists tell us? Paul talks about those people walking in wickedness, and by thus doing they become children of wrath even as all the balance of mankind. But what does Jesus say in regard to infants? Is he good authority? I think he is. What think ye? He says, "Suffer little children to come unto me * * * * for of such is the kingdom of heaven." The kingdom of heaven is made up of just such characters as are little children—pure and holy characters. Jesus, speaking of adults, says, "Except ye be converted and become as little children you cannot enter into the kingdom of God." When one is converted all his or her sins are washed away by the blood of Jesus Christ; the heart is cleansed. Hence they are "pure and holy," in the sight of God. They are on equal footing with infant for purity of heart.

Again, Jesus says, "Blessed are the pure in heart. for they shall see God."

Our hearts and souls are purified by faith (Acts 15:9) and obedience (I Pet. 1:23). The Holiness claim that the "stump and roots" are burned out of the heart by the Holy Spirit. Now admitting their teaching to be true as to the origin of sin in our hearts, we wish to submit that as long as the "stump and roots" remain in the heart there will be sprouts, or, dropping the figure, sins in the heart and life; but when the last vestage of the "stump and roots" are burned out there will be no more sprouts or sins in the heart and life. He will have reached a state of absolute purity, and hence can never sin again.

But what does the New Testament teach in regard to children of God? Can they sin? If so, where will we find an example? The apostle Peter sinned. He had been sanctified several years (John 17), had been baptized with the Holy Spirit (Acts 2:1-4) and was the chief speaker on pentecost (Acts 2:4). After all this, we learn Peter committed sin. Proof, "But when Cephas (Peter) came to Antioch I resisted him to the face, (Why?) because he stood condemned (condemned for what?); for before that certain came from James he ate with the Gentiles; but when they came he drew back and separated himself, fearing them that were of the circumcision, and the rest of the Jews dissembled likewise with him, insomuch that Barnabas was carried away with their dissimulation." Gal. 2:11-13.

(1) Peter stood condemned. (2) He dissembled. (3) Barnabas was carried away with their dissimulation. Well, what does dissimulation mean? "Let love be without dissimulation." (Rom. 12:9, A. R. V.) "Let love be without hypocrisy."

(A. S. V.). Webster defines dissimulation—hypocrisy. Peter pretended to be what he was not. Therefore Peter stood condemned for acting that way. Simon sinned (Acts 8:18-24). Paul teaches that all christians may sin. Heb. 10:26. He says: "For if we sin wilfully after [not before] we have received a knowledge of the truth," etc., etc. Notice he uses the plural pronoun "we," which included himself along with the other apostles and christians.

Well, sometime in the near future, the Lord willing, I shall continue this article. In the meanwhile let us all study the question a little closer.

W. T. TAYLOR,

Elk City, Oklahoma.

FROM BROTHER COWAN.

Dear Brethren in the Lord:

I take this means of acknowledging my gratefulness to all that have remembered me in a financial way to help remove the burden of debt that has been hindering me in the gospel work. I made no appeal for help, and fully intended to take up other work to help me out of the tight I was in. I had so many calls for meetings, that I thought best to inform the brotherhood of my intentions.

Good brethren took the matter up, with Bro. Duckworth leading, and have sent me aid that has greatly relieved the situation, and I feel grateful for their liberality. I don't know how to express how much I appreciate this help, and the encouragement that has been given me by the different ones who have written me. I have never advertised for a job, and have had little to say through the papers, and really did not know that my feeble efforts were so highly appreciated. It makes me feel glad to know that I have made a record that I need not be ashamed of. But I feel my unworthiness and think that I am not what I ought to be, and that the brethren think me to be more than I really am. I pray our heavenly Father to ever keep me humble and childlike, and willing to sit at the feet of our Lord and learn of him.

I have received nearly \$700 to help me pay the \$2,000.00, and I have arranged a part of my debts to be carried over. The recent illness of my wife has involved me considerable and kept me busy at home.

I want you all to note that I have moved to Corpus Christi, Texas, sixteen miles from Robstown. Had to come here for wife's health. Glad to say that she is improving since we have changed drinking water. I want you to remember us when you talk to our Father. Again thanking you all and praying God's rich blessings to rest upon you. I am,

Your brother in the fight for the Truth,

J. N. COWAN.

214 Carrizo St., Corpus Christi, Texas.

My last meeting for 1921 was at Hatchel, Texas. It lasted from the 23rd

of December until the 2nd of January, and was a pleasant meeting. Four baptisms. I reached home—Brady—on the 3rd of January for the first time since the first part of August. The year that has just passed was the busiest year I have ever spent in the Master's work. I held nineteen protracted meetings, preached three hundred and seventy-one sermons, traveled a little over seven thousand miles, preached in Texas, Oklahoma, Arkansas, Missouri and Louisiana, established three new congregations, had one hundred additions. For this work I have received \$347.30. My railroad fare was about \$200.00. Other traveling expenses, not counted in. I hope to do even more good this year than I did last, if I can get upon my feet again by "big meeting time."

I found some genuine christianity on my hounds! I also found lots of preacher-unity. I know of one good sound congregation where one preacher received over \$60.00 for preaching Saturday night and Sunday. Another preacher preached there fourteen days, had eight additions and was told that that was the best meeting they had had in a long time, and they insisted strongly on him coming back and holding them another meeting. Lest I forget, the preacher received \$17.00 for the fourteen days' meeting.

When all the sound preachers go to the farm, and the congregations go to the bad, maybe then the brethren will open their eyes and see. HOMER A. GAY.

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\$1.00 THE YEAR

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NUMBER

A PREACHERS' MEETING.

I attended a meeting at Sinton, Texas, of four days duration, January 31 to February 3. I never got this meeting on foot, neither was I invited to attend, or take part, but I decided as this was a free country, and that my presence would not be an unlawful act, I went. There were two preachers from Corpus Christi put on the program and a number from other points, but from some cause, they never sent me an invitation. Two of the visiting preachers were my old acquaintances; viz., D. F. Draper and Felix G. Speck. When Speck came he wanted to know why I was left out and not put on the list, and he was persistent in his efforts to find out. Among the subjects on the program were: "Sectarian Tendencies Among Us," "Woman's Work in the Church," and "The Eldership." I arrived in town the evening before, and, without my knowledge, a meeting was called that night, and the next day announcement was made that the elders had decided that there was to be no heated discussions, nor friction of any kind in the meeting. (Strange restriction.) I went with my tablet and pencil and noted the things said by each speaker the first day. At the close of the first day I was asked to take part, and also to refrain from causing friction. I replied that if certain things on sectarian tendencies and women teachers were brought out that I would most assuredly reply to same. Then I was assured that all such would be left out and only such things would be discussed upon which we were already a unit. I could not see how we could do this and carry out the program, but soon found out that the program could be changed, which was done, striking out the woman question and eldership question entirely, and restricting sectarian tendencies to such an extent that the Sunday School issue was not allowed.

Some things were brought out in regard to home training that were fine. We discussed parents' duties to their children in the home, and if the instructions would be carried out it would do away with the need of a Sunday School. Nothing but truth was preached in the meeting, and I think much good was accomplished.

I feel like my visit was crowned with success in many ways. The teaching that was contemplated as per program was restrained, and hence its evil effects curtailed. Instead of the women being taught that they should teach in public they were taught home duties. Instead of the Sunday School work being outlined and defended the church was exalted and made to appear as God's only institution for

teaching the gospel. As I said on the last night, if the things taught in this meeting were carried out a union of all God's people would be effected.

If I hear of another preachers' meeting with a similar program, I want to attend.

An amusing thing happened, when one young man, who had his speech prepared, began to defend "literature" and "classes" and he was called down by the chairman and not allowed to deliver his prepared speech. Why was he called down? Because he was giving me the opportunity to reply, and that would never do.

Brethren, we are proud of the position we occupy.

I am about to bid my wife and children good-bye and go out in the white harvest field to gather some sheaves for the Master; and while I am leaving a loving companion at home, I am carrying one with me, the word of God, and I fear not to fight any foe with this companion. Preachers never get too thick nor sectarians too rampant to frighten me, when I have a "thus saith the Lord." If I believed the Sunday School to be a part of God's counsel, I would preach it if it bursted the world wide open. A preacher who will agree to say nothing about it at certain places, admits that it is no part of God's counsel, or else he agrees to shun a part of his counsel.

Pray for me in this year's work.

J. N. COWAN.

I am certainly glad Brother Cowan attended that "Preachers' Meeting," also that he intends to attend other such meetings. It will do much good in many ways, in my judgment. I wish at least a dozen of our faithful preachers would attend every one of such meetings called, being careful to manifest the spirit of Christ at all times, but losing no opportunity to earnestly contend for the "old paths."—C. T.

"SEEK AND YE SHALL FIND."

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7.

In the above, we are not told what is to be asked for, given, sought, found, nor are we told what is to be opened. So, we will guess at it, for it is said that guess work is as good as any when it hits right. We guess, then, that it means ask, ye poor mourning souls, and seek, too, for God's pardoning love and religion to fill your hearts, and knock up toward the heavens that a window may be opened through which the blessings asked for and sought may be showered down on you needy sinners.

We have guessed, but have we hit it? No; for this was spoken to disciples of Jesus. We will quit this guessing business and read and see what we can learn.

This passage is in "the sermon on the mount." The first verse in the fifth chapter reads: "And seeing the multitudes he went up into a mountain, and when he was set his disciples came unto him, and he opened his mouth and taught them, saying"—this verse is part of what he said to "his disciples."

Ask, and it shall be given you. In the sixth chapter is recorded a prayer which Jesus taught the disciples to pray. The first thing he told them to ask for was this: "Thy kingdom come." Did he intend it should be given them? Yes; "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

Seek, and ye shall find. In the seventh chapter we read, "seek ye first the kingdom of God."

Knock, and it shall be opened unto you. Did he intend the kingdom should be opened unto them? He certainly did, for he said unto Peter, "I give unto thee the keys of the kingdom"—keys needed to open the kingdom which it was God's good pleasure to give the little flock.

The kingdom came, was given, sought, found, and opened. "We have received a kingdom." Heb. 12:28. J. R. JONES.

WHAT ARE THEY?

Thirty odd years ago, there came a division in the church over the organ. The organite brethren through process of law and otherwise captured all the meeting houses. The opposition were unceremoniously thrown out in the cold, and began to cry fraud and theft.

Now there has come another division in the church over the Sunday School with its division of classes and women teachers. But lo and behold, many of those who belatedly fraud and theft against the organites, are now practicing the same tactics toward the anti-Sunday School brethren. Then, what are they?

There is no positive command against musical instruments in the assemblies. They are excluded because they are not an item of faith. The reasoning is irresistible; that the specification of procedure was a positive prohibition against adding to or taking from. Otherwise it would nullify the specification or contract. Our anti-organ Sunday School brethren understand and accept this principle against the use of musical instruments, but when it comes to the Sunday School with its division of classes and women teachers, against which we have positive commands,

they also cling to their golden calf. Strange, unreasonable conduct—devoid of all spirituality—that would reject the organ, against which there is no positive command, and accept the Sunday School with its division of classes and women teachers, against which we have several positive commands.

Our brethren that use the instruments of music are exceedingly reasonable, compared with our Sunday School brethren. Why? They only claim the use of the instruments and the Sunday School as an expedient. They acknowledge openly it was not apostolic practice.

Our Sunday School brethren can not possibly be fair-minded on that proposition. Let them try themselves and find out.

GEORGE W. PHILLIPS.

IDEAS.

An idea may be a good thing to have or a bad thing; it may be elevating or degrading; it may lead upward or downward; it all depends on whether the idea is right or wrong; whether it is conceived in love of the truth or spawned in the quagmire of error; yes, it all depends.

For instance; in the February issue of the *Gospel Guide*, Bro. Warlick says, "Schultz has the real idea as expressed in the proposition he proposes." Well, Schultz's idea is "real" enough and apparent enough in its intention to deceive the simple. In fact, I perceive not one only, but several ideas in Bro. Schultz's proposition for which he might well blush with shame. The first idea is the arrogant assumption that one party to a discussion has the right to formulate his opponent's proposition as well as his own; an idea that never enters the mind of one who has the truth on his side, but a very popular idea with those who seek unfair advantage, because they realize that they occupy indefensible ground.

Bro. Schultz's first proposition is, "The scriptures teach that the Lord requires His people to teach, read and study the Bible on Sunday; when such teaching, reading and study do not conflict with or interfere with the fellowship, the breaking of bread and prayers." W. A. Schultz affirms. His idea in this is undoubtedly, to create the opinion that this is "fair, clear and explicit and precisely expresses the point at issue between us." But Bro. Schultz is fully aware that it is not so. No man knows better than he that the real issue is division of those taught into classes, women teachers in the church and the use of Sunday School literature. Moreover, he would not dare to affirm that the "scriptures teach" those things, yet he constantly practices them and teaches others to do so.

Has any one an "idea" why this is so? Bro. Schultz's second proposition reads; "The scriptures teach that it is a damning sin for the Lord's children to spend a time on Sunday in teaching, reading and study-

ing the Bible together." W. A. Schultz affirms.

Of course, it must have been inadvertence or a typographical error which made Bro. Schultz the affirmant of this proposition; still it is the logical "idea" for him to do so, because the things mentioned are the very things done by those whom Bro. Schultz opposes, when the church meets on the Lord's day, and the very things that are interfered with by the Sunday School. Those with whom Bro. Schultz affiliates, and whose practices he proposes to defend devote the time that should be utilized by God's children in reading the Bible, teaching and administering one another, to kindergarten exercises for the benefit of those who are not members, with women teachers and more than one teaching at the same time in direct violation of the apostle's commands. What is his "idea" for this and why will he not affirm that it is scriptural?

Can it possibly be that Bro. Schultz has the "idea" that he can fool some of the brethren all of the time and even fool God at the end of time, when we must all give an account to him in the judgment day?

If this be the "idea" of Bros. Warlick and Schultz, I beg them, as one who loves them for the good work they have done in the past, to revise their "ideas" and ideals before it is everlastingly too late.

G. A. TROTT.

CONCERNING THE JUDGMENT.

In the *Apostolic Way* of Nov. 15, 1921, I find a piece from Bro. E. M. Borden on "Do People Go to Heaven When They Die?" He proved that they do not go to heaven then if the scriptures mean what they say; but in putting up the scriptures to prove his point he gets some of them out of their place. If I understand him he says the judgment day is after the resurrection of the dead. I Pet. 5:17 says that judgment begins at the house of God. Then I Pet. 2:5 says, "Ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." And Jesus said in Matt. 19:28, "Verily, verily, I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall set upon twelve thrones judging the twelve tribes of Israel." You will find judgment beginning at the house of God and the law going forth from it, and the law judging the people of this age. "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." Rom. 2:12. "So speak ye and so do as they that shall be judged by the law of liberty." Jas. 2:12. Now, remember that Matt. 25:31 belongs to the Jews individually, and not to us. And also remember that there was a resurrection for the Jews in Matt. 27:52, 53.

There is lots said about the second coming of the Lord, yet it is only mentioned

once in the Bible. Heb. 9:28.

The people who must appear before the judgment seat of Christ are the disobedient children—not aliens—they are condemned already.

See John 3:18. "He that believeth not is condemned already." Now we are all making up our cases, and when we die our judgment is over—nothing more than that we can do but receive our reward, whether it be good or evil. See Jude. "Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all."

Now, Bro. Borden, harmonize these scriptures with yours and if I am wrong I will surrender to the harmony of the scriptures.

F. J. YOUNG.

Gallepoles, Ohio.

"TANT DANCED TO IT."

Danced to what? To the tune J. N. Cowan played for him on the Sunday School. Who says so? A. McGary, in a recent copy of the *Guide*.

It seems that McGary "Joined forces" with the *Review* after turning his paper list to it, and set in to teach them the truth of God on the baptism question; but they soon kicked him out. He has recently cast his lot with the *Gospel Guide*. If he will now "light in" and teach the *Guide* the truth of God on the confession, he may yet be of some service to the church. And here is my heart and my hand to the task. The *Gospel Advocate* knocked out the confession so as to admit sect baptism, and the *Guide* upholds the unscriptural teaching that the confession is not a condition of salvation. So here is a home mission for Brother McGary.

But more about Tant's dancing. Mc. tells us that he dances "in such optical stye that he knocked the 'pipe' out of the 'piper's' mouth and 'over the hills far away.'"

He has learned this "through trustworthy evidence," he says, even though "disinterested parties."

This is not true—I was there and know whereof I speak; and any body know that it is not true from the fact that a challenge debate the same proposition now hangs over the head of this famous dancer, and there is plenty of music to be had whenever he can be persuaded to dance again. But that will not be soon if he waits for the blisters on his feet to heal. There is an adage of this sort: "A burnt child dreads the fire."

Now, listen. Would A. McGary affirm: Sunday schools and Sunday School literature as taught and practiced by me and my brethren are scriptural?

Of course not. How do I know? Because he tells me (letter of Jan. 8, 1914): "I have no part nor lot nor patience with those brethren who teach that the Sunday School is any part of the church."

You see plainly that Mc could not defend "those brethren," in their teaching and practice. But Brother Tant tried to "straddle the fence," and got hung up in bad fashion: and "dance"—Mc I know you

would have laughed your sides sore if you had been there—not where Tant was, but at the debate, I mean.

You remember—at least I do—how you wrote me, saying, "What I would like to see you do, since you are getting into a controversy with Bro. K. (Kurpees) is this: Make him commit himself to the theory that the Sunday School should be under the supervision of the eldership—for I understand him to hold to that idea—and then press him hard. When they contend for that, it is equivalent to making the Sunday School a part of the church, which is sublimated nonsense."

Of course Mc would not defend such nonsense, held by "those brethren." But he seems to think Tant did the thing in first-class fashion; for he now says: "That tale of the Anti-Sunday School organ about the debate with Tant was good for them till another was 'told' by disinterested parties."

Now if Mc keeps up these somersets, he may soon be able to defend the "sublimated nonsense" of "those brethren"—at least try it, as Tant did.

What kind of Sunday School will Bro. McGary affirm that the Bible teaches? He tells me (letter of Jan. 21, 1914): "I know the Bible gives us neither direct precept nor example for a Sunday School."

If this is true (and it is), I know that no one will ever be condemned for not taking part in a Sunday School. And I know those who do take part in a way to endorse or uphold a Sunday School, have left the ground of a "Thus saith the Lord" for our faith and practice. And when a man asks me to take such a step, I say: Please excuse me; I respect the motto: "Where the Bible speaks, we speak; and where the Bible is silent, we are silent."

Warlick prints the propositions put forth by W. A. Schultz, and says: "Harper will never meet the issue with Schultz or any one else."

Schultz's propositions state no issue, and Warlick and Schultz know it. I told Schultz that I would accept the proposition Joe S. Warlick affirmed with Geo. W. Phillips, or that affirm by any of the others that had debated the Sunday School. But Schultz backed off. Now who is on the run—Harper or Schultz?

Schultz put forth to affirm: "The Scriptures teach that the Lord requires His children to teach, read, and study the Bible on Sunday when such teaching, reading, and study do not conflict with or interfere with the fellowship, the breaking of bread, and prayers."

I told him that we did this very thing every Lord's day, and that we would affirm this proposition, too. There is no Sunday School involved in such a proposition. I told him to word his proposition as follows and there would be a debate unless he backed down: "The Scriptures teach that the Lord requires His children to teach, read, and study the Bible on Sunday, dividing those to be taught into classes with male or female teachers, or both, and using 'Sunday School Literature,'

when such teaching, reading, and study do not interfere with or conflict with the fellowship, the breaking of bread, and prayers."

But he backed off from this, even after saying, "I am always ready to defend anything I teach or practice."

Schultz put out for us to affirm: "The Scriptures teach that it is a damning sin for the Lord's people to spend a time on Sunday in teaching, reading, and studying the Bible together."

We do this very thing every Lord's day. Then why should we be asked to affirm it is a sin when we do not believe it to be such?

Now if such a man has not crawled in a hole, and pulled the hole in after him, what has he done? Just tell us, Mc. Are you as brave a Sunday School defender as Schultz is? Give us some of your tactics now. You know as well as I do that the Sunday School brethren are all balled up, and do not dare to come out into the open and face the issue. Now speak for yourself, and see what you can do for the thing.

H. C. HARPER.

WARLICK-COWAN DEBATE.

Under date of February 14, I have a telegram from Brother R. F. Duckworth of Denison, Texas, saying Brother Joe S. Warlick and Brother J. N. Cowan have agreed on propositions for a discussion of the Sunday School issue. The discussion is to be held at Truscott, Texas, beginning February 27. It is hoped the debate will be well attended. Those who expect to attend should write to Oscar Miller, Truscott, Texas. CLARENCE TEURMAN

"THE GIFT OF THE HOLY GHOST." (Acts 2:38.)

There has been much writing in some of our religious papers in regards to "the gift of the Holy Ghost." I have thought some along that line, therefore I am writing, trusting I may be able to edify some.

First, let us give some attention to Acts 2:38, 39. The general conception of this scripture is, that Peter made a promise to the Jews to whom he was addressing. I want to say that Peter did not make any promise to the Jews to whom he was addressing. That is, the promise (or promises) did not originate with him, or at that time. Let us carefully study the following. There are three promises couched in verses 38 and 39. We will take them one at a time. The first promise Peter referred to was made through Joel, and was "the gift of the Holy Ghost." But let us see if that promise was not made several years previous to this time, approximately 833 years prior. See Joel 2:28-32; Acts 2:17-21. By reading what Joel said, or what the Lord said through Joel, we can see where a promise was made of the Holy Ghost. And in the 33rd verse Peter says, "Therefore being by the right hand of God

exalted, and having received of the father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." I call your special attention to the part of this verse which is in italic.

Some may say this promise was made to the Apostles, and to them alone. But what does the Book say? Does it say that? NO! But it does say, "Your sons and your daughters shall prophesy . . ." Did the Apostles constitute the "sons" and "daughters"? No, only a part; just a part of the sons.

In the above, we can see where the Lord made a promise of the Holy Ghost; and when the people received it, they spake in tongues which they had not studied. Now what do we get from this? It is this: when the people received power to prophesy, that was called by the Lord the pouring out of his Spirit, and was called by Peter, the gift of the Holy Ghost. Acts 2:17, 33, 38. Therefore, the gift of the Holy Ghost (or Spirit), was not the Spirit as an entity: neither was it, or the gift of it, eternal life. Let us examine one word in Acts 2:38. The word "of"; what does it mean? If you will examine the Greek text, you will find that the word "of" comes from the Greek word "*dorea*", which means "*from*". Therefore it should read, "And ye shall receive a gift from the Holy Ghost." Not that they received the Holy Ghost itself, but something which the Holy Ghost gave. And to my mind it gave them power to speak in other tongues, which enabled them to magnify God. (Acts 10:46).

The Gift of the Holy Ghost Perceptible.

If we can show that the gift of the Holy Ghost was perceptible, it follows then, that it was not eternal life, as some teach; for that is God's gift, and not the gift of the Spirit. If the gift of the Holy Ghost is eternal life, then eternal life is perceptible, as we are going to show.

"Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through the laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." I want you to notice this expression. "And when Simon saw that through the laying on of the Apostles' hands the Holy Ghost was given, he offered them money." With this scripture we can see that the giving of the Holy Ghost (or the receiving of the Holy Ghost) was perceptible, for Simon saw it, or he saw the *manifestation* of it. Also, that it was received by the laying on of the Apostles' hands. And be it known, too, that it was not received *only* by the laying on of the Apostles' hands. They had the power, as can be seen by reading the 19th verse. (Acts 8:18, 19). Why was it given? To confirm the truth. Mark 16:17, Heb. 2:4.

J. E. McVEY.

Parkersburg, West Virginia.

(Continued)

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"AN EXPOSURE OF AN UNFORTUNATE MAN."

The above is the title of a pamphlet written by D. Sommer in reply to H. C. Harper. Under the heading, "Added Remarks" I find the following: "Since writing the foregoing I have heard of a sort of a debate held between two disciples on the rebaptism question. One of them asked the other, 'If a man should come to you saying he felt his sins pardoned and ask you to baptize him, would you do it?' The other answered he 'would not.' Then said the one that asked the question, 'Suppose that man would go to a Baptist preacher and be baptized, and then come to you for membership in the church of Christ, would you receive him?' The other disciple did not answer, and the questioner with his friends thought a point had been gained against what is sometimes called 'Sect Baptism.' But all such reasoning is subterfuge, and is intended as a dodge, or bluff, by extremists on the re-baptism question."

The above is from the pen of D. Sommer, editor of the *Apostolic Review*. No doubt he refers to a debate held between Bro. W. H. Purlee and W. G. Roberts at Unionville, Ind. He calls it a sort of a debate. I expect it will be about the last of the sort too, for Sommer's supporters refused to have it repeated at Bloomington, Ind. The church at Unionville challenged the church at Bloomington to have it repeated, and the challenge was read publicly by the writer and was turned down in the same way. But did you notice that Sommer did not tell you if he would receive the man that got the Baptist preacher to baptize him on the confession that he felt that God had forgiven his sins? Why did Sommer "dodge" here as did Roberts? He runs off to the creeds of the Methodists, Presbyterians and asks a Baptist preacher if they demand faith in Christ of the ones they baptize, and he finds they do, therefore Sommer will receive them into the church of Christ. I am sure Sommer knows better than to plead ignorance of the practice of the Baptists in receiving only such candidates for baptism as confess that God for Christ's sake has pardoned their sins. Of course

the candidate says he believes in Christ, but he further believes that Christ has already saved him, and he confesses such to be the case. You might have gone to the Roman Catholic creed and found as much as you did in the ones that you mention. You might turn to the Bible and find some devils that believed on Christ, and some chief rulers also that believed on him, but did not confess him, and I am sure that you have found some Baptists that believed on him but confessed a falsehood instead of the truth. You can as consistently take these devils and chief rulers into the church of Christ, had they been immersed, as you can these sects who have not confessed Christ. But the question is, "Sommer, would you baptize a man who confessed that God had pardoned his sins?" Why can't you, or Roberts answer yes, or no? If you answer "yes" then you endorse Baptist teaching that baptism is because of remission. If you answer "no" you must admit that a Baptist preacher can perform scriptural baptism that you could not, because you take him in on the Baptist preacher's baptism when you would not take him in on your own baptism, the confession being the same in each instance. In other words, you teach that God will authorize a baptism and count it valid when performed by a Baptist preacher, when he will not authorize you to perform such baptism.

I plan making a trip to Indiana this fall, and I intend to make it hot for these sect baptism fellows. Now Sommer, Roberts, et al., you had as well get ready for the fray, or else take back water and say we do not endorse debates, like all others who practice the inventions of men.

Yours for the Truth, J. N. COWAN.

FOR BRO. W. G. ROBERTS' INFORMATION.

On page 165 of Reformatory Movements, by F. L. Rowe, you will find the following: "Seven persons were immersed—Alexander Campbell and his wife; his father and mother, and his sister; with James Hanen and his wife, the latter being a very intelligent and courageous woman. Alexander had stipulated with Elder Luce that the ceremony should be performed precisely according to the apostolic pattern, and that, as there was no account given to show that converts in primitive times were called upon to give what is termed a "christian experience" before they had entered upon a Christian life, this modern custom should be omitted, and that the candidates should be admitted on the simple confession that Jesus Christ is the Son of the living God. Elder Luce first objected, as being contrary to Baptist usage, but finally yielded, believing that the demand was right and that he would run the risk of censure. All were therefore admitted to immersion upon making the simple but comprehensive confession of Christ the same as that which was required in apostolic times."

On page 168 of the same book you will find the following: "In 1813 as in 1889, baptism as taught by the Baptists, was not a command of Jesus Christ, made essential to the salvation of the sinner, as one of the conditions of pardon and acceptance, but it was simply made a door into the 'visible Church,' a door into the Baptist Church. The regenerated sinner enlightened, saved and sanctified by the direct, irresistible energy of the Holy Spirit, without faith in testimony and without obedience to the gospel, first became a member of the 'invisible Church' (whatever that is) and afterward, by a vote of a local Baptist Church, he was allowed to be baptized in order that he might have the inestimable privilege of communing with Baptists in a visible Baptist church! On the contrary, Alexander Campbell and those who worshiped with him in the Brush Run congregation, made the discovery, by honest and candid investigation, that no one, under apostolic teaching, was ever received into the one body—into a state of salvation and justification without immersion into the name of the Father, and of the Son, and of the Holy Spirit. They discovered that it was by 'the obedience of the faith,' as well as by faith in Jesus Christ as the Son of God, that the sinner came into covenant relation with God, and that by this transition act he was conveyed from the power of darkness into the kingdom of God's dear Son."

I submit the above without comment.

H. C. PEARSON.

Gainesville, Texas.

HOW SHALL WE PROCEED?

The congregation here have no elders nor deacons. It sometimes occurs that some of the members "walk disorderly." Not long since one of them "gave dances;" not only that but "danced." We understand "dancing" to be included as a work of the "flesh" as mentioned in Gal. 5:21. We understand from Paul in I Cor. 5:7 that we are to "Purge out therefore the old leaven;" and verse 13, are to "Therefore put away from among yourselves that wicked person." Occasionally this "dancing member" attends worship and communes. The outside world are criticizing the church on account of this. What are we to do? Shall we tolerate wickedness in the church or do as Paul instructs, "Put that wicked person away from among yourselves."? Not having any elders appointed to act in behalf of the congregation, how are we to proceed to rid ourselves of this "wicked person"? Will some brother give an outline of procedure? Turn on the light. We are in earnest.

A READER.

Order a supply of "The Review and Baptism," a review of Daniel Somner's position on the baptism question, by H. C. Harper. Ten cents per copy: \$1.00 per dozen.

HOW MANY CUPS SHALL WE USE? (A Review of Brother J. N. Armstrong's Tract.)

For the sake of clarity it seems best to me to quote paragraph at a time from Bro. Armstrong's article with my review of the same immediately following. His opening paragraph reads as follows:

Last week I gave Brother Hinton's inquiry about the use of the "individual cup" in the Lord's Supper, and promised to say more about it this week. I do not care to stir agitation over this matter. There is enough stir, unrest and trouble in the church now. At the same time it is right for God's people to reason together and as brethren to seek the truth, in the love of the truth, on any and all important questions. We should be able to do this, too, without the least friction or disturbance. Our manner in such investigations should be such that we would be more considerate and more appreciative of one another. Are we not brethren? Is not God our Father? Do we not love the word of the Lord? Do we want alienation and strife? If none of us want it, whence comes all the strife and trouble among the brethren in the Lord? Sometimes it becomes necessary to "mark" some religionists and to turn away from them because they serve not our Lord Christ. But with the proper love for one another much of the trouble and strife and division among those that profess to be his loyal folk could have been avoided. Shall we be wiser in the future?

It is with genuine pleasure that I reproduce the above with my heartiest commendation of its spirit and the ideas expressed. By all means, let us approach the investigation of this, the most sacred and hallowed institution known to man, with the bowed head of meekness and the unsaddled feet of submission to the divine will, realizing that we are, indeed, treading holy ground. If we do truly love the Lord who died for us, the church for which he died and the dying message he gave; if in our hearts we desire and long for that union for which the Savior in his agony prayed; if our highest aspiration is to do his will and gain his approval, there should be—need be—COULD BE, no strife, discord or alienation caused by the investigation of this or any other matter concerning the work or worship of the church; neither could we fail to reach a perfect agreement in every case, the unity of the body remain unbroken, the blessed bonds of love and peace not even frayed, but knitting our hearts the more firmly together in a fellowship that would defy the utmost efforts of the devil to divide. Unfortunately, however, we have to face the sad facts that the love which would prompt us to lay down our lives for the brethren, the only kind of love that will procure God's approval, no longer animates many professed followers of our Lord, but in its place has come a ruthless, domineering spirit, determined to force its will upon others in utter disregard to their conscientious convictions and not even contending that their own conscience forbids a procedure that would be satisfactory to all and preserve the unity of the body of Christ.

In the *Gospel Herald* of April 21, 1921, Bro. Armstrong says, "The Harper congregations, before I came to Harper decided to use the individual cup. IT WAS A MATTER TO BE SETTLED BY THEIR DIRECTORS. THEY SETTLED IT." (Caps mine.—G. A. T.) There we have the whole matter in a nutshell; instead of settling controverted customs by the word of God, the "directors" settle them and the members must submit or get out. The infallibility of the Pope has been replaced by the infallibility of the "directors." In the same paragraph, Bro. A. goes on to say "Were the church to say it is wrong not to use as many cups as members, and thus bind the individual cup, I would call upon them to read us the Lord's requirement." But why not require of these who say it is RIGHT to use as many cups as there are members to produce the evidence? Bro. Armstrong well knows it is universally agreed that it is the affirmative which should be proven and not the negative. No better proof is needed of the weakness of any position than the demand for that it is wrong, instead of producing the scripture which requires it.

But we proceed to the next paragraph. "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 poured out for many unto the remission of sins." (Matt. 26: 27, 28); see also Mark 15: 23, 24. "And the cup in like manner after supper, saying, This is the new covenant in my blood, even that which is poured out for you." (Luke 22: 20). "The cup of blessing which

we bless,—is it not a communion of the blood of Christ?"—"Ye cannot drink of the cup of the Lord, and the cup of demons;" (1 Cor. 10: 16-21). For I received of the Lord that which I also delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he broke it, and said, This is my body, which is for you; This do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as oft as ye drink it, in remembrance of me." For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore, whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat the bread and drink of the cup." (1 Cor. 11: 23-29). 1. According to Mathew the Lord took a cup and told them all to drink of "it" "for this (cup) is my blood which poured out for many."

2. According to Luke the Lord took "the cup" and said, "This cup is the new covenant in my blood, even that which is poured out."

From these expressions Bro. Armstrong draws the following unwarranted conclusion, resting entirely upon his own assertion, and without any proof whatever that it is a necessary inference. In fact, I propose to show, from the Scriptures that his corollary has really no logical foundation and is contrary to what the Bible teaches. Note it well: "Therefore, the Lord must mean by cup the fruit of the wine. He never refers to the vessel itself in which the fruit of the vine is." G. A. TROTT.

(to be continued)

THE ONE CUP.

By request of a sister of Wichita Falls, Texas, I am asked to write an article on the above subject. I do not know this sister's mind on this subject, therefore will write from my own view point.

We as the family of God meet on the Lord's day, as the Lord's people, in the Lord's house, to commemorate two great facts of the gospel, the resurrection of our Lord, and his crucifixion. The day on which we meet, commemorates the first; this symbolic loaf and cup, the second. By following the example of the New Testament church in this weekly service, we testify to the world that we believe in the infinite compassion of our Lord, manifested in his death, on the cross for our sins; and in his demonstrated ability to save us from death, manifested in his resurrection.

The Lord has commanded his disciples to keep this memorial service. All who partake are supposed to be his disciples, and each one is made responsible for himself and not another.

The Spirit of God has decided this is the apostolic requirement, which says, "Let a man examine himself, and so let him eat of the bread, and drink of that cup."

Each congregation should exhibit but one loaf in the Lord's supper, and one cup of blessing, through there may be several cups of distribution. The Israelites presented twelve loaves before the Lord, because there were twelve tribes of the children of Israel. But as God recognizes but one tribe of Christians, we should have but one loaf.

The body of Christ is one, his church is one, and every symbol used in his worship should remind us of this unity.

My mother made coffee in one pot, and when the family assembled around the table she poured coffee into each one's cup; we all drank coffee from the one pot (Lord's body); if she had put poison in the pot of coffee, we would have all been poisoned, if she had sugared the coffee in the pot, we would have all partaken of the sugar (the blessing). Remember the blessing is in the fruit of the vine and not in the container, or cup.

Gainesville, Texas.

H. C. PEARSON,

SOMMER'S SECT BAPTISM EXPOSED AGAIN.

We are now to consider "An Exposure of an Unfortunate Man." Brother Sommer is unfortunate in not having the truth, and it is my duty to expose his erroneous teaching. This is a very, very easy task; and it will not require much time. He set forth his teaching in "a tract on SECTARIANISM," and he gave us to understand that in it we "will find the question of re-bap-

ism considered carefully." This tract he "offered for sale in the A. R. office." I secured one of these tracts, and wrote my tract "Daniel Sommer Answered on Sect Baptism," which is now offered for sale in the office of *The Apostolic Way*, Union City, Ga. Brother Sommer has written a rejoinder, which we are now to consider, titled as stated above.

He tells us, "Harper is unfair." He does not "print all his opponent says." In this, he says, Harper acted as a "religious coward."

Well, Brother Sommer has acted in the same way that I did. Proof: Here it is—"Payne's Fallacy Pierced.—Yes, it's that same much-talked-of book, of 337 pages, urging the use of instrumental music in Christian worship. And the penetrating puncture required only 22 small pages. By Daniel Sommer."

Now let Brother Sommer tell us how he got a book of 337 pages into a book of 22 small pages, and yet had room for that penetrating puncture.

What should be done with such a man—the man who digs a pit and then falls into it? I am reminded of Eccl. 10:8.

I even went out side of the tract that I was reviewing to get a fuller statement of his teaching, but he brands me "an unfair man" because I did not tell my readers that I copied from his discussion with A. McGary. Strange unfairness, isn't it?

He says that I scrapped his writings. If so, he scrapped Payne's. He has not shown a single point in which he was misrepresented. If he is not pleading for sympathy to hide his crushing defeat and yet keep up the appearance of a reply, I fail to discern his tactics.

What has he really done to retrieve his lost cause? Has he refuted the world's scholarship, with which I demolished his position? Has he?

He says: "A majority of those that Harper copied from in the article under review were or are sectarians."

But this fact only strengthens my proof, as any man of ordinary sense can see; for when Greek scholars—yes, scholars—translate in such a way as to slap what he called "theological custom" in the face, and condemn their own religious teachers and their practice, it is evident that they translate as scholars, and not as sectarians. And moreover, these scholars translate just as the non-sectarian scholars do. There is perfect unanimity.

I showed that "theological custom" requires a translation in Acts 2:38 far different from that given by "the scholarship of the world." And Brother Sommer now admits my contention; for he says that he has the best of evidence that "the idea of Baptist commentators is that the sinner's sins are *actually* remitted when he sincerely believes."

Of course, this is the sectarian "idea." And "theological custom" demands a translation to suit this sectarian "idea." Hence a Baptist scholar says to his brethren: "Shall we gain anything by maintaining a false translation and allowing the Campbellites [He means Christians] to be champions of the true, with the world's scholarship on their side?" And he tells his brethren: "When Campbellites [Christians] translate *in order to* in Acts 2:38, they translate correctly."

But Brother Sommer says: "All those writers that Harper has arrayed against John [Sommer] as a student of Greek are somewhat like soldiers arrayed in an open space against a man who has a machine gun in a well protected place with a fair sweep over that open space. He has the advantage to such an extent and degree that those soldiers, however good they may be, are destined to be slaughtered. Thus in this instance John [Sommer] was and is so well protected and so well armed by his consistent translation that Harper's entire array of men is only that they may be confused, and thus *theologically slaughtered*."

Well, since Brother Sommer's *ipse dixit* is his "machine gun," Harper's array of men need fear nothing. What did Brother Sommer hit when he fired that "machine gun?" what?

He makes me think of the Irishman that came to America. Pat, having never seen a toad, sauntered out to an "open space" to hunt. Seeing a bird on a twig, he took deliberate aim at it, and

fired. On going up to the spot after the smoke of battle had cleared away, he looked for the slaughtered bird. The bird had flown unharmed away; but Pat, spying a toad humped up in the grass, and thinking he had swept that "open space" as a marksman, exclaimed: "Fath, ond ye were a purty baird afor I shot th fathrs off ye."

And thus has Brother Sommer "slaughtered" the world's scholarship—he hasn't touched a feather.

He does not seem to know a toad from a bird when it comes to translating Greek prepositions. For as Bro. F. W. Smith truly says, as I quoted in my tract: "The meaning and force of the preposition *eis* in the sentence under consideration has been too well established by the ripest scholarship of the world for any one at this late date to call it in question. All who are entitled to respectability as scholars translate the passage in a way to leave no room to doubt that baptism is *in order to* the remission of sins."

But Brother Sommer says: "H. C. Harper had not the courage, the manhood, the honesty, the fairness, the candor, to let his readers see what John said."

By "John" he refers to himself. He made a translation, reading *eis* in Acts 2:38 "into." And I did give this, and I exposed his effort to make it appear that Campbell acknowledged this to be "correct." I said: "Now any one can see that Brother Sommer has utterly failed to make good as to what he says Campbell admits is 'correct.' In fact, it is plainly seen that the *eis* trips Sommer as completely as it did Mr. Rice." And Brother Sommer has not corrected his misrepresentation of Campbell in this and other places, where I exposed his use of Campbell.

He tells us that he "offered what is set forth in four lexicons." Yes, and not one of them said that *eis* in Acts 2:38 should be translated "into."

Sommer was great on "scholarship" and "Campbell". But he says he "can prove that Harper is a monkey by some such scholarship." And I suppose he will prove it about like he proved some things by Campbell. I took both away from him, and now he can not say any thing too mean about them. He belabors Campbell from start to finish in his present effort to save his lost cause. He has time to belabor the dead, it seems, but no time to redeem his lost cause, now bleeding at every vein.

But "into" as a translation—"into the remission of sins"—avails him nothing. It leaves sectarians as deep in the mud as "for, in order to," as a translation, leaves them in the mire. Every bit. The sectarian "idea" cannot be conveyed by such a rendering. Hence they try to maintain, as Willmarth tells them, "a false translation." "Into" is not the word to express the force of *eis* in Acts 2:38, as the scholarship of the world abundantly proves. For example, Thayer's lexicon, the standard for New Testament Greek, gives the force of the Greek phrase *eis aphesin hamartion* in Acts 2:38 to be "to obtain the forgiveness of sins". Then . . . be baptized. . . to obtain the forgiveness of sins expresses the thought of the original.

But Brother Sommer tries to discredit all this by a little ruse. He uses "for" in John 3:5; Matt. 28:19; Rom. 6:3, 4; Gal. 3:27, as a rendering of the Greek *eis*, and makes some awkward reading; then he says: "How does H. C. Harper like his dearly-beloved translation in other scriptures besides Acts 2:38, at which special scripture he seems disposed to look as a dog looks at his dinner, or a man looks through a gimlet hole!"

And how does Brother Sommer like his "consistent translation"—to hear him tell it—in other scriptures besides Acts 2:38? For example: Matt. 13—it is good (*eis*) into nothing; Matt. 6:34—take no thought (*eis*) into to-morrow; and if this is not silly enough, let him take Matt. 26:23—told (*eis*) into a memorial of her.

Now if he will open his eyes he can see that he looks like a whipped puppy that had no dinner to look at.

H. C. HARPER.

(To be continued)

WHICH SIDE ARE WE ON?

Be not conformed to this world, is the admonition of the apostle Paul to the church at Rome. Rom. 12:1, 2. We learn that the word conformed means made like, or fashioned like. Then the admonition to the church is not to fashion themselves like unto this world. Just before he used this statement, he says, "I beseech [beg] 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. Under the law, God required the very best of everything that was to be used as a sacrifice by the Jews.

Then under the spiritual reign is it any wonder that he expects and requires of us the very best there is in us?

But again: "Be not conformed to this world: but be ye transformed [changed] by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

It requires evidence to prove a thing. Therefore God wants our lives to be such that they will be evidence to the world of the honor due the good, and acceptable, and perfect, will of his. To do this we dare not conform to the ways of the world.

It might be illustrated this way:

World.	Church.
In the name of Society.	In name of Christ. Cor. 13:17.
Contribute to movies.	To the Lord. Cor. 16:2.
Card and domino parties.	Lords day worship. Heb 10.
Sunday School.	Teach. Mt. 28:19, 20.
Hired Pastors.	Eph. 6:4.
Dancing Reveling.	Elders and Deacons. Tit. 1:5.
	Visit needy. Jas. 1:27.

These are only a few items that we may draw the contrast between the church and the world. But the last scripture given—"keep himself unspotted from the world"—includes everything that would have a tendency to cause the worldly man or woman to think lightly of us as christians.

We should always live above reproach, and thus do honor to our Lord and Savior.

It may be that some brother or sister who reads this is carelessly living most of their time on the world side, or they may be trying to carry both. If such is the case with you, brother, let me admonish you to get on the side that will do honor to the cause of our blessed Savior. Our time on earth is too short for us to take chances on catering to the world. We can not serve two masters.

Then, in all earnestness, let us ask ourselves the question, Which side are we on?

Submitted in love, and in hope of eternal life.

W. H. RILEY.

I wish to say to The Apostolic Way readers, if you remember we made an appeal through our good paper in Aug., 1921, for help in a financial way. The good brethren and sisters helped us to about \$35, for which we are very thankful. We pray God's richest blessings on them. I will further say I am almost well. I

preach every Lord's day to a crowded house of interested people in a new field. Myself and wife and three more sisters break bread every Lord's day at this school house in which I preach. If any loyal congregation in Mexico or Texas need my help in a protracted meeting in July or August, address me at Dexter, New Mexico. S. T. MONTGOMERY.

I have some time for meetings not yet taken, and those wanting me for summer meetings should write me at once, for if I can't arrange my summer's work soon, I will be compelled to find some secular occupation in order to meet my obligations. If the brethren would keep me busy half the time, I could spend the other half in destitute places. W.H.RILEY.
Rt. A, Shamrock, Texas.

Canyon, Texas, Feb. 10, 1922.

Dear Bro. Teurman: Enclosed find my check for five dollars. It's to help you in any way you see fit to use it—to keep The Apostolic Way in the fight against the innovations creeping into the church most everywhere. We can't afford to lose such a valuable source of help in this fight for truth. The Sunday School is the biggest idol the church ever had. Those who advocate it are more bitter against those who oppose it than ever the digressives were against those who opposed instrumental music in the worship. They really are willing to sacrifice good, faithful brethren for no other reason than that they oppose the Sunday School. Although a worldly institution, they think more of it than they do of the members of Christ's body. They readily admit that we can, and that the church did worship and serve God acceptably without it for seventeen hundred years, and more. But it's a fad in keeping with our fast age. But there are other things to thresh out as well as the Sunday School. That awful war spirit that got hold of most of the churches must be exposed and condemned. And a good many other things must not be overlooked. Hold the fort. Reinforcements will surely come.

In christian love.

C. W. SMITH.

We appreciate this good letter from Brother Smith, also his substantial fellowship to help push the good work along. This is only one of a number of such letters received from good brethren all along, expressing their interest in and appreciation of the fight The Way is making against all innovations of men.—C. T.

Sulpher, Okla. Feb. 8, 1922.

I spent last week at Okmulgee, Okla., trying to show a few disciples the difference between the teaching of Christ and the foolishness of men. They needed it badly, and I think I succeeded fairly well. The christians there are fine people, but the latest innovations had them confused somewhat. I applied the measuring reed plainly, and most of them seemed to ap-

preciate it, and gave me a liberal support.

I can be had for a meeting anywhere.

W. G. TUCKER.

Under date of February 2, Bro. Homer A. Gay writes:

"I closed a good meeting at Energy, Texas, last Sunday night. Three were restored and one was baptized. And they half way talked like they would meet there for worship. Some had been going to Indian Gap and Mountain View. I promised to wedge in a ten days run with them in July, using the 5th Sunday only. It was real bad weather all the time I was there, but the crowds were good. I hope to rebuild a good congregation there next summer. We used to have a good one there until they had a S. S. fuss."

A FEW WORDS ABOUT A FEW THINGS

"Read This—Don't Fail," by Bro. Duckworth, is so to the point that I wish to indorse it, and add that any preacher that is so weak in the support of the truth, that he is not willing to have his name enrolled with the men that are being sacrificed, yes sacrificed, for the sake of pure gospel truth, should be placed in a different class, that supporters of truth will know who they are dealing with in the arranging for their meetings, and other help.

Also "Some Questions," by Bro. McMillan. We offered some suggestions along this line at one time, but suppose the waste basket had the more room. In many cases the preacher is employed because of his popularity; and he may be apt in many ways, but the fact alone that he mixes error with truth should be evidence sufficient to decide the matter. Even satan mixed truth with error to make it look plausible and thus deceive the hearer.

J. S. JOHNSON.

Box 432, Big Springs, Texas.

The Apostolic Way is useful. Some are beginning to appreciate it at last. The brotherhood sorely needs this paper.—L. W. Hainline (Kentucky).

"Enclosed find one dollar for which you will extend my subscription to the best church paper I have ever read, as I have been reading it for three years and it grows better all the time, with such contributors as Cowan, Harper, Duckworth, Trott, George, and others. God hasten the time when all may see the light as it is in Christ our Lord."—A. M. Pettigrew (Texas).

Why not order from The Way office one or more of "The McGary-Douglas Debate" on the christian's relationship to civil governments, and read and distribute the tract among your friends. Ten cents per copy, one dollar per dozen.

The Way is certainly fine—like a letter from home. May the Lord bless you.—Burley F. Black (Iowa).

INDIANA NOTES.

How is it, it seems to be alright for some to belong to congregations which shake in and fellowship people from the denominations (sects), preach for and fellowship such churches, but condemn those who shake the sects in? How is it, that it appears to be alright for some to pastorate, but denounce the Christian Church and other denominations for pastoring? How is it, when a brother, "saw his mistake by calling a Methodist preacher "brother," thus encouraging said Methodist preacher to continue in his Methodism, but the above brother still shakes the sects in? How is it, the most of the "royal" (not loyal) congregations in this State, will have the preachers pastorate (the most of the preachers are willing to do so) or they will not support them? How is it, that congregations use brethren from a great distance away, and fail to use the home talent? It has been said, "A new broom sweeps well, but the old one knows where the dirt is."

As far as I know, I am the first preacher of the church of Christ in this State, who came out publicly against the classes (classification) and other things too numerous to mention. I have offered to oppose these practices in debate, but found none of those who advocate the above things willing to affirm their teaching and practice on the classes, sect baptism, etc. The most of the supposed loyal churches in this State will not support a sound gospel preacher. So I, like some others, had to go to work in order to support my family and meet my obligations. I have a wife and five children. I even borrowed money and paid interest on it in order to preach the gospel. But I found that most of the people did not want the truth, or the man or men who handle it. The Lord willing, should I ever see my way clear, I shall be delighted to again "give myself wholly to the ministry."

This is not written audaciously, neither bidding for sympathy, but to inform the readers of The Apostolic Way that there is at least one preacher of the church of Christ in these parts who does not bow the knees to Baal. "A hint to the wise is sufficient." Love to all the faithful.

JOSEPH MILLER.

116 E. Park St., Brazil, Ind.

The following aid has been given in "christian service:"

J. W. Smith, Dyer, Ark., 25c; H. W. Winfre, Dyer, Ark., 25c; R. L. Boykin, Mulbury, Ark., 50c; L. L. Leake, Mulbury, Ark., 50c; Ben Storey, Greenwood, Ark., 50c; A. B. Storey, Greenwood, Ark., 50c; Lamso Morrison, Charleston, Ark., \$1.00; Lacy Price, Charleston, Ark., 50c; Jess O. Burton, Branch, Ark., 50c; W. H. Carpenter, Charleston, Ark., 50c; G. A. Miller and Nellie Johnson, Hackett, Ark., 50c each; J. W. Bartlett, W. S. Adams and Barley, Hackett, Ark., \$1.00 each; W. M. Edwards, Greenwood, Ark., 50c; G. W.

Glore, S. L. Needham, W. M. Berkohere, Greenwood, Ark., \$1.00 each.

We are asking for a home, by adoption, for a bright promising boy seven years of age. His mother is dead and the father is unable to keep the family in his care.

Two old people are asking for aid, who have no one to care for them.

We ask others who can to aid in this effort of christian service.

R. L. LUDLAM, JR.

1723 So. V St., Fort-Smith, Ark.

Brother Otis J. Haynes, who has been in the hospital at Little Rock, Aarkansas, in a serious condition for weeks, writes he is now able to use crutches and hopes to be out of the hospital soon. Now that brethren have been so good to heed to my repeated requests for help for brother Haynes, I hope they will continue to help him until he is able to go to work, which will likely be several weeks yet. Brother Haynes has recently had his family moved to Little Rock, so from now on, address Otis J. Haynes, 1916 W. 13th St., Little Rock, Arkansas.—C. T.

GOD'S PECULIAR PEOPLE.

God, in choosing the Jews as his people made them a special and peculiar people, different from any other people upon the earth.

Jesus gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

So we who are ashamed to wear any other name than the name of Christ are to be a special and peculiar people, different from any other people upon the earth today.

If we fellowship any of the innovations instituted by man, such as instrumental music in the worship, the Sunday School, the classes, confusion (where more than one is speaking at time), the literature and women teachers (when Paul admonished women to keep silence in the churches, and not to usurp authority over the man), aid societies, or attend picture shows parties, the dance, or any manner of reveling, we are bound to indorse them and are we not following the customs of the world? Then we do not bear that peculiarity of the people of God and his Christ.

James, in addressing true christians admonishes them to keep themselves unspotted from the world. James 1:27. But the christian or congregation that fellowships those customs mentioned are certainly spotting themselves with the world, contrary to the teaching of the Holy Spirit.

James, in this verse is speaking of things pertaining to pure religion, and not to things pertaining to the different avocations of life.

One says, If I am a farmer, a carpenter, a mechanic, a doctor, etc., I am spotting myself with the world. Not so, for Paul was a tent-maker, Luke was a doctor, and even Christ was a carpenter. So we can

safely conclude that he is speaking of spiritual things, or things pertaining to the worship. "Wash you, make you clean; put away the evil of your doings from before mine eyes, cease to do evil, learn to do well; seek judgment; relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool". Isa. 1:16-18.

Cease spotting yourselves with the world; make you clean; put away the evil of your doings from before mine eyes; cease to do evil. Turn again to the old paths. Cease teaching and fellowshiping those innovations that are ruining the churches, and cease those evil amusements, and ask God, out of a pure heart, to forgive and "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Bear that mark of peculiarity that so easily distinguishes the people of God from the world.

W. A. BERRY.

Shamrock, Texas.

Brother J. W. Kelly of Ballenger, Texas, has recovered from his recent operation and is out preaching the word and writes he hopes that he will now be able to do much better work and means to keep busy preaching all the time.

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HOW DOES THIS SOUND?

In F. F., Feb 28, 1922, I read the following: "Bro. R. A. Zahn has moved from Indiana to Childress, Texas, where he has charge of the work "with the church."

I've heard of Methodist preachers who had "charge" of churches.

Again: "We had the largest Bible study Sunday we have ever had"—J. H. Chism. Why did he not say Sunday School? All the "big guns" say it.

"My time will be out here the last of April."—C. C. Fuqua. What does he mean?

I asked a preacher not long ago where he was from, and he said: "I just finished my year at Durant, Oklahoma."

Brethren, this was not a Methodist preacher. I thought I had better tell you, as his words may lead you to think so.

G. A. Lamberth writes "We need a young man here who is a good song leader, * * We guarantee him a job that will make him a living." An opening for a job-hunter.

Ben West, Fort Worth, Texas, writes: "The Busby revival begins April 22nd." I've feared of the Ham-Ramsey, Billy Sunday, Abe Mulkey, Culpeper revivals. Now we have the Busby type.

William P. Walter, Dinuba, Cal., writes: "There are about twenty-five in the Calliopean Bible class yesterday morning. The Calliopean class is a class of young folks that I teach."

The above clippings are only a sample of what appears in the News and Notes columns of the Firm Foundation.

Somebody has been playing with the children of Ashdod. J. N. COWAN.

214 Carrizo St., Corpus Christi, Texas.

HOW ARE YOU GETTING ON WITH THE WORLD?

Are you at peace with it?

Does it persecute you, or hate you like it hated and persecuted Christ and his disciples? Well, if you are at peace with it, and it does not hate you as it hated Christ and his followers, and persecute you, what is the reason?

Christ said: "If they have persecuted me they will persecute you."

Why does it not persecute you? Maybe it is because you are "of the world."

If you are "of the world" you are not with Christ, SURE, and in a pretty dangerous condition; for if you should happen to die in that shape you would be with the devil and his angels until eternity ends; and that will be too long.

How about those so-called christians who vote, make laws, hold offices under Caesar and are in full partnership with the world? Does the world hate and persecute them?

That would be like a "house divided against itself." The world will love his own, and they are his own. "If ye were of the world the world would love his own." "If any man love the world, the love of the Father is not in him." John 15:19 and I. John 2:15. If you go in partnership with the world, you dissolve partnership with Christ.

If you wish to be at friendship with Christ, you must have the enmity of the world.

Which do you want? You can't have both, sure. Choose you this day. Tomorrow is not yours. You may be dead.

A. M. GEORGE.

Albany, Texas.

THE SUNDAY SCHOOL QUESTION DISCUSSED.

Bro. J. N. Cowan met Bro. Joe S. Warlick in a two-day discussion at Gilliland, near Truscott, Texas, beginning Feb. 27. Bro. Warlick affirmed: "The congregations of the Church of Christ that teach the word of God, in what is known as the Sunday School, using the class system, are Scriptural in their teaching and practice."

Warlick took this at its face value, as he did not define a single word in the proposition. He began by telling the folks what an easy job he had, predicting that when the debate was over, all honest, intelligent people would take their stand with him, and quit following the ignorant job-hunting preachers who were opposing what "me and my brethren do in our Sunday Schools." He said, "I know more than the whole lot of them, N. L. Clark and Dr. Trott not excepted."

He said this question "should not be considered of minor importance," yet he refused to have more than a two-day discussion, he being so "busy" looking for a call from Ohio, which we did not hear of coming, and then he wanted to get back to Dallas to have his teeth fixed.

When Bro. Oscar Miller learned that Bro. Warlick would only stay two days he asked the Sunday School brethren to put up another man and continue the debate four or six days as proposed. But they refused. Evidently they had enough. If they didn't, Bro. Cowan is ready to go back and put in the other four days any time they are ready.

Bro. Warlick said the name "Sunday School" is not found in the Bible, but contended the thing they called the Sunday School was authorized by the Scriptures. In his first speech he said, I will not present any direct argument in this session. "I will deal with indicators." And though it may be surprising to some, he stayed with "indicators" all through the debate, not at-

tempting to bring up any direct proof. Bro. Cowan begged him to put up something over which there could be a fight, but Bro. Warlick, not wanting to fight, continued to rely on "indicators." Bro. Cowan showed that each "indicator" failed to lend any support to Bro. Warlick's contention, but "Indicated" that the teaching was done without dividing the assembly, and with the teachers speaking one by one.

Bro. Warlick quoted from the second chapter of Joel to show that children should be taught in the church. Bro. Cowan agreed that children should be taught in the assembly, but denied there being anything in this chapter indicating that there should be a division into classes. Bro. Warlick asserted that some folks said they "would rather their children would go rabbit hunting than to a Sunday School." To this Bro. Cowan replied, "Every family should take their children to church, that they might be taught by the divine institution, then there would be no excuse for their going to a Sunday School or rabbit hunting."

Bro. Warlick put in so much of his time telling how smart he was, and how ignorant everyone else was, who disagreed with him. He ranted about the fourteenth chapter of 1st Corinthians like a hard-pressed Methodist debater ranting about the case of Philip and the Eunuch. He complained that all opponents of the Sunday School reverted to that chapter. Bro. Cowan advised him that if he (Warlick) desired, he (Warlick) might tear the fourteenth chapter of 1st Corinthians out of his (Warlick's) book, but said, "I prefer not to take any position on any question, that will cause me to cross with the teachings of any portion of the New Testament."

Bro. Cowan affirmed: The congregations of the church of Christ that oppose teaching the word of God in what is known as the Sunday School, with its divisions of classes and women teachers, are scriptural.

He began his affirmative by piling up twenty-eight arguments in support of his proposition, furnishing proof with each argument. Bro. Warlick never attempted to answer twenty-one of these arguments, but introduced some affirmative arguments which he should have introduced when he was in the lead. Evidently he did not want Bro. Cowan to have much time for reply or he would have introduced them when he was in the affirmative.

In his pretended following of Bro. Cowan, he continued his abuse of all who do not agree with him. With many other things he said, "Preachers opposing my position are too puerile (boyish), silly, (weak-minded), to preach an intelligent sermon to an intelligent audience," saying again, "When this debate is over, every

intelligent person in this community will be with me. Those that are not with me, I will give them a free ticket to heaven if they will furnish the conductor."

I give the above examples as a sample of how Bro. Warlick put in his time, instead of debating the issue. He tried to make it appear that there are only a few who oppose the division into classes and women teachers, to which Bro. Cowan replied, "I have here the names and addresses of eighty-seven preachers who oppose division into classes, with women teachers, and this list is not complete. In fact, Warlick, there are more folks lined up with us than with you." This seemed to fret Bro. Warlick, and he asserted, "There are not twelve Sunday School churches in Texas, that would not endorse me on everything." Did Warlick exaggerate here, Bro. L. S. White? Did he, Bro. G. H. P. Showalter? Couldn't either one of you name a hundred Sunday School churches in Texas, that would not endorse Joe S. Warlick?

Bro. Warlick said, if I ever debate the Sunday School question again I will sure make it hot for my opponent. Of course, this was only bluff, a kind of bulldozing bombast. We had some young preachers present, who were convinced that they could meet any man who could not do better in defense of the Sunday School, than Warlick did in this discussion.

Bro. Cowan took from Bro. Warlick his every scriptural text, then turned every authority introduced by Bro. Warlick against him, showing that the scholars of the world were with Cowan and against Warlick.

Warlick was so full of vituperations that he was not satisfied with venting his spleen on those present, but went out of his way to attack N. L. Clark, Dr. Trott, H. C. Harper, G. W. Phillips and Clarence Teurman. When these brethren were so unfairly and unjustly attacked, Bro. Cowan, in a christian manner, defended them, rebuking Bro. Warlick for his want of taste, saying, "Out of the abundance of the heart the mouth speaketh, and a heart filled with such vile and unspiritual utterances cannot have a clear comprehension of God's truth."

Brethren called to meet Warlick, and none need fear him on this question, may expect a tirade of epithets, slurs and harsh utterances, but if one should call him Joe, leaving off "Dr.", or "Mr.", he will be offended. Bro. Cowan called him Joe, and Warlick put in much time in eulogizing his dignity, wisdom, great learning (?) and scholarship (?).

In replying to this eulogy, Bro. Cowan asked Bro. Warlick from what institutions he had degrees, and what institutions had, or would class him as a scholar. To these questions Warlick was mum.

One round was enough for J. W. Chism, and one round was enough for J. D. Tant. Will one round be enough for Joe S. Warlick? Hundreds of churches worshipping God and teaching the scriptures without any form of the Sunday School will wait,

watch and listen to see if Warlick can be backed into a four to six days' debate with J. N. Cowan.

Churches opposing the Sunday School at the following places will endorse Bro. Cowan to meet Chism, Tant or Warlick, in their community—will the Sunday School churches in these communities put them up? Abilene, Ballinger, Cleburne, Denison, Elk City, Fort Smith, Gilliland, Holdenville—but what's the use? We might complete the alphabet, and then start over again with places where the brethren will endorse Cowan, but will the Sunday School brethren be able to get either one of the above-named trio to agree to meet Cowan again? Perhaps Cowan will not have another debate on this question unless some other polemic can be found upon whom the mantle can be placed.

When Bro. Warlick is out of the stand he is a hale fellow well met and his natural sociableness makes one appreciate him, even though realizing his weakness and error on this question.

R. F. DUCKWORTH.

Denison, Texas.

WHY GIRLS LEAVE HOME.

The great thought discussed now is, why girls leave home, even among sisters in Christ.

What is an earthly home? Home should be the refuge of our lives from the cares and sin of the world.

2. A christian home is the best preparation a mortal can have for the soul.

3. Outside we are exposed to company that we do not seek, troubles we can't settle, disputes that rob us of peace, meannesses of trade that sting like gnats. There is no security. Whoever goes out into the world must face all this; but they should never enter home.

Our homes should be pictures that our children will love to remember in after life; and when they have homes of their own they will pattern after them. Sad to say how different are most of homes today. It makes my heart ache to enter homes and see ugly, or vulgar pictures here and there. The music on the victrola runs in the same channel. Who wonders that the girl goes wrong! Then to cap the climax the mother goes to a picture show to learn why the girl goes wrong. There she sits and cries over the sight she sees; goes away and tells what a good show it was. This reminds me of a sermon dear old Bro. Joe Harding preached many years ago. He tells of an instance where he preached the gospel with all the power he maintained; how Christ died for our sins, the cruel shameful death; how he hanged on the cross, the most terrible agony he suffered, how he bled and died, all for you and me. The congregation could not be moved. Then he told of the death of a poor little negro, and they all broke down in tears!

The mothers of today haven't time to read their Bibles and teach it to their

children; no time for serious thoughts.

Most mothers think if they send their children to Sunday School for some woman to teach them they have done God's service. No bigger mistake can they make.

Godly mothers should teach their children at home. Mothers please read I Cor. 14:34; I Tim. 2:2-11; I Tim. 5:14; Titus 2:3-4, 5. Those scriptures surely teach us mothers our duty, and we had better wake up, for the night comes when none can work for souls of our loved ones.

As Bro. Harper says, "Will this would be any better by us living in it". I love to read Bro. Harper's pieces, for they teach sound doctrine. I see only my maiden name was Harper, and I think there's a lot in a name.

If these lines will influence some mother to read those scriptures and try to practice what they teach they will understand why so many girls go wrong. God pity the girls in these perilous times, who have mothers that won't teach them the way of the Bible—the only way that leads from earth to heaven.

MARY McMURRY,
2108 Market St., Fort Worth, Texas.

"HARD TIMES."

Times are hard and no one realizes it more than the loyal gospel preacher.

Paul, in writing to Timothy said, "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 shall 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. 4:1-5.

Paul knew that the time would come when those who claim to be children of God would not endure "sound doctrine", and we are living in the fulfillment of his prophecy today. We must "endure afflictions" for the sake of the gospel of Christ—press on, in season and out of season—all the time. Never give up; but we must reprove where reproof is needed. Sometimes we will have to "rebuke," and we must exhort those whom we preach to, to obey our Lord in all things—if we would make full proof of our ministry; and the scriptures—"the word of God"—are all we need. II. Tim. 3:16,17. So there is a great responsibility resting upon the preacher of the gospel. But does it rest on him alone? I think not. But we are quite sure that the loyal preachers are making more than their share of sacrifice for the cause of Christ. We who have families must support them. God demands it of us. But if we preach and fail to get a support, our wife and children suffer. And while here, I wish to say the wife of the preacher suffers more from

neglect of the brethren than does the preacher; for he gets fed pretty well while he is preaching, but not so always with that "silent partner"—wife and children, at home while he is away preaching. So when he comes home and finds his family in need he decides he must quit preaching to provide for his loved ones. So he quits.

The writer just returned from moving that grand old soldier of the cross, D. D. Rose, "back to the farm." Bro Rose is old. His form is bending under the weight of over sixty years of age. His hands that should be pointing sinners to the Christ that died to save them are now guiding the plow—it is a shame! And he is only one it is a sin that such is true.

Why is it that when times are hard, that the cause of Christ is the first thing sacrificed by our brethren? Again I say, why? Your humble servant has received letters from several congregations stating that owing to hard times they don't want any preaching. So we see that the cause of our Christ and the gospel preacher are the first things sacrificed.

What is the preacher to do but quit? I thank God I am big and strong and can plow, but many of our preachers are not prepared so well for farming—so what can they do, for their families must live?

We are not complaining, but only wish to call attention to facts as they are. Let us all make as great a sacrifice for our Christ as we do for worldly affairs. If we will do all this the preacher can support his family at home and preach the gospel all the time. The Lord requires this of us, so we must not disappoint him.

W. A. McMILLAN.

Lometa, Texas.

GLEANINGS FROM OKLAHOMA

Some preachers that contract all their time to one congregation think they must have some kind of title to distinguish them from other human beings in the great kingdom of God. They want to escape the unscriptural "pastoral" or "ministerial" title as is now applied to preachers, so they have adopted the title "Evangelist of the Church." My beloved, do you not know that this is a misnomer,—absolutely a misnaming of him who does such work as you do? Go to your dictionary and see the definition of "evangelist" then turn to your New Testament and learn the work of an "evangelist". I wonder what church Philip lived with as "its evangelist"?

"And Ezra, the priest, brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month, and he read therein, before the water-gate from the morning till midday, before the men and the women, and those that could understand: and the ears of all the people were attentive unto the book of the law." Neh. 8:23. This is a very beautiful example of how God had the law of Moses taught to the Jews by his priests.

We need not only learn from this how the law was taught, but also who was taught—"men, women, and all that hear with understanding." Are there any other classes to be taught under the gospel, than these three? "Men, women and all that can understand"

I have in mind a congregation of baptized believers who have been meeting for worship for several years. Several of them can and do lead in any part of the work; their prayer and song service is excellent, and they are perfectly agreed, and their unity and fellowship are as good as can be found any where. Each member feels his or her individual and personal responsibility for the welfare and progress of the congregation. But they have never been what the world calls "organized", that is, they have not dubbed any of their members "elders", yet all the work and worship that God ever required of any congregation is fully carried out by them.

The thing I want to know; Is this congregation a church of Christ? Now, brethren, I am asking for information, and if you know, kindly tell me, and be sure to tell me how you know, and I will then know as well as you.

Paul, in preaching to the Corinthian, said he "did it not with any excellence of speech, or wisdom, declaring only the testimony of God." And his speech and preaching "was not with enticing words of man's wisdom." I. Cor. 2:1-4.

Paul would be "out of date" as a preacher if he were in the world today. His gospel is two thousand years old, and so many things have come and gone—so many changes have come round that we are now in a much more advanced age and therefore require a gospel to meet the times. You say that such a thought is ridiculous! And so it is. But do you know that the preacher who will not meet the public with "enticing words of Man's wisdom," is a long way behind in the procession. He is not "entertaining" to his people.

Did it ever occur to you that it might be a good thing, "for a change," to ask the "aged women" in the congregation to do the teaching that God has assigned to them? See Tit. 2:3-5. "Teach the young women to be temperate, to love their husbands, to love their children, to be discrete, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Do you know of any one doing this class of teaching? Do you know that if this teaching were rightly done that thousands of divorce cases would be avoided? But why are the "aged women" not encouraged in this—their God appointed work? For no other reason than that the self-styled rulers of the church have pushed the women— young and old, in public teaching in the congregation, when God says it is "a shame" for them to do so. A transgression of God's word brings trouble and confusion.

The church of Christ is his body. All christians are members of that body. The spirit of Christ is in that one body, so there is "one body and one Spirit." No one can become a recipient of the spirit of Christ outside of the "one body," the body of Christ. Only those who are members of that "one body," the church which is his body, can possibly be guided by the Spirit of Christ. It stands true, therefore, to the saying, "that Every son and daughter of Adam's race" should look well to the Spirit that governs and controls them in life. "Try the spirits," for there are many in the world, but only one Spirit of Christ, and that one is in his body.

R. H. HOWARD.

Holdenville, Oklahoma.

Corsicana, Texas, Feb. 26, 1922.

Dear Bro. Teurman:

Rejoice with me in what has been accomplished at this place. When last I wrote you my family and I were "breaking bread" in our house with none other present save the Lord. At this time I can report that his word is bearing fruit. We are now meeting in the Woodman Hall, and had seventeen present this morning. All seem to be satisfied with what is written, and are determined to push the work forward. There are others who, I am confident, will cast their lot with us, as they seem to be dissatisfied with the "doctrines and commandments of men" which have been brought in by those people who have "went out from us." I have been in places before now where this division has taken place, but I have never been where things have developed in any more ideal manner than they have here. There were absolutely no personal feelings existing at the time and every thing moved in that precise manner that before the opposition knew it there was a congregation meeting as before stated. I feel sure that if no unseen thing happens we will accomplish great things at this place.

Brother Albert Bledsoe (the brother I sent the A. W. to a short while ago) has proven to be a tireless worker and strong in the ONE faith. I am proud to claim him as a co-laborer in this fight against innovations, and I greatly admire his courage in "coming out from among them" and standing up for his convictions.

Am sending you a circular which we distributed here. Please make an announcement in the paper of our meeting here and state that all loyal christians passing through will find a welcome here if they should stop over in our town.

Will continue to work for the Way as I have opportunity. Pray for us in this work.

I am yours in the one faith,

[We rejoice with Brother Stark and his associates in their success for the Truth at Corsicana. Right will always win out. No doubt many who will read this remember a letter we published some time ago from Brother Stark, written to Brother Culbertson, then of Corsicana, but now of Denison, Texas.—C. T.]

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SOMMER'S SECT BAPTISM EXPOSED
AGAIN.

(Number Three.)

I battered the life out of Brother Sommer's theory in this chapter.

Now, watch his evasion. He says: "The question between us is in regard to the translation of the Greek preposition *eis* in Acts 2:28. I contend that it should be made by the word into Harper contends that *for* should be used. And then, in order to approach me, he says that for my theory I can 'do better' than the Holy Spirit, the Lord Jesus Christ, and God Almighty combined, could do in giving the original." Now, where is the point of comparison indicated by the words 'better' and 'than'? We are not in dispute about the giving of the original Greek text, nor has God, Christ nor the Holy Spirit given to us a translation into English. Where, then, is the point of comparison indicated by the words 'better' and 'than'? Neither Harper nor A. McGary (as his endorser) nor any of his other friends will ever be able to show it!"

I have made no contention in this discussion that "for" should be used; but have completely demolished his position that "into" should be used and that "theological custom requires that Acts 2:38 shall be translated by *for* or in order to as the meaning of *eis* in that passage."

True we are not in dispute about the giving of the original Greek text, nor has God, Christ, or the Holy Spirit given us a translation into English.

Where, then, asks Sommer, is the point of comparison indicated by "better" and "than"? All right, here it is; and you can not evade it.

You said: "In view of the fact that Christ's blood was shed to make an atonement for sins, while water baptism is in no sense for an atonement, is it not dangerous to translate Acts 2:38 by the same form of expression that is used in Matt., 26th chapter and 28th verse? Yes, because, by the impression may be made that the blood of Christ and water baptism are for the same purpose. All who consider such differences honestly will doubt-

less see the reason why Matt., 26:28 should not be permitted to control Acts 2:38 in regard to translation."

In refutation of this I said: "The original is certainly 'dangerous' if there is a shadow of truth in the reasoning of Bro. Sommer, because 'the same form of expression'—*eis* aphenin hamarton—is used in both passages, even 'in view of the fact that Christ's blood was shed to make an atonement for sins, while water baptism is in no sense for an atonement.' Yes, sir; and dare Bro. Sommer, or any other man in his sane mind, say that God did not consider such differences honestly? Just tell us, please. Each passage is translated on its own merits; but it seems that Bro. Sommer can do better (for his theory, of course) in making a translation from the original than the Holy Spirit, the Lord Jesus Christ, and God Almighty combined, could do in giving the original."

Of course, Brother Sommer could see where the comparison came in all the time; but he must huddle around to answer H. C.

Brother Sommer knew that there was not one scintilla of truth in his contention here, for he went on to observe that, in the original, the same form of expression is used in both passages; and attempted to cover up his self-evident defeat by saying: "But what shall we say to those who inform us that in Matt. 2:28, the translation 'for the remission of sins' is certainly correct? We should tell them yes, but every form of expression as well as every word is known by the company or connection in which it is found, and this makes the difference between Matt. 26:28 and Acts 2:38."

To this I replied: "But who that has sense enough to keep out of the fire does not know that when both passages are translated into English 'by the same form of expression' the English reader finds the same company or connection that the Greek finds in both passages when he reads the same form of expression in both as God gave it in the original? Is Bro. Sommer trying to help God Almighty out of a tight place? Can he make it plainer than God could give it in the original? Bro. Sommer may be great, but I, for one, am not willing to acknowledge that he is wiser than God Almighty. Now, while the same form of expression in both passages does not suit the theory of Brother Sommer and the sectarian world, it evidently suits the Lord and the scholarship of the world. And Brother Sommer's 'strong argument,' as he calls it (I call it presumption pure and simple), is seen to be nothing but a weak effort to evade the truth. Surely, any sectarian perverter could do as well for his theory." This is true. And where is there a translation of the Bible that does not use the same form of expression in both these passages? Not only are all these ignoramuses, but God himself is such if there is one iota of truth in Sommer's contention here. Hence, that his contention is nonsensical and idiotic, goes without saying.

And I have met Brother Sommer's challenge to show where the comparison indicated by "better" and "than" comes in. And it certainly is no credit to him. He has not refuted it, and he can not. Now let him meet my challenge. Neither he nor any of his friends can do it.

He tells us that it is one of "the most common and flippant remarks" that *eis* in Acts 2:38 should be rendered "for" because *eis* in Matt. 26:28 is rendered "for." I never heard such a remark, and I never saw such a thing in print until I read it in Sommer's tract; and I believe he made it himself. At any rate it is not true. There is no because about it.

Now, talk about "gimlet-hole reasoning," will you? Yes, talk about "exposing the false reasoning of others," if you please.

Brother Franklin's statement completely refutes Sommer's position, and he dare not say that Franklin's sermon in this respect is, *intrae*. Franklin and Campbell set forth the truth, and he knows it. Hence he does nothing but nibble, nibble, piddle, piddle and calls himself a Harper.

H. C. HARPER.

(Continued in Next Issue.)

"SECTISM DEFINED."

Bro. Douglas, under the above caption, still keeps up his "vain jangling," "desiring to be a teacher of the law; understanding neither what he says, nor whereof he affirms." I. Tim. 1:6, 7.

Bro. Douglas pays no attention to Paul's statement: "But we know that the law is good if a man use it lawfully," etc. But he seems to care nothing for, nor have anything to do, with that, that Paul says is good, and complains at his brethren for using it, when they are on the "theory that the disciple should exercise all the franchises conferred on him by the powers that be, for the purpose of securing good government"; by the following admonition of the "law of liberty," when it says: "Submit yourselves to every ordinance of man, for the Lord's sake, whether it be to the king as supreme, or as unto governors, as unto them that are sent by him for the punishment of evil doers or for the praise of them that do well, for so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." I Pet. 2:13, 14, 15.

Now, to vote, or hold office, is doing just what the word of God, by the mouth of Peter, says for them to do. They are submitting to the "ordinance of man" for the purpose of building up good government.

Now, the civil government is a necessity for the protection of society. Society could not exist without it. This Bro. Douglas admits. Then it is a good work they are doing and Christians are commanded "to be ready unto every good work." "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Titus, 3:1. And this answers Bro. Douglas' question,

"Are we obeying his Son when we render our bodies a living sacrifice to Caesar?" He is God's servant, and christians can not obey God unless they obey the "ordinance of man," so teaches, brethren, Paul and Peter. See scriptures above.

Bro. Douglas says, "Which is the greater calamity, to reject two scriptures and stay out of Christ as we teach (referring to the teaching of the Baptists.—A. J. B.) or reject a dozen and be put out of Christ?" He says "we," and it's well that he includes himself, for when on this subject he has no equal in rejecting scripture that contradicts his theory. For instance: he rejects Paul's statement that he was a Roman citizen; also rejects Paul's statement that Erastus was an officer of the civil powers when the letter to the Romans was written. Again he rejects Holy Writ when it says the powers that be are ordained of God. Bro. Douglas says they belong to the devil, and that we, as christians, can not serve these "powers that be" and serve God. But Paul says, "Whosoever resisteth the power resisteth the ordinance of God."

Now, you can believe Bro. Douglas if you like, but I prefer to accept God's word.

Bro. Douglas would have you believe that rulers are a terror to good works, for they are servants of the devil. Paul says they are not a terror to good works, but to the evil.

Strange, indeed, if God would command his people to be "subject" to the powers, and obey them, if they belong to the devil; and want them to honor and support them when they belong to satan. A. J. BOND.

West Grove, Iowa.

Reply.

I congratulate Bro. Bond for his courage in defending what he believes to be right, and I will now examine his contention.

First, he says I persist in my "vain jangling," "desiring to be a teacher of the law, understanding neither what he says, nor whereof he affirms." That being the case why does he devote so much space to me?

"Bro. Douglas pays no attention to Paul's statement 'But we know that the law is good if a man use it lawfully.'" (I. Tim. 1:8.)

Permit me to pay some attention to it, Bro. Bond. If I get your ideas of this statement you refer it to the civil law, the law of the "powers that be." My contention is that it refers back to the law of Moses, and forward to the law of Christ, also; verses 9, 10, "According to the glorious gospel of the blessed God, which was committed to my trust," verse 11.

Yes, Bro. Bond, I care a great deal for the law of Moses, and more for the law of the Lord Jesus Christ; as the first is a dead law, and the last is a live one, which live one simply forbids me to serve Caesar.

Again, Bro. Bond finds fault with me for not obeying the perfect law of liberty where it says: "Submit yourselves to every ordinance of man for the Lord's sake." I

do that very thing, Bro. Bond, and so teach others. That law says "submit," not "obey." To obey, implies voluntary obedience; to submit implies an involuntary submission. To obey willingly makes one a party to all that is required of him; be it good or bad, and in the matter of exercising the franchise of suffrage, makes him an integral part, a sovereign in part, in a democratic government. Can a man be a faithful member of Christ's Body and a faithful member of the government at the same time? Can he love his enemies as Jesus commands, and shoot them as Wilson commanded? How about that, Bro. Bond?

When Gen. Grant demanded the surrender of Vicksburg and Gen. Pemberton complied, did Pemberton "obey" or "submit," to Gen. Grant? If he "obeyed," then he and his army became citizens of the U. S. If he "submitted" then he and his army remained loyal to the Confederacy. If I "obey" Caesar's law, by that act I become his citizen, and a traitor to the Lord Jesus Christ. If I "submit" to Caesar's law, I do what he tells me, but remain loyal to Christ. If he tells me to murder, I disobey him, for I dare not disobey Christ, who is judge of the court of last resort. If Caesar can set aside Christ's law, then, verily, Caesar is greater than Christ.

What say you, Bro. Bond?

You say: "Now to vote and hold office is doing just what the word of God, by the mouth of Peter says for them to do." Glad you told me, for I never would have seen it. For reply to this see my argument on voting and holding office in the McGary-Douglas Debate, which Bro. McGary forgot to reply to.

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready unto every good work." (Titus, 3:1.)

I am glad you made that quotation, Bro. Bond, it calls up the question of good works. Evidently you quoted it to show that the things therein named were good works from your viewpoint. You teach that we must obey the powers by voting and holding office or you teach nothing, and to secure good government we must obey all of their laws. I think I understand you.

Did not the principalities and powers make the world war? Was that a good work? Maybe you are paying some of the taxes now to help pay for that war. Christian boys were drafted to go to Europe to fight that war. Was that a good law and a good work? That law was made by men you voted for, directly or indirectly. The majority of them were professed christian men; that law was signed and put in force by a professed christian President. Some christian boys obeyed that law and went to the war and were killed; other christian boys refused to obey that law but submitted to it by accepting its penalty, and went to prison; and some died there.

Now, what became of those boys? Said

Paul: "Whosoever, therefore, resisteth the powers, resisteth the ordinance of God: and they that resist shall receive unto themselves damnation." (Rom., 13:2).

Those that went to war resisted the "power" over there; those that went to prison resisted the "power" here. Paul said they would "receive to themselves damnation". What do you say about it, Bro. Bond?

"On this subject he has no equal in rejecting scripture," says Bro. Bond.

Paul was a Jew by blood, a dweller in Tarsus, thereby a citizen of Tarsus; a Roman; by subjugation. He was an admirable Roman citizen; got his head cut off for disobeying Rome and obeying Christ. Not a bona fide citizen of Rome by any means. Was Erastus an office holder and a brother at the same time? I deny it and demand the proof. It is not in Rom., 16:23.

I affirmed in my debate with Bro. McGary that in A. D. 33, the kingdoms of this world belonged to the devil and that he offered them to Jesus for his worship. I stand by that affirmation.

Replying to that affirmation in our debate, Bro. McGary says: "I deny that the civil government has been delivered to the devil" or that it is the devil's 'property.' He is straining 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 I will give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will I give it.' Bro. Douglas turns a deaf ear and stiff neck to Christ's declaration about his witness, when Christ said: 'He is a liar and the father of 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 trust-worthy witness." (McGary-Douglas Debate, page 27).

Bro. McGary is your champion, Bro. Bond, and he made the above argument in his last speech to which I had no reply; and of course you endorse him. "All that a man hath will he give for his life," said the devil. (Job 2:4.) Is that true? "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." "And the Lord God said; 'Behold, the man has become as one of us to know good and evil.'" (Gen., 3:5, 22.)

I have presented these scriptures in rebuttal of Bro. McGary's contention that the devil never told the truth, without argument. He is your leader, Bro. Bond, and he has led you into the ditch. How are you going to get out?

There are four ordinances of God with which we have to do: the family, the church, the "powers," and hell.

The "powers" are ordained for three distinct purposes: for the wrath against evil-doers; for the protection of the good, (Rom. 13:1-7), and to crucify the Lord Jesus Christ. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." (Acts 2:23.) "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand, and thy counsel determined before to be done." (Acts 4:27-28.)

That Jesus was to be crucified for the sins of the world was determined beforehand by the Lord, and to accomplish this work a suitable executioner must be found, and for this work the "powers" that be

were ordained, as they were suited in character. Judas was chosen to be the traitor to betray Jesus, because of his character; he was fitted for the work. He allied himself with Herod and Pontius Pilate, and the Gentiles, with the Jews, a fraternal company, and the work was done.

Bro. Bond, let me beg of you to get out of that crowd. Your whole duty to God and your fellow man lies inside the family and the church. Quit the power of darkness and turn to God who alone is able to save.

GEO. DOUGLAS.

SEVERAL THINGS

I am just back from Denison, Texas, where I have preached from Wednesday night over the first Lord's day. There are a fine bunch of members at Denison. They stand for the truth, the whole truth, and nothing but the truth. They believe in studying the truth and teaching it to others. The false religions of that city, and they are many, even a church with a Sunday School, claiming to be a church of Christ, are long will have to try to defend their unscriptural teaching and practice or acknowledge their inability to do so by

saying they don't believe in investigation. The church of Christ in Denison is too much in earnest, too loyal and too well informed, for false churches to get by without the exposure they so much deserve.

* * *

The church here in Sulphur is building a house, and intend to show the people of this city the difference between christianity and both ancient and modern frauds.

A letter from Brother Howard of Holdenville informs me that a number of brethren there have answered the call to come out of the babylon of that place, and have cast their lots with the true church and the truth. Why any one wants to stay with those the Lord has long since quit I can't understand. The Lord has no more to do with a church that teaches and practices more than he has commanded than he does one that will not do all he commands. "Whosoever goeth onward, and abideth not in the teaching of Christ hath not God."

Preachers, take notice. If you haven't replied to the letter you recently received from Brother Duckworth, do so at once. This is important. I wish to say just here,

HOW MANY CUPS SHALL WE USE?

(A Review of Brother J. N. Armstrong's Tract.)
(Number Three.)

Bro. Armstrong in his next paragraph asks, "Will not the scripture, or principle, that allows 'the fruit of the vine' which Jesus calls 'the cup,' divided into two or three glasses allow it divided into a hundred, provided a congregation has a reason for doing it?" To which I would answer, not necessarily so, since I have already showed that there would still be a common partaking of many from each cup and the symbolism would not be utterly destroyed, as is the case when a separate cup is used by each individual. However, I will let those who use the "two to six cups" defend them and if need be, will attend to them at another time. This discussion does not have anything to do with them, but has to do with the INDIVIDUAL CUP, which cannot shield itself behind any argument that might be used for the former practice.

Next, Bro. A. goes on to say, "Has Bro. Hinton always worshipped in congregations that used only one vessel from which to drink 'the cup,' 'the fruit of the vine'? If so, and it is 'one of God's most sacred ordinances' to drink 'the fruit of the vine' from one glass, why has he waited so long to warn the churches against 'changing' this 'most sacred ordinance'? If this be the 'ordinance,' then almost all the churches of Christ in this country changed this 'most sacred ordinance' many years ago. I never worshipped with a congregation that used one vessel, cup or glass. More than this, I never preached for a congregation that used just one, though I have been preaching for a quarter of a century and have preached in a dozen different states. It is a late hour now to begin to fight for 'one cup' and to charge faithful people with changing a sacred ordinance of the Lord because they use more than one vessel from which to drink 'the cup' when they eat the Lord's supper." I regret that Bro. Armstrong's well known educational standing does not permit me to exercise the charitable option of supposing him ignorant of the fact that in the above he is not offering any argument whatever, but simply begging the question. I am willing for Bro. Armstrong himself to say whether long usage, or long silence in regard to a custom makes said usage right or convicts him of wrong who opposes it. If it does neither of these, then all of the above is pure sophistry and no more convincing evidence could possibly be given that Bro. Armstrong is fully conscious of his inability to prove his contention with scripture and logical reasoning.

But let us see whether there is any scriptural proof in the next paragraph. "Certainly Brother Hinton and I would agree that to use the 'individual glass' through pride would be a wrong motive. For one disciple to feel himself better, and above, su-

prior to, another disciple is wicked pride and any congregation that introduced the 'individual glass' from such a consideration is wrong and not because they use the glass, but because of the pride. But I am very sincere in believing that brethren who use the individual cup to avoid disease have a far better reason for doing it than the churches all over the country have for using two, four or six glasses. Like Brother Hinton, I do not trouble myself over the germ theory very much. But many people are deeply concerned about it. I had a very skillful physician to tell me once never to go into a room where there was a person afflicted with tuberculosis. I have been careful since, but when called I have gone, but even then I have been careful not to drink from vessels used by the patient. I think this care is my duty. Would Bro. Hinton be willing for his child to drink at school from a common drinking cup? Or would he provide that child of his with his own cup? Would he, in doing it, be moved by pride, convenience or fear of germs? Mind you, dear reader, if Christ commanded his disciples to drink the fruit of the vine from one cup and one only, it is forever settled. But until the command is cited from the divine record, let no man bind it upon the saints." About all that can be gathered from the foregoing is that Pride would be a strong motive, but fear a commendable one; it seems to me the only motive to be considered is a desire to do just what God wishes us to do. Fear not only lacks a good deal of being a "far better reason" than pride, but is in reality no reason at all. Bro. Armstrong shatters the whole structure of his sophistry when he says, "If Christ commanded his disciples to drink the fruit of the vine from one cup and one only, it is forever settled." In view of that statement, the only logical thing for our brother to do is to establish his claim from God's word that HE authorizes us to use as many cups as we please. If Bro. Armstrong could do this, he would have no need to bias the judgment of those who read his tract by pleading long usage; not opposing the custom sooner; his never having met with or preached for a congregation that used but one cup; fear of infection, etc. Every reasoning mind must see that none of these things have the slightest bearing upon the question; the one and only needful thing is to learn just what the scriptures teach and do it, regardless of how long a contrary custom may have existed, what Bro. Armstrong's experience may have been in the premises, whether it had ever been opposed or not, or any consequence which might follow.

In closing I wish to call attention to one little peculiarity of Bro. Armstrong's phraseology. While he earnestly contends that "cup" means the fruit of the vine, and that only, he takes care never to expose the ridiculousness of his position by speaking of drinking the cup from one cup. Just ponder on that expression for a while.

G. A. TROTT.

(To be continued.)

that Brother Duckworth is doing a great work for the cause in the way of writing letters and calling our attention to things needful, besides rendering valuable assistance to the church at Denison. The work he is doing as well as the condition of his eyes and the treatment of them, prevents his being in the field. All know what that means relative to a preacher's living. So let all the brethren communicate unto him. These are many who have more than they need; they should put some of their means to good use. Here is your opportunity. What I have said was not requested by Brother Duckworth, but I know whereof I speak, and hope all who can will fellowship him in the good work he is doing. You will know more about it later on. I know now, that if the work he is doing is not done the cause will suffer. He is not begging. I am just insisting that we do our duty. There is no service rendered to God or man that has been so badly neglected by churches of Christ as the support of gospel preachers. I mean those who have and are preaching the gospel, and the gospel only. Those who have mixed the gospel with the foolish traditions of man have been supported fairly well. They should not have been supported at all. People say the most foolish and senseless things about the support of preachers than any other thing. How can christianity be perpetuated without the gospel being preached? How can preachers spend their time preaching it for nothing? Gospel preaching is the only work performed by man that is expected for nothing. Men and women are urged to faithfulness in every thing else, but they say: "I don't believe in a preacher preaching the gospel for money." Neither do gospel preachers believe in that, if they did they would quit and never hold another meeting. There is not a class of men on earth, as energetic and intelligent as gospel preachers, that don't get more money for what they do, than preachers get for preaching the gospel. The fact that preaching should be unselfish does not argue that they should not receive a liberal support for their work. "God has ordained that they that preach the gospel shall live of the gospel." If that doesn't mean that gospel preachers should be supported, write me at once and tell me what it does mean.

I am getting calls for meetings during

THE WRONG PLAN.

I give below a letter from our good old loyal brother, W. C. Mitchell, of Sabinal, Texas, in which he asked me to challenge Bro. Warlick to debate at Sabinal.

"Dear Bro., I see in the Way you are to engage Joe S. Warlick in debate. Now we want you to challenge him to meet you here; we sure need it. There are about 100 S. S. brethren here and only about 18 who oppose it.

"We will do all we can for you, and let the S. S. brethren support Warlick. Be sure and put it up to him. I have chal-

lenged those S. S. brethren for a discussion, but they won't put up a man.

W. G. TUCKER,

Sulphur, Oklahoma.

[Brother Duckworth, no-doubt, is doing fine work for The Way and for the good of the Cause in general, and I hope faithful churches in his field of labor will see that he is supported, and I believe they will.—C. T.]

I wish I could be with you, and I sure would if I was able. My health is still bad. I hope you are well.

"May God bless you and may much good be accomplished in your great work. Remember me in your prayers.

I am as ever your Brother in Christ,"

W. C. Mitchell.

Box 105, Sabinal, Texas.

I wish to call the attention of all loyal congregations to the fact that it does no good to challenge the S. S. preachers, because they will not debate where their brethren do not call them to defend them. I am sure I will not meet one of them in a debate where they are not called and endorsed by the S. S. people at the place where the debate is desired.

The right plan is for the loyal congregations to send challenges to the S. S. congregations to debate the question, and then, if accepted, each side can call their man to represent them. I am sure these debates do good, judging from the past experience in meeting Chism, Tant and Warlick. I make the following suggestion: Where there is a division on the S. S. question, let the loyal brethren challenge the S. S. brethren to discussion and then occasionally remind them of the fact that the challenge is hanging over them.

The more often we can get them into the fight, the quicker the war will be over, and I hope within the next few weeks that every S. S. church will receive the challenge. Most all of the brethren are anxious to have these debates, but are depending on us preachers to gouge the S. S. preachers until we get them into debate. While we will do our best in looking after the sayings and writings of these preachers' you congregations who are so anxious for the debate do your part. I am ready to do my humble part in my limited way to meet any of their champion propagators.

J. N. COWAN.

I have just returned from the debate between Bro. Cowan and Bro. Warlick. The weather was so bad the crowds were not very large. The debate was not what I expected. Warlick just tried to see how bad he could talk about those who do not believe as he does. His arguments were not much as I see things. Bro. Cowan met all of his arguments with ease, but of course

did not speak ugly about his adversary. I am sure Bro. Warlick can make a better show among those who like to hear a man get off something to laugh about, than can Bro. Cowan; but I am very glad Bro. Cowan does not care to indulge in such.

D. J. WHITTEN.

Gunter, Texas.

FROM WACO, TEXAS.

We have arranged with Bro. Cowan for the month of June for a meeting. He sent us a proposition for Lee P. Mansfield to sign to meet him during the meeting. What do you suppose he said? Well, here it is: "I will meet Cowan or any of the preachers on that side, but remember," said he, "I have my membership with the North 10th church, and you will have to go and see the elders, as I am under their instructions." The elders said, "We don't want any debate."

Poor fellow, he wants (?) to meet Bro. C., but the elders just won't let him.

The Church of Christ at Waco wishes to hire a large tent for the month of June. If anyone knows of a tent we can get please let me hear from you.

We invite everybody in reach of Waco to be with us during our meeting in June and help us to make a hard fight for the up-building of the church here.

J. C. MOORE.

R. 4, Waco, Texas.

I was greatly hindered by severe weather during February and the first of March, which caused The Way for recent issues to be mailed out later than usual. From now on I hope to mail out nearer to the regular time, as I am hoping soon to catch up with my work.—C. T.

Dear Brethren:

I received copies of your most valuable paper and have read them through. Thanks for your brotherly kindness in sending me these papers. I am glad I sent you one dollar to have the A. W. sent to my home, Franklin, Ky. Before the close of 1922 I expect to renew my subscription for your paper, also expect to secure a few subscribers for it. I like the Apostolic Way because it is free from secular and trashy "ads" and stands for the doctrine that suggests its name.—"The Apostolic Way." May the Lord bless the editors and contributors in contending for "The faith" and opposing all teaching and practice not in harmony with the New Testament teaching.

I came to Alabama City (Ala.) on Feb. 24th, and began work with the little band of disciples here by preaching on Lord's day and at night, Feb. 26th. I will stay here and include the first Lord's day in April, then I will return to Kentucky and Tennessee, where I expect to spend the most of the year 1922 in the work of the Lord. Pray for me. J. M. DENNIS.

Alabama City, Ala.

SPEAK THE TRUTH IN LOVE.

In these modern times we are facing one of the greatest perils that the church of Christ has come in contact with since the Dark Ages. If a man says he is for the Bible order of things he is then branded an "anti" by these modern wiseakers who have started off in to speculation, as did our digressive brethren some thirty-five years ago in instrumental music in worship. These modern ikés use the same sophistry to defend their S. S. as did the Digressives in defending the orga, and societies. Where is the man who fought these innovations thirty years ago, that can get up and defend his practice now in advocating S. S., passing the plate, hat, or bonnet, as for that? I heard one of the advocates of all these things mentioned above say fourteen years ago that he absolutely drew the line at the passing of the hat to take up the collection, and gave his reasons for so doing. But now he contends for the hat and most every thing else I could name. Many more are of the same type. They remind me of a statement that Bro. A. McGary made in F. F. 29 years ago in regard to Addison Clark going digressive. He (A. Clark) had just baptized me a few days prior to this statement, and I was at a loss to know if I was baptized or not. The article was headed in large letters—"Horse Thief." So I thought I was baptized by a horse thief. But the application was correct. I have had all kinds of lies told on me about the way I have been teaching our little congregation; I have never failed to consult the whole church in regard to any matter concerning the church. But I have opposed the modern S. S. as practiced by these intruders. They pose to be very sound, but they come and assist in a meeting and they will then get out among the members and privately bring in discord, division and strife. So I conclude that they are the fulfillment of Paul's statement in I. Tim. 4:1, 2.

I conclude that they are in the same condition as the people that Peter tells us about in his second epistle, II. Pet. 1:2, 3. **But I must close by asking a few questions.** If an elder, opposes the S. S., quarterlies, passing the hat, the individual communion, cup, etc., on account of division, is he doing right or wrong?

Signed, an elder of a sickly congregation.

Las Animas, Colo., March 2, 1922.

I wish to report a meeting held in Bent County, Colo., in January. This was a mission meeting and continued over three Lord's days. The preaching was done by Bro. T. L. Gray, of Las Animas. The interest was good from the start and the attention was the very best. The gospel was set forth in a plain and simple manner. The results of the meeting was the banding together of twenty-one disciples

to meet and keep house for the Lord. Eleven had been members elsewhere, and ten by obedience.

This little band of brethren are set for the defense of the gospel of Christ, and opposed to every sectarian doctrine. Our motto is; "Prove all things; hold fast that which is good."

Bro. Gray is a strong man in the gospel, and any one needing the church established need not be afraid to call him out.

May the Lord bless the faithful.
JAS. E. CUSICK.

Caddoa, Colo.

Dear Bro. Tuerman: In this short message. I wish to commend you in your tireless effort for the cause. You are making a great sacrifice which is worthy of commendation. While I never published a paper, yet I know the many trials to which you are subjected.

If every member of the church would lay aside the love they have for the things of this life and set their affections on things heavenly and divine, the great good could only be told in the lapse of ages.

May our lives so conform with God's divine truths, that we rejoice to know (as the Apostle Paul) that these trials and sacrifices are nothing compared with the great prize before us.

For five months I have been away from home, in a desolate region, teaching school. In this I have been deprived of the Lord's day worship, as well as the association of the brethren. If there are any isolated brethren in N. M. I would like to hear from them. I would be glad to come and bluid up the cause. I would be glad to locate a school for next year where I can have church privileges. Let me hear from you.

J. B. DANIEL.

Carthage, N. Mex.

I had the privilege of attending the Warlick-Cowan Debate on the S. S. question, which was held at Gilliland, Texas. Bro. Warlick made the most complete failure I ever heard a man make in trying to defend anything. I thought surely he would introduce something that would seem to favor the S. S., but if he did I was too ignorant to see it. Bro. Cowan did good work. He can meet any S. S. man on earth; and if Bro. Warlick is the strongest they have, I don't know of any of our preaching brethren who could not meet them. I really think that our S. S. brethren will soon decide with the digressives No. 1, that there is no good to be gained in debating.

On my way home I preached at Masters, Texas, Saturday night and Lord's day morning. It was at this place that I made my first effort to preach the gospel, nearly four years ago. There are a few brethren at Masters whom I think are christians, but they have had a hard fight with digressives, and almost everything else that is wrong.

I filled my regular appointment last Saturday night, and Lord's day at Woodbine, Texas. These brethren are worshipping

the Lord as he directs.

I have some time not engaged for protracted meetings. Who wants a meeting?

H. C. WELCH.

Gunter, Texas.

INDIANA NOTES

How is it that it is wrong for some preachers to have "Rev." attached to their names, but all right for others to have "Elder" before their names? How is it wrong to use tobacco, but all right to use tea and coffee? How is it right for preachers to stay home on Lord's day or go visiting where they have no appointment, but wrong for members to fail to assemble? How is it wrong to use individual communion cups, but all right to use two cups or glasses? How is it some preachers are so much interested in other people, but neglect their own families? How is it that some preachers condemn attending shows, reveling, banqueting, etc., and practice such things themselves? How is it some oppose the Sunday School, but advocate the classes or classifying?

Bro. Teurman, there is some prospect of a debate between Jesse F. Love and myself on the classifying question.

JOSEPH MILLER.

116 E. Park St., Brazil, Ind.

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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
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THE END OF THE WORLD.

"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 of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." This is plain teaching of the Holy Spirit by Paul, in II Thes. 1:7, and if the Spirit and Paul told the truth it makes known the inevitable doom of all who obey not the gospel of Christ.

The only hope of those who do not obey is in an imaginary chance that the Holy Spirit made a mistake. The Spirit here uses the word "everlasting." Is your mind big enough to form a conception of the full import of this word, or its synonym, "eternal"?

Try to think of a nonillion, expressed by the figure 1 and 54 ciphers following it, and then this nonillion multiplied by a nonillion a nonillion of times, and a man suffering the torments of the damned as many years, and as far from an end as when he began, and if you can chamber such a thought you may be able to get some idea of the fate awaiting those who obey not the gospel of Christ when it is in their power to do it. If your mind is big enough to take this in, it is certainly of no ordinary mold. It is like hunting for the end of a circle.

For near two thousand years people have been wondering when Christ will come in flaming fire as above set forth. No man can name the day, or hour, but all can know when it is near, even at the door. But most of people do not like to think about unpleasant things like this, and yet it is of such fearful importance that every rational being is under the direct necessity of thinking about it all the time, and it is not so hard to know when it is almost right at the door as people imagine. Let us look at it this way: The average human life is about thirty-three years, or say forty. The reason it is only forty years is that so many die before they get old. When one dies his eternal destiny is settled, as no changes can be made after death, and so death is the same to one who falls as the end of the world. The end whenever it may come will make no change in the condition of the dead, more than to bring them up before the judge to receive the reward of their works, whatever they may have been, and so the end of the world may be said to come to everyone at his or her death. Well, how long will that be? It will be just as long as you live.

You may think, or expect it to be fifty or one hundred years, but you know that you may be dead in a moment, for you see, or know, of people falling dead, suddenly, often, it is common, and you know that it may be you as well as anyone else.

Now, knowing all this, what should an intelligent person do? This momentous question is before every one of us. If death lay his hand upon you now, what will your eternity be? Will it be peace and rest, or flaming fire and the company of all the damned and devils in hell? This thing is staring us in the face, and we are now, every day, hour and moment, by our thoughts, words and deeds answering the question, and making for our own selves the beds upon which we will lie while eternity rolls its ceaseless cycles.

Let us not be fools and make beds of thorns, scorpions and serpents.

A. M. GEORGE.

Albany, Texas.

THE LAW OF INDUCTION.

In my former article I only mentioned the fact that the law of induction into the two kingdoms or governments were identically the same in principle, without going into detail in regard to what either law was. But in this I shall go into detail, at least to some extent, in regard to the law of induction into the kingdom of Christ. But before doing so, I wish to make a few remarks in regard to the law of induction into the government of the United States.

1. I will ask the question, Who would have the audacity to set aside that law that is laid down in the statute book of the United States and substitute in its stead a law of his own, or even select laws that apply to the citizen and apply it to the alien in bringing him into the United States government? It is the height of absurdity to think of such a thing.

And yet that very thing is done in regard to the statute book of your own Lord. Another thought: Who would think of (after renouncing his former government and becoming a citizen of the United States by obeying the law of induction) going back under his old government and taking part in the affairs of it without first renouncing his action in regard to the law of induction into the United States? I am thoroughly convinced that obedience to the law of induction into the kingdom of God's dear Son as fully and completely separates one from all human governments as his obedience to the law of induction into the United States separates him from all other governments. Jesus in teaching the principles of christianity to his disciples said no man can serve two masters (Matt.

6:24), and I believe he meant what he said.

Now, it does seem to me that any man with a reasonable amount of intelligence could see at a glance that the laws of the United States and the laws of the kingdom of Christ are separate, distinct, and antagonistic to each other; so much so that one just cannot serve and do justice to both at the same time.

But, for fear I will get this too long, I will notice briefly the law of induction into the kingdom of Christ. We find that law given by Christ himself, after he arose from the dead and before he ascended to the Father, as recorded in Matt. 28:19; 20; Mark 16:15, 16; Luke 24:46, 47. But after giving that law to his Apostles he would not trust to their memory in putting it into execution, but commanded them to tarry at Jerusalem until they received power from on high. And this of itself ought to remind us of the great importance of that law. Then after the Apostles received that power and began to put that law into execution, induct men and women into the kingdom, establish churches all over the country, how careful they were to remind the churches of the fact they had been translated out of darkness into the kingdom of God's dear Son. We find these reminders in one form or another in all the letters to the churches, and warnings against affiliating with other governments, as in Rom. 12:2, II Cor. 6:14 to 18, and many other passages.

Let's try to learn our whole duty and put to practice the same.

S. W. HIGDON.

Hamilton, Texas.

SUNDAY SCHOOL BASE BALL.

The country has gone wild over the question of base ball. Many men and women who claim to be christians spend more time and thought on base ball, base ball leagues and games than they do on Christ, God, and the teachings of the holy Scriptures. Yet these people feel indignant when you question their christianity.

And now we find churches all over the land taking up base ball, basket ball and other forms of worldliness. Question one of the promoters of these church games and he will tell you that we are elevating worldly amusements. Strange, indeed, that Jesus Christ and the Apostles knew nothing of such an improvement to be made when they were here. Paul condemns revellings and such like. Christ said if ye are of the world, the world would love its own; and it seems that many churches are determined to have the love of the world.

We have some clippings concerning this ungodly affair from a Denison paper, about

Denison people, and Denison churches. We would not bother the readers of The Way with this, but that this madness of the people of Denison is being duplicated throughout the country, and it is high time that it was being condemned by all God-fearing and God-loving people. The following extract was taken from a local paper, some weeks ago:

Managers of eight clubs forming the Denison Sunday School League held a league meeting last night at the Waples Memorial Church. The main feature of the meeting was the adoption of a playing schedule for the eight clubs. The league will be formed of clubs representing four churches in the uptown district. The teams will represent the Trinity, Calvary, South Side Christian, Church of Christ, Waples Memorial, First Baptist, First Methodist and Presbyterian churches.

And then the following day an explanation was made by Brother Cameron, one of the elders(?) of the Armstrong Avenue Church of Christ; in fact, Brother Cameron is considered to be the principal authority in this congregation. Whatever he says must go. It would have sounded better had he never made the explanation, but here it is:

Sports Editor: In the Herald of Friday there was a news item relating to the opening of the Sunday School Base Ball League. The team mentioned as the Church of Christ will be an independent team, called the Armstrong Avenue team, instead of the Church of Christ team. The Church of Christ will in no way affiliate with or support this team, but I will manage the team independently of the church, calling it the Armstrong Avenue team, merely to designate the place at which the boys attend Sunday School.

W. C. CAMERON,

Supt. Armstrong Ave. Sunday School.

Brother Cameron says that the church of Christ will in no way affiliate with this team, and yet Brother Cameron says they are called the Armstrong Avenue team, to designate where they go to Sunday School. Does Brother Cameron mean to say that the church has nothing to do with the Sunday School, does not affiliate with the Sunday School? Is the church in any way responsible for the Sunday School? Look out now, Brother Cameron; Brother Showalter may have to show you that the Sunday School is the church at work. What a mess, what a mess! these fellows get into, in trying to operate something as a religious institution, which the Lord never established, commanded, or directed to be established. And I am persuaded that Brother Cameron knows that the Sunday School is just as unscriptural as a religious work as is the base ball team. If he did not think so, he would be challenging all the opposers to debate the question. If he believed in any way that the Bible authorized it he would not hesitate to say we will furnish a man to defend it. Will someone please tell us if the Sunday School Base Ball League is a Bible institution or a human institution? Who authorized it, God or the devil? For fear no one will arise to defend the scripturalness of the thing, I will here state that it is not of

God. All religions and all religious practices can have but one of two authors. God is the author of that which is right, the devil is the author of that which is wrong. God gave his instructions through Jesus Christ and the inspired Apostles. The devil gives his instructions through uninspired men, human theologians.

On May 6th this Sunday School Base Ball League had a match game between the Sunday School base ball team of the First Baptist church and the Sunday School baseball team of Armstrong Avenue. Brother Cameron says these go to Sunday School on Armstrong avenue, that Sunday School of which he is superintendent. The Baptist Sunday School base ball team got licked by the Armstrong Avenue Sunday School base ball team. So S. S. Superintendent Cameron seems to be a successful Sunday School base ball coach.

I heard somebody say that "It is wrong to have an organized Sunday School, with superintendent, etc., like the sects." Did you hear them, Brother Showalter? Did you hear them, Brother Hinds? Did you hear them, Brother Warlick? Of course you heard them; but right here in Denison we have a full-fledged Sunday School, with a basket ball and base ball team thrown in to make good measure. These brethren have gone beyond what some of the Progressives will do.

Brethren, preachers, and churches you who believe in the Bible, and the Bible alone, as a guide, put on the whole armor of God and fight these agents of the devil with all the vim you have. Good men and brethren are being deceived. Young hearts are being misled, and carried into the broad way that leads to everlasting destruction. Let us fight as we have never before fought. R. F. DUCKWORTH.

"SOME-THING WRONG!"

[The following was put out in circular form by the faithful church at Mineral Wells, Texas.]

We, as elders of the church of Christ, assume this method of finding out whether we are right or wrong in what we are doing in Mineral Wells. If we are right, we want the entire brotherhood to know it, and accordingly, if we are wrong. We expect you to tell us, so that we may know how to do right.

We, as elders, and speaking for the entire membership for which we care, will willingly sign the following agreement. The elders and leaders of another congregation in Mineral Wells who claim to be the church of Christ, have unconditionally refused to sign the following agreement:

We earnestly request that all who sincerely desire to know the facts to investigate conditions here. All we ask is for you to come—call a public meeting and learn the facts, then decide provided the refusal to sign the following is not sufficient.

The agreement exactly as presented is the following:

Since God's word forbids division among his people, and believing God will hold each of his followers responsible for not making a supreme effort to bring his people together; we, the whole church of Christ in Mineral Wells, agree to unite our forces in love, and to manifest that brotherly love that our Saviour expects of us.

First—If we have wronged any man, and especially our brother, by anything we have said or done, we sincerely ask forgiveness.

Second—We are to co-operate with each other in every way possible, and refrain from discussing past differences, forgetting the past, looking toward the future, and working with all our might, praying earnestly for the cause of Christ at Mineral Wells.

Third—We feel ourselves obligated to pay the debt against the church building, and shall put forth our best efforts to secure funds to pay off this debt; and assist at all times in doing things that are right.

Furthermore, we agree after coming together, to strictly observe the things that God has commanded his people to do in the assembly—nothing more—nothing less. As elders, leaders and teachers, the signers of this agreement will not support or contend for any work in the assembly not clearly set forth in God's will to men especially to the dividing of his people.

Fourth—It is perfectly understood that for an indefinite period of time Brothers J. M. Wallace and J. C. Reese shall have nothing to do in the assembly by way of leadership; this continuing, at least until one or both of them prove to the entire church that they have forgiven each other, provided it is made possible for them to do so.

Fifth—That the eldership now in charge of both factions resign and that two elders be appointed from each congregation to have charge of the entire body.

Sixth—That a copy of this agreement will be immediately sent to J. C. Brewer for safe keeping and future reference.

Signed by elders and deacons

L. SPURLOCK,
L. M. SIMER,
J. M. WALLACE,
M. PARKER.

Mineral Wells, Texas, May 3, 1922.

Mr. Tom Walker,

Mineral Wells, Texas.

Dear Brother Walker—I have talked to you three times since coming to Mineral Wells, and twice you had a great deal to say about the Sunday School question. Making by way remarks about Brother N. L. Clark, and Percy Key changing their position concerning class work, etc.; also one of the brethren, during our meeting in Brother Bizzell's office, remarked that if you people were doing anything that you should not do, he wished someone would show you, or something to this effect.

You and Brother Bizzell also spoke very highly of Brother R. D. Smith, and I suppose from what you said and other things that have come to me, you were with him in the part he played in Denton—meaning the church vote in selecting elders. It is not my purpose to falsely accuse you. If

LIST OF MEETINGS.

I am wrong, say so. I am submitting two propositions to you for public discussion. If you believe them to be true and are willing for the people of Mineral Wells to know why you believe them, we can arrange for this to take place at an early date. If you do not believe the second proposition, just accept the first and tear the other up.

FIRST PROPOSITION—6 NIGHTS.
Resolved, That the New Testament teaches and approves of modern Sunday School as a method of teaching the assembly—classes—women teachers literature.

SECOND PROPOSITION—6 NIGHTS.
Resolved, That the New Testament teaches that the majority vote of the church is God's method of selecting elders. If I do not hear from you by Saturday, I shall assume that you do not care to discuss these propositions.

Yours for the truth,
R. S. BARGER.

Mineral Wells, Texas, May 12, 1922.
Dear Brother Walker:

Are you sick? If you are and want me to, I will come to see you. Are you afraid some of your members would believe the truth if they heard it? Do you think one of the Apostles would do anybody like you have done and are doing me? In fact, do you think that you are acting like a person should act? Maybe you are doing the proper thing, and I just have not found it out.

Probably some of the brethren I am meeting with have done wrong in the past, but they are acting far superior to you and your leaders just at present. You won't attempt to show me that I am doing wrong. You refused to visit me with an invitation. Have never asked me to attend prayer meeting after I almost asked for an invitation. Positively refused to answer my letters. You will not contend for the faith provided you are practicing it; and yet you are posing as a preacher of the Gospel.

You have wronged me, but I will forgive you and give you another chance to do right. Let me know that you can do right one time.

Now as you refused to debate the propositions I sent to you, possibly you do not believe them. If you do not, and are ashamed to say so, just tell me and I will let it be known. Brother Walker, if what has come to me is true, you have used very sorry and low down names in getting around this discussion. You ought to be pitied rather than censured. There is no need of acting as you are just because you are wrong; and because we differ. Hoping you will do right and finally be saved, I remain,
Fraternally,
R. S. BARGER.

P. S.—If you care to find out what I have been doing the past seven years, write to the elders of the church of Christ, Little Elm, Texas; Gunter, Texas, and Harper, Kansas; and if you care to know what I am now discuss the Sunday School question and the majority rule heresy with me. Follow me around, visit me; for if I do wrong I must not only need but ask your attention.
R. S. B.

Mineral Wells, Texas, May 10, 1922.
Dear Brother Love:

We would like to exchange preachers with you for a period of one month. You continue to pay Brother Walker his salary, and we will take care of Brother Barger. Please consult the other elders and let us know if this will be satisfactory. We want each of them to use for their sub-

ject "A Model Church."

I have it understood that anyone present at each place is at liberty to criticize each sermon, if they care to do so, after each preacher has finished.

This is desired and requested that all may be edified.

We guarantee that Brother Barger says nothing in regard to the past trouble, but will confine himself wholly to the subject.

Fraternally,
SIMER,
WALLACE,
PARKER,
SPURLOCK.

(Any outside or inside may reply to the foregoing. All have been rejected. I will reply to anything that is offered to this.—R. S. B.)

Brother Walker not only refuses to discuss the foregoing propositions, but he ignores them and my letter altogether. What's the matter? Something else wrong.

I do not say that he is afraid: that he cannot defend them; or that he does not believe them, but I do say, unhesitatingly, that something is wrong somewhere, either with the preacher or the subjects, and more than likely both. When a preacher for the church of Christ refuses to defend any proposition he believes to be true, you had better look out.

If his contentions are in harmony with God's word, he should prove it to the people, and desire the world and especially the church to know it. If he is wrong the people should demand knowledge of that fact.

Many good people, in and around Mineral Wells, would do exactly as God requires if they were not being deceived. However, Satan is going to keep them blinded just as long as he can.

If there is one word in the New Testament that will justify these two propositions, I have never seen it, and I do not approve of people being deceived without making an effort to save them.

If I had stated in one of these subjects that baptism was for the remission of sins, Brother Walker would have been ready, no doubt. But I am not withdrawing them until I believe otherwise, and if everybody treats me like he did, I will never have an opportunity to learn any better.

Now, Brother Walker, don't come around telling me about Brother N. L. Clark and P. C. Key changing their position any more unless you tell me why they changed, and are willing to impart to me and my brethren the same reasons so we can change, too.

I did change one time because I was wrong. Please show me again. I really want to change if God's word will permit me to do so.

In conclusion, I want to say that you did right, Brother Walker, in refusing to affirm these propositions. Don't ever affirm something that is not true.

Fraternally, R. S. BARGER.

Send us three new subscriptions at one dollar each and we will send the paper to your address one year free.

Meetings that I now have booked are as follows: Barstow, Texas, to embrace the last two Lord's days in June; Munday, Texas, the first two Lord's days in July; Thornton, Texas, the third and fourth Lord's days in July; Girard, Texas, the last Lord's day in July and the first one in August; Hyiton, Texas, the last three Lord's days in August; Coahoma, Texas, the last three Lord's days in September.

I pray for success and am now making preparations for the siege. I hope, and am asking all to be ready for the work.

J. A. BRADBURY.

Sweetwater, Texas.

Dear Bro. Teurman: I have just read The Apostolic Way, dated April 15, and it is full of good things. I have just read Bro. C. W. Smith's article on christians going to war, and heartily agree with his position. He is my father in the gospel and I love him for his work's sake. I also see the account of the division of the church of Christ at Roswell, New Mexico, and it is a shame. I suppose I will hold them a meeting soon. What must I do? Just preach the gospel just as it came from God's plastic hand and beg for peace in the church? The fight the true church has got to make is likely to be a long and tireless one. There are so many of the gospel preachers who have turned traitor to the cause of Christ and it does seem popularity has caused the Sunday School craze, wanting to be like the people around them.

Yes, brethren, there are plenty of true gospel preachers that will hold your meetings and condemn all innovations. If you do not believe it, try us. We will show you, and for one I had rather try to preach the gospel than to eat when I am hungry.

I fear the Sunday School craze is going to do more harm to the church of Christ than instrumental music ever did. What can be done? Well, the truth will win if it has to wait until the judgment day.

With best wishes to all the faithful in Christ, I am your brother in him.

J. J. DAY.

Brady, Texas, May 12, 1922.

I am just home off of a four weeks' run to Eden, then to the debate at Ballinger, then to Tennyson and Christoval. My wife was with me on this trip and enjoyed it very much, especially the debate.

HOMER A. GAY.

I wish to take this means of heartily thanking all who are so faithfully standing by me and The Way. We thank all for all help sent either for the paper for my personal support.—C. T.

Why not order from The Way office one or more of "The McGary-Douglas Debate" on the christian's relationship to civil governments, and read and distribute the tract among your friends. Ten cents per copy, one dollar per dozen.

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SOMMER'S SECT BAPTISM EXPOSED AGAIN.

(CHAPTER VI.)

Two points were considered in this chapter: (1) Does Campbell's "marriage" illustration support "sect baptism," as Sommer contended? (2) What is "sect baptism?"

I so thoroughly exposed Sommer's use of Campbell's "marriage" illustration to support "sect baptism" that he has not touched it again. I called his use of it "a gross perversion," and proved it such. He has not even tried to defend his use of it.

And I took his own definition of "sect baptism" and showed that immersion, "single immersion," too, as advertised by the sects, has every earmark of "sect baptism" that he put upon trine immersion.

He has not attempted to refute my arguments, but he piddles around, as usual. He says: "Yet because single immersion has, sometimes been practiced by sectarians, Harper classes it with trine immersion when thus practiced."

No, sir; I do not class anything as sect baptism because it is practiced by sectarians. But I call immersion when thus practiced "sect baptism" because, as Brother Sommer himself says, "To baptize because of remission of sins is an unscriptural practice."

And such a baptism, as well as trine immersion, did originate with the apostasy, as I clearly showed in my tract; and Sommer could not refute it. It is not authorized by the Bible, and must go into the junk heap with all the other traditions of men.

But Sommer tells us: "When a candidate for baptism among the sects thinks his sins are pardoned before baptism he is in error on that account, but that error does not prevent him from going on with his obedience in baptism."

But how can one go on in obedience in "an unscriptural practice?" And Sommer admits that "To baptize because of remission of sins is an unscriptural practice."

No one can go on in obedience to God in an unscriptural practice! That is self-evident.

But Sommer argues the matter. He

says: "Harper says such error invalidates his baptism. I deny that he has the right to make such denial, and for this reason, as well as for other reasons: All the Jews that were baptized before Cornelius was baptized, and before his baptism was reported to them and understood by them—all those Jews, I say, were in error concerning Christ's atonement for the world, but thought it was for the Jews only. Yet that error did not invalidate their baptism."

Wonderful logician! Since one error did not invalidate their baptism, therefore no error could invalidate their baptism. This is Sommer's logic. Hence, it is just as valid to be baptized in the name of Joe Smith and because of the remission of sins as to be baptized as commanded. God did not command the Jews to be baptized for Christ's atonement for the whole world; and they may not have understood the extent of Christ's atonement at the time of their baptism; but one thing is certain—they went on in baptism in obedience, not disobedience, as do sectarians. They obeyed the command of God; and theirs was a scriptural practice, while sectarians do not obey the command of God, and have an unscriptural practice, for "To baptize because of remission of sins is an unscriptural practice."

The Jews obeyed God's command in baptism, just as Campbell gave it in the "marriage" illustration. They were legally married, that is, scripturally baptized; but they would learn of many privileges, blessings, duties, etc., as Campbell stated, after this; but they did not have to be re-married (re-baptized) in order to enjoy them. But this does not indicate that they did not have to be legally married, that is, scripturally baptized, as Sommer tried to make appear that Campbell taught in the "marriage" illustration.

Brother Sommer says: "Over thirty years ago I challenged McGary to affirm that valid baptism requires that the candidate's mind must be free from all error at the time of his baptism."

Well, since nobody believes or teaches such a doctrine, Brother Sommer, of course, knows how to keep out of debate with those he can not meet by putting out such nonsense.

But he tells us that Harper was being "refusing to affirm his real position."

I never have refused to affirm my real position on anything. However, I am now attending to Brother Sommer's real position; and he is as sick of his real position as a man can well be and live. If I have not maulled the life out of every inch of his real position, what is it that I have failed to demolish, and I will attend to it?

He accuses me of suppressing his arguments. What argument has he put forth that I have not met? Just state it and I will attend to it with the greatest pleasure. If anything was omitted—I know there was nothing suppressed—it was so small that I did not see it.

But he mentions "a sort of a debate held between two disciples on the re-baptism question." Said one: "If a man would come to you saying he felt his sins were pardoned and asked you to baptize him, would you do it?" The other answered that he "would not." "Suppose that man would go to a Baptist preacher and be baptized, and then come to you for membership in the church of Christ, would you receive him?" "The other did not answer, and the first thought a point had been gained against what is sometimes designated 'sect baptism.'"

Sommer says: "But all such reasoning is subterfuge, and is intended as a dodge, or bluff, by extremists on the re-baptism question."

But any one can see that the "dodge," or "subterfuge" was on the other side. To have answered as he was bound to answer, was fatal to his teaching—so he played the baby act and said nothing; but that silence condemned him—as much so as to have answered according to truth would. And this is as good as Sommer can do by way of meeting the issue.

Sommer quotes the "M. E. Discipline," the "Philadelphia Confession," the "Presbyterian Confession of Faith" and he says that he visited a Baptist preacher in Indianapolis. He then says: "In view of all this we can understand that when these re-baptism extremists declare that the sects baptize persons without a profession of their faith in Christ they state what is not true, and I think the apostle John would designate them as liars."

Well, I think the apostle John would designate Sommer and his sectarian brethren as liars, for they say they know him, but in works they deny him. They do not even believe what God says, and Sommer teaches that their error and disobedience are as effective as a belief of the gospel, and obedience thereto, on the one hand; then he turns around and tells now—now get it: "What is the position of the Church of Christ on this subject of re-baptizing those who come to us from the sects? That position has already been set forth in these words: 'A majority of those who have been immersed by the sects should, no doubt, be immersed again.'" And he kicks himself in the face.

And why should they be immersed again? Evidently because, as he himself states, "To baptize because of remission of sins is an unscriptural practice."

An unscriptural practice is not obedience to God.

If the sects "profess their faith in Christ," and receive scriptural baptism when immersed according to sectarian usage why should "a majority" of them "be immersed again"? But this he will never answer; however, his silence will condemn him. He is in a hole, and cannot get out without coming up on the ladder of truth.

This closes the matter as to myself; but I intend to give another chapter on Sommer's treatment of Campbell. He has gone out of his way, taking up things that did

not in any way pertain to the issues between us, to belabor Campbell.

H. C. HARPER.

THE HOLY SPIRIT

(Article Number Three)

Why speak of the Nicene and Athenacian creeds? Are they responsible for the mystery that surrounds this subject? They surely are, or rather we would say "Mystery Babylon" is the cause. But you say, We do not believe what those creeds teach. Are you sure you are not influenced by their teaching? If you believe the "God and Father of our Lord and Saviour Jesus Christ" has an equal, or that there be three gods or three objects of worship, or that "God's Spirit" is a person, a separate intelligence from God and making gifts that God has not made, then you are influenced by the teaching of the "mother of harlots." This I am able to prove both by reason and revelation. Don't laugh yet; wait and see. To do this we must reject the doctrine of the trinity (three gods in one). This three god system is a fabrication of the devil, to make God a liar. There is one living and true God, and only one. He has no equal. There is "one mediator." He says "my Father is greater than I."

But we are not, at this time, defending the unity of God, or the mediation of his Son, but the unity of the Spirit. "There is one body and one Spirit" is a plain declaration that I believe and am willing to defend.

As sure as satan has but one spirit and it is unholy, so God has but one Spirit and it is Holy.

But how came this mystery that is causing so much confusion and darkened counsel upon the subject of the one Spirit? I charge "Mystery Babylon" with the direct cause and she has handed down this mystery through and by our translators.

The King James translators were Roman Catholic in faith. They were firm believers in the Athenacian (Catholic) creed. I do not charge them with dishonesty. They believed that no man could be saved that rejected the doctrine of the Trinity. Believing this, it only became their duty, if possible, to establish this three god worship and prove its correctness by inspiration. In this they made a signal failure, but caused much confusion. We find that in each and every place where they thought they could make it appear that God's Spirit was a person and an object of worship it was spelled with a capital letter, thus "Holy Ghost." This was done eighty-eight times in the New Testament. In speaking of God's spirit where it was impossible to make it appear to be a person, it is spelled with a capital letter, but called spirit each time. Eighteen times the same spirit is spelled without a capital, and called it three times. In the Old Testament we find God's spirit spoken of forty-seven times; spelled with a capital twenty-three times; capital omitted twenty-four times; called Spirit each time,

Ghost omitted.

As the Apostles and early writers used no capitals in spelling proper names and as this custom was not in use till late in the thirteenth century, it was left to the judgment of our translators to say when and where to use them. But all our translators have followed in the wake of the King James translators in their spelling, but omitting the word "Ghost." Why do they do it?

They had the same object in view, all being trinitarians. But why did the King's translators spell spirit with a capital in the New Testament and omitted it in the Old?

Peter said on the day of Pentecost, "This is that which was spoken of by the prophet Joel," "In the last days, saith God, I will pour out of my Spirit," etc. Acts 2:16-17. "And it shall come to pass afterward I will pour out my spirit." Joel 2:29. In Acts they use a capital; in Joel it is omitted. This is of frequent occurrence in the Old Testament and the New. But why? I am not able to answer. This "outpouring" of the spirit of God was a fulfilling of God's promise by the prophet, and the same spirit he had given to the prophets and others before "the last days."

But how will we reconcile this with the statement that the "Holy Spirit had not yet been given"? It needs no reconciliation, but an understanding. It had not been given in the sense God had promised to give his spirit. The people had not been overwhelmed by his spirit, and it had not been "poured out upon all" flesh, Jew and Gentile. A. HARLESS.

Garrett's Bend. W. Va.

(Continued in Next Issue).

"WHO CAN HARMONIZE THIS?"

In a recent issue of The Apostolic Way, under the foregoing heading, is a criticism of me, because I said that debates when properly conducted are productive of good; and then refused to engage one Bro. L. W. Hainline in a debate on the "S. S. question."

It is a fact that I said, and now repeat, "Debates, when properly conducted, are productive of much good."

It is also a fact that I refused to engage L. W. Hainline in debate on the "S. S. question," and would refuse to engage him in a public debate on any question.

The puzzling thing to me is: What is there about my statement that debates when properly conducted do much good, and my refusal to engage Hainline in debate that needs to be "harmonized"?

Hainline is not the first man I have refused to meet in debate, nor is he the last man I have refused to debate with. Only last week I refused to debate with a materialist. Though I refused to debate with this materialist, I believe that debates when properly conducted do much good. Some years ago I refused to debate with a Baptist preacher, but I believed then, and believe now, that debates when properly conducted are productive of much good.

Dr. G. A. Trott is a personal friend of mine, and has been for years, but there are some men he would respectfully decline to meet in debate; but he believes that debates when properly conducted are productive of good.

Some men are strong in asserting, and adepts in reaching conclusions which would put to shame a logician. Such men usually feature themselves as debaters!!

Because of my statements that debates when properly conducted are productive of good, and then my refusal to engage Hainline in debate, my critic says of me: "A little dodging is necessary on your part, if you keep out of debating the S. S. question, or the brethren are going to think that you know you are wrong." Wonderful conclusion. Time for Trott, Clark, et al. to take a course in logic at the feet of my critic. Because I decline to meet a man in debate "brethren are going to think that" I "know I am wrong." Too bad!!!

C. R. NICHOL.

Reply.

Smoke, dust, cinders, rain, snow, ice. Brother C. R. Nichol has come forward to give us a little speech on what he thinks about logic; that is, about the logic of "my critic."

Just see what a showing the big "guns" of the Sunday School are making. Dunn and Sewell holding a union meeting with the "Progressive." Showalter talking about common sense, L. S. White presiding over a Sectarian Pastors' Association, and Charlie Nichol talking about the logic of "my critic." I can't blame Tant if he denounces the whole bunch.

Why, Charlie, Dr. Trott has been itching for years to get you to affirm your position on the Sunday School question, but you have neglected to allow the Doctor a chance to punch your logic so full of holes that it would not hold sectarian shucks. Have you been dodging the Doctor because you know the Sunday School is wrong?

There must be something wrong with your logical perceiver, Brother Nichol, or you could see that talking about the logic of "my critic" will not prove that the Sunday School is scriptural.

Suppose you arrange for space in the Gospel Advocate and you and Dr. Trott have a discussion through its columns and that of The Apostolic Way, then put the discussion in pamphlet. Be careful how you dodge here, Charlie, or someone will think you know you are wrong. If you will not discuss the question with the Doctor, then suppose you write Brother Cuthbertson of Denison, Texas, and see if the Sunday School folk could find time for a debate on the subject. Perhaps you could arrange a time that would not interfere with their Sunday School basket ball or their Sunday School base ball, for these things must go on whether the truth is publicly discussed or not. Yours for the one way,

"My Critic" (Better known as R. F. Duckworth).

AN OPEN REBUKE.

The apostle Paul write, "Them that sin, rebuke before all, that others also may fear." (I Tim. 3:20.) And the apostle John wrote, "Sin is the transgression of the law." (I Jno. 3:4.) From these two scriptures we learn that sin is the transgression of the law, and that those who sin among us are to be rebuked before all.

And as I notice that some of our well-meaning brethren transgress "The law of the Spirit of Life" in their zeal to hold their church property, I feel constrained to offer some friendly reproof through The Apostolic Way in order that I may reach all of its readers who are interested in the things covered in this article.

On page 7, Apostolic Way, date of April 15, I find the following:

"I attended the church trial at Sulphur, Okla. Brother Tucker swore that he had been in Harper, Kans., and that the church there did not practice the Sunday School as they did in Sulphur. U. G. Wilkinson was put on the stand and he swore that he had lectured in the college at Harper and that he had attended the worship of the church there, and that the church practiced the Sunday School in Harper just as they did in Sulphur."

This is Brother H. C. Pearson's report, and from it I gather that the brethren who oppose the S. S. have been in a lawsuit to hold their interests in the house of worship at Sulphur, which no doubt the Sunday School advocates are bent on defrauding them of.

Now, it is certainly commendable for Christians to stand firm against all such departures from the faith as the S. S. innovation; but it is truly deplorable that they will become involved in wrangles before the civil courts. If we are going to accept the teaching of the New Testament on the subjects of worship and teaching, manifestly we shall have to take the same teaching of the same Testament on the subjects of lawsuits and swearing. To do otherwise would be to act grossly inconsistent. For Christ says that we are to live "by every word that proceedeth out of the mouth of the Father." (Matt. 4:4.) And James tells us, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10.)

Concerning lawsuits and brethren going to law with one another, the scriptures are very plain. Christ said, "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." (Matt. 5:40.) Moreover, Paul wrote, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do you know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to

your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge among his brethren? But brother goes to law with brother, and that before the unbelievers. Now, therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren." (I Cor. 6:1-8.) Just so today, brethren; we do wrong when we go to law with brethren. Christ and Paul both taught that disciples should suffer loss in preference to being involved in lawsuits. And it is just as sinful to disobey these scriptures as it is to transgress I Cor. 14 and I Tim. 2:12.

Of course, it is lamentable that sacrificing disciples have to suffer the loss of their financial investment; but this is far better than to break the commandments of God and thereby run the risk of losing their souls.

Christ's people should keep themselves separate from the world; they constitute a nation—kingdom—within themselves. And they ought to be able to settle their own difficulties without having to call the children of this world to judge among them.

The church is higher than the State. And it has the perfect law of liberty to guide it in all its relationships. It lowers and degrades God's church every time his followers drag its affairs before the world for arbitration and settlement. It brings shame and reproach to the cause of our Lord who died for us.

We are told, furthermore, that our brethren swore! Preachers of the gospel doing that which their Lord and master said they were not to do "at all"! The command, "Swear not at all," is just as binding on Christians as is the commands, "Speak one by one" and "Let your women keep silence in the churches," and withal just as plain.

Referring directly to Jewish legal, judicial oaths, Christ emphatically commanded his disciples not to swear. And it is certainly strange that brethren will trample under foot this plain, positive command while stoutly holding up for other commands given in the Bible.

Let us follow "the whole counsel of God," in thought, in word and in deed. Be the consequences ever so unpleasant. Let us obey what "is written" in all things, whether it has to do with public worship or the daily life. For there are no non-essentials in the word of God. Brethren, I beseech you in Christ's name to get right on all these things.

Submitted in the love and fear of the Lord. WM. GUY ASHLEY.

WHO ARE THEY?

Are our brethren, who come together upon the first day of the week, and conduct the modern Sunday School, the Church of Christ, or something else? They are not, or at least they would deny being

the world. They would not stand for being called Baptists, Methodists, Catholics, or Mormons. They deny being a secret organization or order of any name, so what is the right name of this assembly?

If it is supervised by and under the leadership of the elders, it may be the church. The church and the assembly mean the same thing, so what church or assembly is this? Some of the Sunday School advocates say this is the church. Others who are equally enlightened say that it is not the church, so who has the authority to name it?

If this body represents the church, whence comes classes, literature, and especially women teachers? Anybody can see what would happen if it is really the church. If it is not the church, anyone can see that a Christian should not be a member of the same. So whether the church or not the church, it is wrong, and anybody who knows enough to be saved can understand this; and can be made to realize that it is not so important as some claim it to be. It is not a duty, neither is it a Christian privilege.

Some of our wise brethren put forth the idea that the Sunday School is essential to salvation. They will not fellowship a poor ignorant brother who opposes class work with its various attachments. Some of our Bible schools refuse some of our ablest teachers because these teachers denounce this ungodly theory; and yet these same schools bitterly oppose instrumental music in the assembly because it is not authorized. If this is consistent, I do not understand the first principles of consistency.

The fact is: the people who come together for class work at ten o'clock, is the church just the same as the people (who are the same) who come together one hour later; and our Sunday School preachers know this is true. Many of the deceived who follow them do not know this, but the leaders know it. And if they are so determined to do something God has not told them to do; and fully set upon doing other things God has told them not to do, why do they not meet during some other day? No, sir! I should say not! We are going to have this just where it is. If you don't like it go somewhere else. The devil must be satisfied, for in this world alone will he get satisfaction. He must have this Sunday School "joined hard" to the special meeting hour. It would never do for anything to be going on in this world and Satan not be in it at all. Not only so, but, as in most cases, Satan's work must come first. Then he stands back and says—a duty—a right—a privilege, expediency, etc.

Brethren, my opinion is that only a few of Satan's transformed ministers will publicly contend for this unscriptural method. I hope so at least. Come, brethren, let's get the truth before the world and especially the church. I stand with Brother Cowan. Better not have a meeting than to employ the devil or any of his agents to conduct it for you. If people want to sin, in the world is the place to do it. Con-

verts have a lasting confidence in preachers who have partly opened their eyes.

But you say there are honest people in these churches who do not approve of women teachers, etc. Are they guilty, too? Why not? Saul consented to the death and stoning of Stephen just by doing nothing. These innocent people are you call them are dancing while the false preacher plays. You are afraid to raise your voice against error. You support him with your means and presence. You are leading and encouraging your children and your neighbor's children to follow him. Why are such people not guilty?

We are wrestling against spiritual wickedness in high places. If the truth causes division, let division come. That is the purpose of truth—to divide the good from the bad. Jesus caused division by telling the truth.

The conclusion of the whole matter is that all things we do when trying to serve and worship God that are not given in command or example is vanity and vexation of the spirit. To fear God and obey him is the whole duty of man.

Any person who is intelligent enough to be in a lost condition can KNOW when he is doing what God has told him to do—nothing more—nothing less. All who willingly do more are committing the presumptuous sin which there is no forgiveness.

It behooves us, therefore, brethren, to be plain about this matter. "Work while it is day," for night overcometh when man can work."

The day is coming when we would give the world for one opportunity to preach the truth. Then let us do good while opportunity is open to enjoy. Let us be careful about forcing some man's theory instead of the gospel. There are many in your towns and in the country around you who are not saved. The harvest is plentiful and laborers are few. Send laborers into the harvest. We are a purchased people by the blood of our Savior. Let us try and be partly worth the purchased price. Persecution awaits us if we are faithful in the Lord, and what grieves me most is the fact that our greatest hindrance and trouble is now being caused by false brethren.

I can hold several meetings during the summer. I am a preacher of the gospel only. After I get all of the gospel preached, and live up to its teaching (which will take me a life time) I expect to engage in something else. I am now far behind in both, since I got a late start.

I would like to hold two meetings; one in July, one in August. Could continue each meeting for a month. "Woe unto me if I preach not the gospel." R. S. BARGER. Mineral Wells, Texas.

FROM HOUGHTON, LOUISIANA

Dear Brethren: I'm at home again, and must say, since I've seen so many brethren who claimed that we must have something more than the Bible contains, in order to

our salvation, it makes me want to do just a little writing along the line.

Now, dear brethren and friends, just think a moment; and then ask yourself the question: If this be true, how are we to know what that "something" more is?

Now Luke in writing to Theophilus, said he did it that he might know the certainty of those things, wherein he had been instructed; and now, dear brethren, it seems to me, that we should reject anything that man delivers to us as God's word when the Bible has not given us any instructions about it.

Again Paul says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16, 17.) Now study each item mentioned, and see if you can find anything lacking to give a clear title to the bright mansion in glory which Christ has prepared for them that love him. Again, Paul has given us to understand that it's God's "power" for the saving of mankind—Jew first, and also the Greek. (Rom. 1:16, 17.) Now Peter, in speaking of this same "power"—the gospel of Christ—says, "according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (II Peter 1:3,7.)

Now, since he hath given us all things that pertain unto life and godliness, and the knowledge of God being obtained only through the Bible, it seems to me that "something more" is not needed. James called the gospel of Christ "the perfect law of liberty." (James 1:25-7.) And if this be true, I'm bound to look at the saying of Paul in Ephesians 4:11, 14, and say, since the close of the writing of Revelations, "man on earth," "the demon's in hell," nor "the angels in heaven," can not change the Bible which in the New Testament is given the "perfect law of Jesus Christ." Again, Solomon says, "Fear God and keep his commandments: for this is the whole duty of man." (Eccl. 12:13.)

Now, dear brethren, may we not look for "something the Bible does not contain," for if we do, we will be looking for something more than "the whole duty of man to God," and we must not add to, nor take anything from, the dear old book. God says, "What thing soever I command you, observe to do it. Thou shalt not add thereto, nor diminish from it. (Deut. 12:32.) (Also Revelation 22:18-19.)

Paul says, the things of man will "perish with the using." (Col. 2:22.) So the only safe way, it seems to me, is, just take God at his word, as it is found in the Bible, for Rev. 22:14 says, "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."

But sometimes people call the Bible "a dead letter." What a shame! Jesus said,

"The words which I speak unto you, they are spirit, and they are life." (John 6:36.) "The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be honest, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the christian's guide; and it will be opened at the judgment."

Therefore, my prayers are that we look not for something else.

JAMES E. TIDWELL.

Houghton, La.

I visited Palestine, the place where Bro. G. W. Tucker labored last summer. Bro. Tucker is one of the most loyal preachers we have in the brotherhood and one of the most untiring soldiers of the cross that I know of.

The work at Palestine is in charge of Bro. Ryan Bennett, who will not allow any innovations to creep into the cause there. Bro. Tucker sowed some seed in that part of the country that will some day come up. Bro. Bennett has invited me to come over there in August for about a five or six weeks siege. Now brethren, my duty is to go, and not only so, but I am going if the Lord is willing. We are very poor in this world's goods and what few members we have at Palestine are in poor circumstances, therefore this work is going to need some support from the brethren at other places and we are making this appeal in the A. W. that you may know the conditions that exist there, and we hope that the brethren will set aside at the very least one Lord's day contribution for the support of the work at Palestine. Who will be the first to send a donation? Please send all donations to Bro. Ryan Bennett, Palestine, Ark.

G. B. HARRELL.

Box 347, Pine Bluff, Arkansas.

Under date of May 12, we have the following word from Brother Otis J. Haynes. I hope Brother Haynes' friends will continue to stand by him until he is well and able to work.—C. T.

I was doing fairly well until some more pieces of shivered bone worked out of my thigh and since then, I have been under the doctor's care, and the limb has not healed over entirely. But I yet trust to be able to walk in a few months. Our funds are low; we are living as close as we can and need help, as brother here are only a few, all working people, and some of them have been out of work nearly all winter and have not had time to accumulate enough to help us much. A number of brethren have written me to please let them know of our financial condition, and I use this means in letting them know how we are situated financially. Again thanking you one and all, we are yours in him,

OTIS J. HAYNES.

1916 W. 13th St., Little Rock, Ark.

ANOTHER POPE KNOCKING ON CRIPPLED PREACHERS.

The following appears in April 18th issue of the Apostolic Review, of which Mrs. K. W. Sommer is editor, and it states in full on the top of its front page, "Devoted to truth and righteousness as taught by the Apostles of Jesus Christ."

"We have 'located' Otis Haynes, of Arkansas, from whom you may have received a begging letter. He is with the anti-Bible class, anti-women, anti-war, re-baptism so-called 'Apostolic Way.' So there?"

I do not undertake to show how unfair the Review editor is treating a poor crippled preacher brother, but will say that the editor would have been more fair about the thing if he had told it to his readers something like this: He is identified with a church of Christ that is opposed to all the inventions and speculations of men, viz., the organ in the assembly, because the Apostles said sing and they never said play on an organ; opposed to the societies outside of the church because the Apostle said give him glory in the church; opposed to the Bible classes because the Apostle said speak one at a time, and they never divided into classes. Opposed to women teaching in the assembly, because the Apostles said the women should keep silent in the assembly; opposed to carnal warfare because the Apostle says, The weapons of our warfare are not carnal, and he furthermore says, all murderers shall be on the outside of the new Jerusalem. A rebaptizer because the Apostle, himself, rebaptized those who had not been baptized in harmony with the great commission, as the Holy Spirit revealed it on the day of Pentecost, Acts 2:38. He is with The Apostolic Way, not "so-called," because it stands squarely for that which is written, no more, no less. But the editors of the so-called Apostolic Review can not afford to represent them fairly, as they have quite a prestige among the so-called brethren of the church of Christ, because the majority of them have been simply shaken into the church, and are not christians, and if they act fairly with The Apostolic Way and those preachers who are pushing that good paper to the front some of these good sectarian brethren which the Review preachers have shaken into the assembly might possibly learn they have been deceived, and that would be rather hard on Sommerism.

In conclusion, I will say that I am honest and conscientious and have never been otherwise. I quit the Catholics because they were governed by a pope. I contend that Jesus Christ is an absolute king and the New Testament is his only law book. We are not legislators, only subjects, and as such, we can read our Bibles, learn the laws which our Savior has given and then obey them whole heartedly. When all those professing the name of Christ do this there will be no strife, no divisions; we will all be of the same mind and the same judgment.

I trust the following from the words of the inspired Paul to Timothy, a young preacher, would be a fair warning to the editors of the Review: "I charge thee, preach the word, 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 will they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth and be turned unto fables." If Sister Sommer, if I be permitted to call her such, will only get her Bible and learn what Paul so ably declares I am satisfied that she will, by the help of our heavenly Father, learn that she and the entire Review staff have slipped a cog or two and will find herself identified with the class mentioned in Revelations, the great spiritual babylon. I pray that the Review staff may yet be restored in due time, and that they may cease their divisive teaching; but possibly they will publish my letter, and if I be in error point out my mistakes.

Yours for the old paths,
OTIS J. HAYNES.

Roswell, N. M., May 10, 1922.

Since my last report we have rented a building at 208 East Fifth St., one-half block west of depot. We meet at ten o'clock on each Lord's day for the assembly, one man speaking at a time; preaching at eleven and 7:45, evening. Our protracted meeting will begin the second Lord's day in August, with Bro. J. J. Day of Floydada, Texas, doing the preaching. We will be glad to have all loyal brethren and preachers coming our way to stop off and worship with us, for we have a hard fight before us. But we are determined to press the work. Five of our members have moved away since the division, leaving us only thirty members. We are agreed and at peace with each other. We ask the prayers of the faithful in Christ that we may go on in the good work as the Lord has directed. C. C. MCGUFFIN.

Roswell, New Mexico.

You may announce in The Way that I and preaching every Lord's day. On second Lord's day in April three ladies from the Baptist church came forward and confessed their faith in Christ and I baptized them into the one body for the remission of sins. One of the ladies was fifty years old and had lived a Baptist for sixteen years. The gospel of Christ is the power of God unto salvation yet when preached in its fullness. I do my best to take Paul's advice he gave Timothy—preach the word; be instant in season. out of season; reprove, rebuke, exhort with all long-suffering and doctrine; for the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto

fables. II Tim. 4:2, 3, 4. That time is here now. So let us earnestly contend for the faith which was once for all delivered unto the saints, and speak where the Bible speaks and be silent where the Bible is silent.

J. C. TRAPP.

Cleveland, Texas.

P. S.—I am ready to go anywhere and preach the gospel of Christ just as it is written. My time for August is all taken.—J. C. T.

Brother J. C. Wheeler recently moved from Post, Texas, to Snyder, Texas. Finding all the brethren at Snyder teaching for doctrine the commandments of men, Brother Wheeler writes that he succeeded in finding four members at Bethel school house, five miles out, who promised to walk in the Lord's way. Brother Wheeler visits them the first and third Lord's day in each month. He writes there now are about nine members there who meet regularly.

Brother W. C. Aytes, of Clayton, New Mexico, writes under date of May 12: "Please tell the good brethren and sisters who helped me when conditions were so adverse that my heart is full of thanks to them and to God for his and their goodness to me. God has blessed me with a little more strength, so that I hope now that I can make my own way and help the cause of the Master a little, too. May God bless all who are willing to abide that which is written."

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7:18 am Ar. Douglas		Lv. 10:20 pm
7:35 am Ar. Tifton		Lv. 10:07 pm
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"Yet show I unto you a more excellent way."—Paul.

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SOME QUESTIONS.

I received a copy of your paper and would like to ask a few questions and let you answer through The Way if you think worth while.

1. Rom. 13:12, 13; I. Thess. 5:5-8; Heb. 10:25. Does Paul have reference to the same light or day in all these passages of scripture?

2. Cherubims—Gen. 3:24; Ex. 37:7; I. Kings 6:25 and 8:7; II. Chr. 3:10. Four "living creatrues." Ezek. 1:5-10-20. Seraphims. Isa. 6:2. Beasts, living creatures, Rev. 4:6. What are these symbols, shadows, or images of? A READER.

1. The passages referred to are not parallel and the symbols of day and night, light and darkness, must be understood in each case according to the context. The passage from the Roman letter undoubtedly refers to the earthly and heavenly interests of the child of God. Earthly things are of the night and fast passing away, and we should turn from them and walk in the light of God's commandments, not seeking to gratify our earthly desires, but rather those things that will give us an abundant entrance into the kingdom of glory. The 14th verse makes this very clear. The Thessalonian quotation is similar, but the passage from the Hebrew letter refers to the judgment day, as evidenced by the 27th verse.

2. It would take quite a long article to go minutely into the symbolic meaning of all that is said about cherubims and the four living creatures, but I am sure that in their entirety they represent the sovereignty of God and the all-sufficiency of his word. Those placed over the ark of the covenant represent God's word as given in the old and new covenants, and the fact that their wings extended from wall to wall and met over the ark assures us that God's mercies are promised only within the limits of his revealed will. This should warn us to never venture beyond the precepts and examples of God's word.

G. A. TROTT.

THINGS IN BRIEF.

Kind reader, do you believe "the word of God," or just certain parts of it?

It would be hard to find many people who disbelieve all the Bible. Everyone believes some of it.

"I have given them thy word, and the world hath hated them, because they are not of the world." He that hath God's word, the world hates.

He that hath God's word, is not of the world, yet some churches claiming to be followers of Christ, have baseball teams and play match games. No, not for money, perhaps, but for position in the league.

Brother Howard has put the eldership question on its merits. If brethren will discuss the question, from the basis he has laid down, we can solve the "mystery." May I suggest that, no man was ever an elder in the days of the Apostles unless he had all the qualifications specified by the Apostle Paul. Then may I ask, did Timothy or Titus have power to impart spiritual gifts? A little study just here may help.

I take this opportunity of saying to our many friends that are inquiring after us, that I am still at home, May 27th. Three things have kept me at home for many months. I would not have permitted either one to have kept me at home. The three things were: Mrs. Duckworth's condition required some one with her; my eyes needed treatment; and someone needed to compile a lot of evidence which will answer the slush and bombast of the Sunday School advocates. By remaining at home, I could attend to all three of these things, and I am doing my best to make a good job of it, though I find myself handicapped, worried some by Mrs. D.'s condition. In gathering data, I have to have some one to do my reading and writing, as I cannot see how to do either satisfactorily, and my eyes have responded to treatment very slowly. Then finances have been so close that I could not hire the help needed; but I am not discouraged nor disheartened. I learned a long time ago that what I couldn't get I could do without. As soon as conditions will permit I will leave for places where I have promised to preach through meetings. I will reach each place I have promised as early as I can.

R. F. DUCKWORTH.

Denison, Texas.

AN APPRECIATED GIFT.

In the afternoon of the fourth Lord's day in May, while I was away from home at LaGrange, Brother and Sister J. A. Dennis, of Union City, made us a present of a nice Ford sedan car. The car is a 1919 model, but has been well cared for, having been kept in storage much of the time, and is in splendid condition. Of course, we greatly appreciate such a gift. I have for some time felt the need of a car in getting out to places to preach, and in going to Atlanta for type, etc., for The Way, but for lack of means to buy a car

have been content to do without. I have the paper linotyped at Atlanta and the carrying of the metal to and from Atlanta, either by train or street car, has been no small task and expense. The car will solve this problem, and will be quite a time-saver for me in many ways. No, Brother Dennis is not wealthy! He does not even own his home. He works for a salary and gives practically all he makes above a living to advance the cause of Christ. Brother Dennis has often helped me in a financial way. Not long ago he gave me fifty dollars, saying it was to help me in my sacrifices for the LaGrange work, as he knew I had been doing that work mainly at my own charges. It is only by the help of such faithful friends we have been enabled to continue the fight for the Lord in this field and keep The Way going out.

May the Lord bless such faithful servants, and may we ever be humble and thankful for all the blessings he gives us, I pray.

CLARENCE TEURMAN.

THE HOLY SPIRIT

(Number Four.)

Yes, God had given his "Holy Spirit" before the last days. John was filled with the spirit. The spirit of Christ ("Holy Ghost") was in the prophets, by which they spake. The Father had given his spirit to his Son without measure. We might multiply the evidence indefinitely and prove that God had put his spirit within them, put his spirit upon them and given them his spirit before the last days. When we weigh the evidence, we are forced to the conclusion that God had given his "Holy Spirit" in some sense before Pentecost, or else a different "Holy Spirit" is spoken of. John 7:39.

Many have stumbled here, and accepted the last conclusion, that God has a plurality of "Holy" spirits, and one kind had not been given in any sense. If this be true, Paul was mistaken when he said "There is one body and one spirit." If mistaken here, why not when he says "There is one God and one mediator between God and man"?

No, God has but one spirit, and that is Holy, and Paul commands us to "strive to keep the unity (oneness) of the spirit."

Let us see in what sense the "Holy Spirit" had not been given. He had promised to baptize (overwhelm) pour out his spirit upon all flesh (Jew and Gentile). God made this promise by Joel, telling what he would do when this promise was fulfilled. Many things were to be done by those that were overwhelmed by the "Holy Spirit" that men had never before been able to do. No use here to speak in detail of what the

"Spirit of God" enabled the Apostles to do. The spirit fell on, or was poured out, also upon the Gentiles, but for a different purpose. Christ had said, "I will send the promise of the Father upon you." Till this promise was fulfilled God would give them his "Holy Spirit," the gift had not been given to those to whom it had been promised, and the writer says the "Holy Spirit" had not been given. No word in the sense of fulfilling the promise.

God did not give the prophets one kind of a spirit and the Apostles another, but by one spirit they all spake God's word.

The "Holy Spirit" is one of God's good gifts and he gives his spirit "to them that obey him." Shall we conclude that the gift is equal with the giver, or is making gifts that the giver of "every good and perfect gift" is not giving? Christ made many good gifts, but nothing that God had not given him.

God's spirit is spoken of under many names and different titles, and well that it is. By these different names being applied to the "Spirit of Holiness" (Holy Spirit) we prove that no inspired man has ever taught that the "Holy Spirit" is a person, a separate intelligence from God, or an object of worship; notwithstanding the efforts of "Mystery Babylon" and misguided translators to prove otherwise. The "Holy Spirit" is called a gift fourteen times in the New Testament. Christ said, "If you know how to give good gifts to your children, how much more your heavenly Father give the Holy Spirit to them that ask him." Luke 11:13.

I wonder if this is the same "Holy Ghost" we find eighty-eight times in the Authorized Version. If yes, why did they not call it the "Holy Ghost," as in other places? The answer is obvious. They could not make it appear that the "Holy Spirit" that God would "give to them that ask him" was the same "Holy Ghost" that they were trying to make you believe was a person, an object of worship, equal with God and making gifts.

For the same purpose, no doubt, in speaking of God's spirit in the New Testament they have called it spirit one hundred and twelve times and Ghost eighty-eight times. Each and every time "God's Spirit" is named in the New Testament, where they thought they could make it appear to favor the three gods they found in the Catholic creed they have called it "Holy Ghost," and where they could not do this they called it Spirit. All this causes confusion. But that is not all. The "Holy Spirit" and the "gift of the Holy Spirit" is used interchangeably; God and the "Holy Ghost" interchangeably, as in Acts 5:3-4, etc. Did the "Holy Spirit" make a gift to the three thousand on Pentecost. Many claim it did. They say speaking with tongues was one of the gifts of the "Holy Spirit." Will you tell us how many of the three thousand that obeyed God on that day spake with tongues? Bring forward your proof. You say, I have no proof. I claim this gift promised was the "Holy

Spirit given." Proof. "And we are his witnesses of these things, and so is also the Holy Ghost whom God hath given to them that obey him." Did the three thousand obey God? If yes, why cavil over the gift or what was given. A. HARLESS.

Garretts' Bend, W. Va.

(Continued in Next Issue).

PUBLISH IT IN TRACT FORM.

It has been my good fortune to see two copies of The Apostolic Way, which contained two of Bro. Trott's letters of reply to Bro. J. N. Armstrong's tract in defense of the late innovation. The use of the individual cup in the worship. In my humble opinion, Bro. Trott has completely refuted every argument Bro. Armstrong has presented in the articles I have read, showing conclusively that Bro. A. has not a shadow of scripture to stand on. I rejoice that we have men among us who are true "watchmen on the walls of Zion," who are ever on the alert for things that are "new under the sun," and stand ready to give the alarm. Bro. Armstrong is an able man, but he is not able enough to prove that an unscriptural practice is scriptural. He may fool part of the christian brotherhood by making them believe that the individual cups used in the communion are all right and in harmony with the teaching of the New Testament. But they can't fool all the brethren, all the time. Many of the congregations are now using this new invention in their worship, especially so in the cities and town, and it is nearly always done by two or three members, without the consent of the congregation; it being simply imposed on them, like instrumental music was, when first introduced in the churches of Christ. In some cases the elders, or perhaps "pastor" preacher, absolutely "lord it over" the church; and where there is an objector, he is usually ruthlessly set down on as a "hobby rider" or "a crank." They have found that the easiest way to reply, when they have not a "thus saith the Lord." I do not consider brethren loyal who practice such innovations, and positively will not commune where the individual cups are used. I tell them like Paul told the brethren at Corinth, who had desecrated the Lord's supper—that "this is not the Lord's supper," you have profaned it. But further remarks on this line are not necessary from me, since Bro. Trott has so completely knocked Bro. Armstrong's individual cup arguments clear out of joint. I do hope his articles will be put out in tract form. I will circulate and get other brethren to scatter them wherever I go.

Yours for apostolic practice and teaching.
DR. W. W. STONE.

118 South St., Arlington, Texas.

THE ROBERTS-PURLEE DEBATE.

Questions asked by Roberts' followers in regard to the article written by Cowan on the debate held by Purlee and Roberts at Unionville, Ind. For the benefit of those

that asked them, I will try and answer their questions.

First. Who gave the first proposition? Purlee. The reason was given by Cowan in his report of debate.

Second. Who was most anxious? Purlee. He wanted to let the people see who was teaching wrong, and who was teaching right.

Third. How many quit coming to hear Purlee? None who wanted the truth. Those that quit were few, and they quit because they were not of us. See John 2:19.

Fourth. If you won at Unionville why do you want it again? Because we won a victory for Christ, where the debate was not needed. We are sure we could win a greater victory for Christ where it is needed, and it is surely needed at Bloomington, Ind. But the church at Bloomington said no. They are afraid to do what Jude said do, "earnestly contend for the faith which was once delivered unto the saints."

Fifth. What would hinder them from attending Purlee's church? This question was asked on account of what Cowan said about the leaders of the Bloomington church. Here is what he said: "The leaders at Bloomington well knew that if it was discussed at their town that some of their members would become wise to the truth, and fearing that, they declined to have the debate." Purlee has no church, hence impossible to attend his church.

Sixth. "Nine minutes of his time given to his question." A false statement. Suppose it was true. If it only took nine minutes of Purlee's time to whip the life out of Roberts, what would he have done for him if he had used all of his time?

Seventh. Does this ever happen? This question refers to what Purlee asked Roberts. If a man would come and ask Roberts to baptize him, because God had already pardoned his sins, would he do it? Roberts says no. Purlee said the same man would go and get the Baptist preacher to baptize him, and in a few days, or years, that man became tired of the Baptist church and came to Roberts and asked to take membership with the church of Christ, and Roberts would receive him. Sure, that happens every few days somewhere in the United States, and that is one of the things that is causing so much trouble in the church today.

Eighth. False. This statement was made in regard to what Cowan said about Roberts. Cowan said Roberts indorsed the baptism of all denominations in his proposition, which is every word true, and not false.

Ninth. This is all we wanted him to admit; he answered the whole proposition here. This statement is made in regard to Purlee admitting that one might be scripturally baptized by a Baptist preacher as Campbell was baptized by Elder Luce. Purlee denied Campbell's baptism being administered by the Baptist church, which is a fact, and Roberts well knows it.

For an example, Purlee takes a man and

baptize him, who believes that God for Christ's sake has pardoned his sins. Will Roberts or any of his kind affirm that kind of baptism is the baptism of the church of Christ? Will Roberts or any of his kind affirm that baptism for the remission of sins is the baptism of the Baptist church? If they will we can soon have a debate.

Eleventh. Why did Cowan not give a detailed account, if he could, when it would have been so helpful here? Why would one ask such a question, when he said it was for the lack of space.

A FRIEND OF THE WAY.

DID CHRIST PROHIBIT THE CIVIL OATH?

followers to refrain from swearing. We read, "Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oath; but I say unto you, swear not at all." (Matt. 5:33.) Here

In his great discourse, the Sermon on the Mount, our Saviour commanded his Christ made direct reference to the law of the Jews—what had been said by them of old time; and as this law manifestly required the swearing of civil or judicial oaths, it inevitably follows that such oaths were prohibited.

1. All swearing or taking of oaths contained in the law—what had been said by them of old time; and as this law manifestly required the swearing of civil or judicial oaths, it inevitably follows that such oaths were prohibited.

1. All swearing or taking of oaths contained in the law—what has been said by them of old time—was condemned by Christ. (Matt. 5:33-37.)

2. But the law—what had been said in the old time—required the swearing of civil or judicial oaths.

3. Therefore all such oaths are prohibited or condemned.

It will not do to say that Christ was talking about common profanity or cursing. For notwithstanding the fact that nearly all commentators take this position, it is not correct. Christ has under consideration oaths that were authorized by the old law, and it hardly seems possible that this law would command men to profane or curse! The old law condemned false swearing; hence the statement, "Thou shalt not forswear thyself"—swear falsely. And furthermore, if profanity was under consideration, it would follow that the law of the old time required people to perform profanity unto the Lord! For we read, "Shalt perform unto the Lord thine oaths."

Moreover, if Christ was simply speaking of "profanity" or "cursing" in its different forms, it will be permissible to substitute these words for "swear" and "oaths"; for words having the same meaning can be used interchangeably. Thus changed, it would read as follows: "It hath been said by them of old time, thou shalt not pro-

fane or curse thyself but shalt perform unto the Lord thy profanity or cursing" (!) Such a position is false and absurd.

And furthermore, the apostle James, writing this side the cross, says, "Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath." (James 5:12). This takes in swearing by heaven and earth and all other oaths. The phrase, "neither by any other oath," is as strong as language can make it, and it certainly includes all oaths not here mentioned by name, the civil oath not excepted.

Nor should we pass over this as a matter of small consequence. For James puts the admonition not to swear "above all things"; and I cannot believe that the emphasis is either incidental or accidental. Hence for one to violate this command is to commit a great sin. And I admonish all who are guilty of breaking this holy commandment of the Lord to repent and turn from such practice.

Christians are continually called upon to disobey the command not to swear. In rendering their taxes, testifying in court, etc., they are supposed to be more honest and credible if they trample under foot the commandment of Christ and do what he told them not to do! Furthermore, they would be made fun of if they should have the faith and courage to refuse to swear. But "we ought to obey God rather than men." (Acts 5:29.)

If Christians would obey this scripture, it would keep them out of political affiliation, the army and navy, the most secret orders or lodges. In a word, it would keep them separate from the world and aid them in being a peculiar people.

Finally, "Let your yes, be Yes, your no, No; for whatever exceeds these, proceeds from evil." (Matt. 5:37.) Living Oracles translation. WM. GUY ASHLEY.

Dear Bro. Teurman: I would like to state through The Way to the brotherhood that I am thinking of giving my entire time to preaching the gospel and will state that I believe that the church is God's only institution for saving men and women, and that the Bible just as it was given to us by the Apostles is our guide.

I would be glad to arrange to hold meetings anywhere that brethren might desire my service.

A letter of recommendation by brethren who know me will follow this notice.

My postoffice address is Pottsboro, Texas, Route 2.

R. L. GARDENHIRE.

I have known Brother Gardenhire for about twelve years, and for several years we were intimately associated together, as we lived near him before coming to Georgia. Myself and wife have spent much time at Brother Gardenhire's home, and he and I were like David and Jonathan in the Lord's work until I left that field to come to Georgia.

I am glad Brother Gardenhire will give

more of his time to preaching. I can fully and freely recommend him to faithful brethren. Brother Gardenhire is an earnest Bible student, consecrated to the Lord's work, and is capable of doing good work, and I hope brethren will call him out and keep him busy.—C. T.

THE BIBLE COLLEGE.

The Bible college is an institution wholly unknown to the New Testament. For notwithstanding the fact that it was founded with the best of intentions, there is not any authority for it in the word of God. And its introduction among the disciples of Christ has resulted in strife and division, and has doubtless been the means of sowing much of the digression that is so apparent on every hand.

The purpose of the Bible college is to give young people training in the Bible and other branches of study under christian surroundings and influences. But if we can teach the Bible through the organized institution known as the Bible college, why can't we also teach it through the missionary society, as well? Moreover, if I can scripturally send my children to the Bible classes maintained by the Bible college, clearly another institution than the church, I can see no valid reason why I can't send them to the Bible classes maintained by the Sunday School.

Paul says that we must give God glory through the church. (Eph. 3:21). But the Bible college is not the church. Therefore we cannot give God glory through it.

The church and the family are the only institutions authorized by the Scriptures to teach the Bible; and they should be encouraged to do their part fully and faithfully instead of leaving it to colleges and other societies.

God is the author of the church and the family; man is the author of the Bible college. The family and the church are divine plants, originated in wisdom and goodness of the heavenly Father; the Bible college is a human plant, based on the wisdom of man. "Every plant, which my heavenly Father hath not planted, shall be rooted up." (Matt. 15:13).

WM. GUY ASHLEY.

Rt. 1, Phillipsburg, Missouri.

"Hymns of Zion" is a splendid new song book, put out by the Firm Foundation Publishing House. Price. 30 cents per copy, \$3.50 per dozen, or \$25.00 per hundred. Fifty copies at the hundred rate. We will gladly fill orders for this or any other song book published by the brotherhood. Brethren at LaGrange, Georgia, have given me their order for fifty copies of the above book.

Why not order from The Way office one or more of "The McGary-Douglas Debate" on the christian's relationship to civil governments, and read and distribute the tract among your friends. Ten cents per copy, one dollar per dozen.

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SOMMER'S SECT BAPTISM EXPOSED AGAIN.

CHAPTER VII.

I now take up Sommer's treatment of Campbell. I quoted Campbell, Franklin, McGarvey and Kurfee's because of their eminent ability. And Sommer has shown that he would gladly welcome such men to his cause by using—rather, misusing—Campbell, and also quoting some lexicographers in his first tract; but since I have taken them all away from him, he is ready to belabor them. Where is the man, the real scholar, that stands back of Brother Sommer in this stand he has taken? Yes, where? And when the scholars' of the world stands behind Campbell, Franklin, McGarvey and Kurfees, what can Sommer do by way of refuting them?

Referring to Campbell, Sommer says: "Harper seems to endorse the man." I endorse no man as a standard in religion. But why has Sommer lugged these irrelevant things about Campbell into this discussion? If it is not to try to draw attention away from his shameful and crushing defeat, what is it?

Campbell was good enough and great enough to be quoted on his side at first; then why is he belabored by Sommer now? Knowing Campbell as he claims he does, why did he impose such an ignominy—to hear him tell it now—upon his unsuspecting readers? Yes, why? He does not endorse "the man," he gives us to understand; neither does he endorse what "the man" said, as I have clearly shown. Then why did he impose Campbell upon his readers? Why? Yes, sir, why?

He says Campbell's book on "BAPTISM" is "fundamentally wrong"; that "Campbell adopted the idea that baptizo is a word of specific action, and that action is to dip, or a "dipping."

"But this," he says, "will not bear the test of close criticism, either as that word is used in classic Greek, or in the Greek of the New Testament."

"The word baptize," he says, "is a word of generic meaning, and its general meaning is best expressed by the words overwhelm and cover, and these words are expressive of state or condition."

"This," he says, "has been my conviction for nearly forty years."

Now, isn't it grand that we have one man among us that can give us some "close criticism"? And surely the man that can make a better translation than God's original—better because God's original is "dangerous," to hear him tell it, while his translation is not "dangerous"—I say surely the man that can do this should be able to give us some "close criticism" on the Greek word baptizo. But the trouble with this close critic is that he knows so much that isn't so. Proof?

1. Thayer's Greek-English Lexicon, standard for New Testament Greek, says baptizo means "to dip repeatedly, to immerse, submerge."

2. Liddell and Scott's Greek-English Lexicon, standard for classic Greek, says baptizo means "to dip in or under water."

3. The London Encyclopedia says: "Baptism, derived from the Gr. baptō and baptizo. The primary meaning is to dip, to plunge, to immerse."

4. The American Encyclopedia says: "Baptism (that is, dipping, immersing, from the Greek baptizo."

5. Sophocles, a native Greek scholar, says: "Baptizo, iso (bapto): to dip, to immerse."

This is number one against Campbell, and Sommer has lost out.

Again he says: "I now state that Campbell was wrong in regard to the inspiration of the Bible, for he did not believe it was verbally inspired."

In proof of this he quotes what Campbell said on page 52 of his book on Baptism about the apostles; namely, "But from what they have spoken and written, we are authorized to think that they were as free in the selection of words and phrases as I am in endeavoring to communicate my views of their inspiration."

Sommer contends that this shows that Campbell denied that the Bible is "verbally inspired." But it shows no such thing; and right on the same page, just above this, Campbell says: "This inspiration precluded the selection of incorrect or unsuitable words and sentences."

And this being true, Sommer has simply slandered Campbell. If this is not the case, Sommer is not able to get the sense from a page of simple English, and should attend a grammar school before he attempts another "close criticism."

This is number two against Campbell, and Sommer has lost out.

Again he says: "I showed Campbell was wrong when he said no one was ever commanded to be baptized for anything except remission of sins."

Sommer cites John 3:5, but he can not find a command in this text, much less a command to be baptized for anything except remission of sins.

He cites Rom. 6:3, 4; Gal. 3:27, and I Pet. 3:21: but he can not find a command in any of these scriptures, much less a command to be baptized for anything

except remission of sins.

Campbell treated this phase of baptism, pp. 251-253, thoroughly in his book on Baptism, and here is where Sommer tried to pervert Campbell's "marriage" illustration to teach "sect baptism," but I thoroughly exposed this, and he passed it by in his so-called reply.

This is number three against Campbell, and Sommer has lost out.

But before leaving this matter let me ask Sommer one question: What word in the Greek represents the idea you express by "in order to" in this connection? You have both "in order to" and "into"—into being a rendering of eis, but there is nothing in this connection that any inspired man used that can be rendered "in order to." In order to try to work "for" into the passage you are compelled to add this to Holy Writ. But look at your plight: "We are baptized," you say, "in order to be born of water." So we are born of water in order to be born of water; or, if you prefer—we are baptized in order to be baptized.

Truly no inspired man ever gave us such language. Your bed is too short and your cover is too narrow—you are exposed, and surely this is An Exposure of an Unfortunate Man. H. C. HARPER.

REPLY TO BROTHER DOUGLAS.

Yes, Brother Douglas, you get my idea correctly: I believe I Tim. 1-8 has reference to the civil law. And I conclude so from the fact that Paul was talking about a law that was to be used, and when used was right, was good, and was made to punish evildoers. See 9th and 10th verses. And from the fact, on just a few verses farther, he speaks of the officers of these civil powers, and exhorts that prayers, intercessions and giving of thanks be made for them. Give thanks that we have rulers of the devil's kingdom? Pshaw! No, Brother Douglas, they are God's ministers or rulers. Rom. 13:6.

And from the fact, as Brother Douglas says, the law of Moses was "a dead law," had been taken out of the way, "nailed to the cross." "A dead law" is of no force. Paul was speaking of a law that was effective of good when used rightly—according to the gospel of Christ; or, in other words, this civil law was in harmony with the gospel, when properly used.

And when he says "if a man use it lawfully" it does not exclude any man, but is for saint or sinner.

Brother Douglas says "the perfect law of liberty says to the christian 'submit,' not 'obey'." Is that so? Let us see. "Obey magistrates." Titus 3:1. Here the "perfect law of liberty" says "obey." What are you going to do about it, Brother Douglas? The Lord no doubt looked down the future of time and saw men like our brother play on the words "subject," "submit" and "obey" and counteracted it by the quotation above.

If to obey civil rulers "implies voluntary

obedience," as our brother teaches, then we must render this "voluntary obedience" to these powers or disobey God; for we have the command to obey them, as shown above. What will you do about it, Brother Douglas?"

"Can a man be a faithful member of Christ's body and a faithful member of the government at the same time?" our brother asks. To which I answer: Erastus was, Cornelius was, and the Ethiopian eunuch was—"went on his way rejoicing" with the queen's treasure. "Can he love his enemies, as Jesus commands, and shoot them, as Wilson commanded?" our brother asks. According to your own statement a little later on, they could. You say "Some christian boys went over there." So, if they were christians they were all right, and did all right. You can be no more than a christian. See?

He says I teach "We must obey the powers by voting, and holding office." I did not. I said, we were submitting to the ordinance of man in doing such, just as Paul and Peter taught.

"Did not the principalities and powers make the world war?" and then he adds: "Was that a good work?" Yes, Germany started the world war, without the least resemblance of justice. Therefore she became an evildoer, and the United States did a good work in helping to punish her. And christians should help punish such evildoers, for it is doing God's will to do so. And those christian boys made a mistake in refusing to go; and you, and others like you, are to blame for their refusing, to the extent of your teaching along that line. According to your teaching, if a band of cutthroats should enter a town or community and go to killing and robbing, and the civil authorities should deputize christians to help capture them, they ought to fold their arms and answer, "Oh, I'm a christian. I can not. Call on the wicked; they are the ones. It wouldn't be right for me." Shame on such a theory! Why, a christian would not be justified, according to your doctrine, to extricate his wife from the hands of a would-be rapist if it required physical force. Again I say, shame on such a theory! Our brother is very unfair. He admits God wants the powers to punish evildoers, but when they do, then they are guilty for so doing. If this is not his teaching, let him say he justifies war on the part of the "powers that be" when punishing other powers for evildoing, and when he does this then he admits it is a good work; and christians are taught "to be ready to every good work." Titus 3:1. Let him come up to the issue fairly and squarely, in the light of God's word. This is the only kind of war I believe in—to punishing evildoers; and am sure I am speaking Brother A. McGary's sentiments, too. Brother Douglas says Paul was an unfaithful citizen. I deny it, and say he was a faithful one; and here is the proof: The Jews were, like our brother, trying to make it appear that Paul was unfaithful

to Caesar. But hear Paul's answer. "Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all." Acts 25:8. Now, which one will you believe, dear reader, Paul or Douglas? I prefer to stand by Paul's statement.

He still denies Erastus being an officer when the letter to the Romans was written. Certainly, a man can deny anything. The sects deny Acts 2:38, that baptism is for the remission of sins; and you had just as well deny one as the other. Paul was writing to christians about greeting one another, and among other names he mentions the name of "Erastus, the chamberlain of the city," and no one but those who have a false theory to bolster up would ever have thought of adding the little word "ex" before the word chamberlain to help him out of a tight place. Better be careful, my brother! The devil added the word "not" to the word of God and perverted the truth.

The Saviour impeached the devil 1900 years ago, and now Brother Douglas is doing his level best to reinstate him; but he fails to get the witnesses. "All that a man hath will he give for his life" is a statement from the devil Brother Douglas gives to show he told the truth; but it's a lie. Did Paul give up his faith to save his life? No! No!! And then he goes to the Garden of Eden to find more truth that the devil told. I believe I would have kept clear of the place where the first lie he ever told was recorded. No one has ever claimed the devil could not quote truth, but always to pervert, to deceive, and never was known to tell a truth. And in Gen. 3:5 the devil was quoting the truth God had told Adam and Eve about the forbidden fruit—that it was the fruit of the knowledge of good and evil. See chap. 2:9. The devil was wrapping a truth of God around his lie in order to make it more deceptive.

You will have to try again, brother, before you make the devil a gentleman of truth. He says "the powers are ordained for three distinct purposes: for the wrath against evildoers, for the protection of the good, and to crucify the Lord Jesus Christ." See how vacillating and inconsistent he makes God? First, protecting the good through the powers; then in the next breath has him, through this same power, punishing the good, even putting his own Son to death; and I suppose he thinks God ordained the powers to put to death all the Apostles and all christians that suffered martyrdom. Now I don't believe God ordained the powers to put to death his Son; the scriptures he quotes say not one word about ordaining the powers for any such purpose. Finally, he admonishes me to "quit the powers of darkness." Now, my brother, I quit the powers of darkness forty-odd years ago; but still, like Paul, a citizen of the powers that be.

I deny that the civil powers are the powers of darkness, and call for the proof. We

are born into the civil powers, but not born into the powers of darkness. See?

Paul was translated out of the powers of darkness, but was still a Roman citizen. Acts 16:37, 22:25, 26, 27, 28, 29. I deny the claim that God has ordained wicked men, to the exclusion of righteous men, to manage the civil powers. If it is God's will—and it is—to punish evildoers through the civil powers, then Cornelius with his band of soldiers could have done so if called on and have been guiltless, for it can not be wrong to do God's will. What say you, Brother Douglas? But I must close with this, as I have used about as much space as Brother Douglas.

A. J. BOND.

West Grove, Iowa.

Reply.

Again I congratulate Brother Bond on his courageous presentation of his side of this discussion. It is well worthy of the cause he represents.

He is in the affirmative, I in the negative. He affirms the disciples' right and duty to obey the powers, help make the laws by voting to elect lawmakers, and assist in enforcing these laws when called upon. If this is not his position I fail to understand him. Each point I respectfully deny.

The first point, "obey," I will now notice. Paul commands Titus to obey magistrates. Brother Bond quotes this and gives it unlimited application. He says: "Brother Douglas says: 'Paul was an unfaithful citizen.' I deny it, and say he was a faithful one, and here is the proof: The Jews were, like our brother, trying to make it appear that Paul was unfaithful to Caesar; but hear Paul's answer: 'Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all.'" (Acts 25:8.) So Brother Bond clinches his argument on Paul's faithfulness and obedience to Caesar.

Hear him again: "The Saviour impeached the devil 1900 years ago, and now Brother Douglas is doing his level best to reinstate him; but he fails to get the witnesses. 'All things a man hath will he give for his life' is a statement from the devil, Brother Douglas gives to show he told the truth; but it is a lie. Did Paul give up his faith to save his life? No! No!!"

Caesar put Paul, a "faithful" citizen, to death. Was it for obedience or disobedience? Paul commanded others to "obey magistrates," but refused to obey himself and so lost his life, and my esteemed brother quotes this fact to prove the devil a liar. It also proves Paul to be an "unfaithful" citizen. Thank you, brother.

Faithfulness to Christ involves unfaithfulness to Caesar; and faithfulness to Caesar involves unfaithfulness to Christ. Christ commands me to do one thing; Caesar commands me to do the opposite. It is impossible to "obey" both; therefore I obey Christ and "submit" to Caesar, just as Paul did.

Brother Bond says we are born into the kingdoms of this world. This is an error. We are born within the territorial bounds of the kingdoms; and by reason of that fact the kingdoms arbitrarily declare us to be citizens without our knowledge or consent. Later, if we accept the franchises of the kingdom, "voting and holding office," we become voluntary citizens, an integral part thereof and are responsible for all the kingdom does, good or bad.

Coming now to the brother's second position, "voting." I refer the reader to my arguments on that point to pages 5, 6, 9 and 10 in the McGary-Douglas debate, to which Brother McGary omitted any reply. Read them; they are too lengthy to quote.

The brother argues that it is the christian's duty to help enforce human law when called upon to do so, regardless of the character of those laws; whether to repress a mob, or make war on a foreign nation, which is doing wickedly, or I fail to understand him. Further he argues it is right to do God's will in punishing evildoers. To which I agree. But I go a step further by saying that God always appoints his agents to do his will, and his agents can not be changed by human authority without incurring his displeasure.

Under Moses he appointed the priests to minister at the altar, and it was death for others to do so. No one but a priest could touch the ark. Uzzah touched the ark and was killed. He has appointed wicked men to punish wicked men, and woe be unto the righteous man who dares to take up the work. This work pertains to the kingdom of darkness, and he who does it belongs to the kingdom of darkness.

It was God's will that Jesus should die for the sins of the world. "Father, If it be possible let this cup pass from me, yet nevertheless not my will but thine be done." So prayed Jesus on the night of his betrayal. **THE CUP DID NOT PASS FROM HIM.**

It is right to do God's will, argues our brother. A man argued with me once that Judas was saved because he did God's will in betraying Christ.

Judas was chosen, ordained, set apart, to betray Jesus, because his character fitted him for that work. The power of darkness was chosen, ordained, set apart, to crucify the Son of God, because its character fitted it for that work. Rome was the personification of that power, for it was the power that did that work. Were Judas and Rome saved because they did the will of God in crucifying his Son? I think it best for christian's to let God's agents for wrath do their work without giving them any help.

Brother Bond admits the devil can quote the truth, but can't tell it. What is the difference, please?

The biggest liar in the universe can "quote" the truth; yea, even tell the truth to substantiate a lie, and this the devil did to Even, and it, the truth, was substantiated by Jehovah himself.

But the question is: Did the devil tell the truth in his statement, "All this power I will give thee and the glory of them: for that is delivered unto me; and to whomsoever I will I give it." (Luke 4:6-7.) Upon this being true or false the whole question between Brother Bond and myself hinges. If the statement is false Brother Bond and myself, and the whole world, are gone beyond redemption.

It is a well known fact that a lie deceives no one, unless it is wrapped up in the truth. This statement being false, and being one of the three recorded temptations, by which Jesus was tempted, proves that the devil was greater than Jesus in that he deceived him by a lie pure and simple, unsupported by truth.

This being the case, what chance has Jesus against the devil? Being overcome and deceived by one lie, can he not as well be deceived by other lies and his promise of salvation to a lost world become vain and worthless?

If it was not true, Matthew and Luke have borne false witness in recording it a major temptation; and if false in this particular, how can we believe them in anything they say? A cloud is thrown over all of their writings, and we are compelled to look with distrust on Matthew's gospel, on Luke's gospel, and on the Acts of Apostles. This would make a great inroad upon our faith in Christ, and virtually overthrow our religion.

These powers had been delivered to the devil; they were his, or there would have been no temptation in the offer. By whom delivered? you ask. By themselves, their own wicked works. "To whomsoever ye yield yourselves servants to obey, his servants ye are, whether of sin unto death, or of obedience unto righteousness." (Rom. 6:16.)

Said Jesus: "Have I not chosen you twelve, and one of you is a devil." "Then satan entered into Judas, surnamed Iscariot, being of the number of the twelve, and he went his way, and communed with the chief priests and captains, how he might betray him unto them." "Then Jesus said unto the chief priests and captains of the temple, and the elders, which were come to him, 'Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.'" (Luke 22:3-4, 52-53.)

Here the chief priests, the elders, and the captains of the temple, under Judas, into whom satan had entered, all banded together under the authority of Rome, were designated "the power of darkness" by the Lord Jesus. I hold this testimony unimpeachable. The "power of darkness" embraces all under satan's rule. To be delivered from any component part of the power of darkness is to be delivered from satan's rule. As Rome was under satan's rule at that date, Rome was a component part of the power of darkness, and as

neither Rome nor any of her successive civil powers have been turned from the power of darkness they are there yet.

The power of darkness was "ordained" of God to punish evildoers. Through them and by them he pours out his wrath upon wicked nations, and then in turn punishes them for their wickedness. He has "ordained" them "for the praise of them who do well," and if we do right we have their care and protection. He ordained them to crucify his Son, that by this means salvation could come unto the world. "The wrath of man shall praise him; the remainder of wrath he will restrain." It will be a fearful pang to the devil, that by his rage salvation came to man whom he sought to destroy.

"Can a man love his enemies as Jesus commanded, and shoot them as Wilson commanded?" our brother asks. According to your own statement a little later on they could. You say, "Some christian boys went over there," so if they were christians they were all right, and did all right. You can be no more than a christian. See!"

Yes, and I said also that some christian boys refused to go over there; but went to prison instead! "So if they were christians they were all right and did all right," so you say. Some christian boys went over there and resisted Germany, an ordinance of God. Other christian boys stayed here and resisted the United States, another ordinance of God.

Paul says those who resist shall receive damnation. It seems those christian boys are in a very tight place.

"Did not the principalities and powers make the world war?" and then he adds, "Was that a good work?" Yes, Germany started the world war without the least semblance of justice. Therefore she became an evildoer, and the United States did a good work in helping to punish her, and christians should help punish such evildoers, for it's doing God's will to do so."

Thus at one fell stroke he puts aside Paul's command: "Follow peace with all men, and holiness, without which no man can see the Lord." "Dearly beloved, avenge not yourselves but give place to wrath, for it is written: Vengeance is mine, I will repay saith the Lord." Farewell to the peaceful teachings of the Lord of glory: Brother Bond has resolved the christian into a vessel of wrath; and sets himself up as judge of who are evildoers.

Here I rest; space forbids following his incongruities further. I will not tax the generosity of The Way to publish these articles further, as the A. W. readers are well up on this question and it is impossible to reach those of Brother Bond's faith through his papers.

Although I am in the negative of this question, I have indulged largely in affirmative arguments, deeming this the best way to meet his remarks on the consequences of my position as he sees it. I have made no attempt to meet the points

he has raised, relevant and irrelevant, but leave the merits of these papers to the intelligence of the reader.

GEO. DOUGLAS.

FROM MINERAL WELLS, TEXAS.

The church of Christ in Mineral Wells, Texas, which is commonly called "the disgruntled bunch," by some of our wise men, is growing. The attendance has more than doubled within the past two months. The christians in the town are coming over to the Lord's side.

This little congregation moved to the I. O. O. F. Hall after their church was stolen. It is the devil's move now, and we hope in moving that he will jump this town. Majority vote of the church in selecting new elders over protest of the old elders, was the cause of this division. We attempted to get together here by eliminating this evil, but the church voters did not seem to care to have any christians with them; however, some that had crept in unawares, have found this out and are leaving them. This is being done that the scriptures might be fulfilled which saith, "Let there be no division among you." "They that believeth on me might be one as thou art in me and I in thee."

We invite criticism, but none comes. I suppose that we are the only church in town that does. I wonder why? We also ask that the ministers of the gospel, who stand with us, to stop and visit us while passing through Mineral Wells. Not only those who are with us, but we ask all of those who are against us to stop and fight us with the sword of the Spirit if they should pass this way. Some of our preachers come here, and, after hearing and believing a few misrepresentations, do not come near us. You had better investigate. Go to both places and compare the worship. Then see if you can get us together. We will meet them at any time and place.

In the assembly, we are continuing steadfastly in the Apostles' doctrine, in fellowship in breaking bread, and in prayer. We only do what God authorizes, and are certain to do all of that. Yet some of our great men call us disgruntled. These same great men yell that the only way to unite is to come to the Bible—lay down all men-taught and devil-devised schemes, and upon top of all this you can not persuade them to come near the Bible.

Some men are determined to do right, some you can persuade, and others you can not force to do right. We have the latter, some right here in Mineral Wells. We are told to "prove all things." Come let us prove this to you. If we fail, which I hope we do, we will gladly and publicly confess the same. I am not calling any names because I do not want the world to know that such people even profess to be christians, and, too, some of these may be posing as leaders. "Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? Let him come over to me." Ex.

32:26. "And Elijah came unto all the people and said, how long halt ye between two opinions? If the Lord be God follow him; but if Baal follow him," Ex. 18:21. Indeed, we must be long-suffering and kind. We must bear all things and endure all things; and in my opinion, about everything here in Mineral Wells has been borne and endured. It is time for the people to choose between God's ways and man's ways.

Yes, Brother Ashley, come on with some more of your "open rebuke." It is just what we need. It will be good for christians, and it can not possibly injure any other class of people.

Some good people in and around Mineral Wells have quit the church since the division. They refuse to work for the Lord, and think by trying to be neutral, they are not working for satan. A luke warm class, trying to be saved for doing nothing. Jesus said he would spew such people out of his mouth. They are lined up with the old dragon, and don't realize it. The devil wants you to quit because he gets all such people. A person is pretty good when he is afraid to take a stand for right. There are no easy places in the church. It is a constant warfare. You had better step in and help win the battle if you expect any reward. Take the shield of faith, and the sword of the Spirit and stand. What is there to fear if you are on the Lord's side? Goliath defied the army of God, but David, a small boy, settled him, for God was with him.

I understand that some of the members of another church here in Mineral Wells, who are wearing the name of the Savior, are telling it around that the reason the elders of the Oak Street church of Christ refused to sign the agreement was because we wanted them to set aside their elders, and that otherwise they would have signed. This is not true. Not a word of it is true. They would not accept any part of the agreement. We will unite with them and let them keep four of their elders and four of ours. No, they do not want us, and, moreover, they are not going to have us, and many of their members are going to leave them when they find out the reason why. They (the leaders) may have good reasons for rejecting us; however, they keep these good reasons to themselves. No, they are not willing to restore a brother if he is taken in a fault. Gal. 6:2. Possibly this is because they are not spiritual. All that our cyclone and torpedo preachers have to do is just say "common sense" and the multitude follows. What do they mean by "common sense"? Not the kind surely that Brother N. L. Clark has. Showalter and all the rest of these "common sense" Sunday School worshippers would not make Brother Clark a respectable Bible class. This bunch are in need of a little Bible sense, then they would not require so much common sense. Yes, Bro. Clark is a "hobby

rider," but you are the hobby horses.

R. S. BARGER.
Mineral Wells, Texas.

I spent the third Lord's day in May with the brethren at Oak Grove, near Rincon, Georgia, in an all-day service. We have a faithful band of brethren there and I always enjoy my stay among them. They have given me hearty co-operation in the work in this field almost from the beginning. Brother J. P. Watson, of Cookeville, Tennessee, is to be with them in a meeting the latter part of August.

On my return home from Rincon I dropped by Scott and spent part of two days and a night in the hospitable home of Brother and Sister J. W. Lampp. I was also glad to meet again Sister Mattie Welch, who is at present making her home with them. They are all faithful christians and I greatly enjoyed my stay among them. They are having a hard struggle there, but will not be discouraged. They "break bread" in their own home every Lord's day.

I am to begin a tent meeting at the Spinning Mill at LaGrange, Georgia, the first Lord's day in June. In order to hold the meeting and keep the paper work going I shall have to return home two or three times a week during the meeting, returning each evening in time for preaching. I have given practically all my time to building up the cause there among mill working people since last August, having missed being with them only four Lord's days. CLARENCE TEURMAN.

South Fort Smith, Ark. May 23, 1922.

I am at this place assisting Brother Etherage, the preacher for Dodson Avenue church, Fort Smith, in a mission meeting. The interest at this time is good. We are hoping for results. Mrs. Tucker is very poorly. Dr. Trott thinks if I will bring her to Mundy, where he can see her regularly, he can help her. I want to get her there as soon as possible. With her there where he can look after her I can be away in meetings more and be much better satisfied about her. I would like to hear from brethren who have not yet arranged with some one to hold their meeting, as I have been undecided, on account of Mrs. Tucker's condition what I could do, a lot of my time is unarranged for. Brethren, you should have the gospel preached. The salvation of your neighbors and your children depend on it. If anything has to be left off, let it be anything else rather than preaching the gospel. Write to me and tell me how many people you have known to be saved and added to the church to whom the gospel was not preached. Suggest something more important than the preaching of the gospel. All can write at once if they wish.

W. G. TUCKER.
Holdenville, Okla.

HELP BRO. TUCKER.

Dear brethren in Christ: I wish to make an urgent appeal to you to come to the rescue of Bro. W. G. Tucker. He is in need of help very badly. Sister Tucker is in very poor health and they are trying to arrange to go to Mundy, Texas, so she can be under the personal treatment of Bro. Dr. Trott. He is also about to lose his little home because he cannot finish the final payments on it.

Bro. Tucker is one of the strongest and most loyal preachers in the brotherhood. He has preached mainly in rural districts, and sometimes receiving nothing for his support. I could write more about him, for I have known him for fourteen years, but hope the brethren will not pass this up. Send him something immediately. We cannot afford to let our preachers stop preaching the gospel because of lack of support.

I am getting disgusted with the so-called loyal preachers. I believe Bro. Cowan is right when he says it is time to call a halt. It is, brethren, and when shall we wake up to this fact.

Send help to W. G. Tucker, Holdenville, Okla.

Yours for the one faith,
W. R. DUNCAN.

Route 3, Fort Smith, Ark.

Little Rock, Ark., May 22, 1922.

The writer is in receipt of a letter and a list of names of the preachers who are opposed to the modern system of Bible study on Lord's days. I know of a number of preachers that are with us whose names are not in the list, but should be.

I sometimes think some of us are trying to occupy neutral ground. But listen, brethren, the division is in our midst. There is no time to occupy neutral ground. Our opponents are sowing seeds of discord. Let me insist that all those who are contending for the old paths write Bro. Duckworth at once. His address is R. F. Duckworth, 731 Heron St., Denison, Texas.

OTIS J. HAYNES.

TWO BITS.

"For the law having a shadow of good things," therefore it contained no shadow of the Sunday School.

"Follow after the things that make for peace," therefore we cannot follow after the Sunday School. J. R. JONES.

Dear Bro. Teurman: I guess you think I have quit the field and do not intend to fight the battle any further, but I haven't by any means. I found a few faithful brethren here and we meet regularly here in my home. I am trying to preach a little; while my preaching is limited to a great extent, as I haven't any way to go except a-foot. While there is no excuse for one to offer upon that ground if he is able to walk. I had a call from some brethren

about thirty miles away to come and help to set them in order, as they were not meeting, so I just set out a-foot, but I was fortunate enough to catch a ride the better half of the way and came out all right. I thought of the words of the great Apostle Paul in Rom. 12:1, how we should present our bodies a living sacrifice in a holy and acceptable manner, which is our reasonable service. Y. O. MOORE.

Claud, Alabama.

I am acquainted with Brother Moore. He is a faithful, sacrificing servant of the Lord, and he should be encouraged. We need more of such workers as Brother Moore, also more work of the kind he is doing.—C. T.

TO THE FAITHFUL EVERYWHERE.

Dear Brethren and Sisters: I notice in the last issue or two of The Apostolic Way there are several worthy appeals for help for the sick and unfortunate ones of the Lord's servants. I hope all have been relieved by this time. This is a privilege and opportunity for the Lord's people to show their love for the Lord and his brethren by helping the needy. We should never "weary in well doing."

Several who have assisted us in the past asked me to make another appeal through the A. W. if we got in needy circumstances. We appreciate the kindness of the faithful who have shown an interest in our welfare since I lost my health. My health is still poor. We must have some help along, as we have no means to buy supplies. We don't want to become burdensome to any, and hope this will be the last appeal we will have to make.

May the Lord bless all.

E. GILLESPIE.

McKinney, Texas.

Will you please say in The Apostolic Way that I am now located at Gainesville, Texas? I have some time in July and August not taken for meetings. Any place desiring a preacher for a meeting will please write me at the above address. I am for the whole truth and against all innovations. Can give best reference as to my character and ability. Write Brother H. C. Pearson, of Gainesville, Texas, regarding me.

Yours for truth and equity.

JAMES B. OTTS.

Brother Tom Williams, of Berlin, Oklahoma, writes us that Brother N. L. Clark is to begin a meeting at Berlin June 4. It is hoped that many brethren in that section of Oklahoma will avail themselves of the opportunity of hearing Brother Clark preach.

Find enclosed price for two new subscriptions. Will send others as soon as taken.

I am out visiting different places trying to encourage and strengthen the brethren wherever I find such work needed.

In my travels, I find several congregations newly established. I find these have been builded on the one foundation and they only need to grow in the Lord. At this writing I am at Ft. Chadbourne, where Bro. Hayhurst established the work some months ago. He has done a great work in these parts, having "sounded out the word in all the region round about." Yesterday being Lord's day, I joined the church here in their worship. They expressed their appreciation of my visit to them and I certainly did enjoy their manifestation of faith and loyalty in their worship.

I find that Bro. Cowan's late articles in our good paper are doing great good. It is certainly time to "call a halt." We should see to it that we do not encourage the wrong things or promote division in any way, or by any means. We should support the right man who will both preach and do the right thing. When we lend our aid either by encouragement or by giving of our means to the wrong thing or the wrong man we become partakers of other men's sins: at least, that is the way I look at it, and I think I see it with both eyes wide open.

Our work at Abilene is progressing nicely. We can realize that we are growing stronger and better established all the time. J. H. STEWART.

Abilene, Texas.

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THE SUNDAY SCHOOL BASEBALL.

Our article in the May 15th issue of *The Way*, criticizing Sunday School baseball, created a considerable stir in some quarters.

Good men and women have gone out of their way to thank me for the article. We would be less than human if we did not feel grateful for their commendation, but the thing we appreciate most is that the body of brethren that we mentioned in the article have quit the Sunday School baseball league.

Some of these good brethren became very angry with me. This I regret, as it is always my purpose to fight sin, not the sinner; to fight error, not he who commits it.

It was fighting publicly the religious errors of his brethren, that brought Christ to the cross of Calvary. He knew this would happen, but he never slackened his efforts to get his brethren, the Jews, to come back to God, but these religionists, claiming to be the children of God, put the purest man that ever lived on earth to death, because he dared to oppose their religious practice. The same principle has come on down through the ages.

In this day, we who tell our brethren of their faults are treated as if we were their enemy.

It is my purpose to continue to try to get my brethren in error, of Denison and elsewhere, to come back to God's way of doing his commandments.

If, by giving my life, I could get our Sunday School brethren of Denison to quit their ungodly practices, as they are reported to have quit the baseball league, the good accomplished for the Master's cause would exceed the sacrifice.

R. F. DUCKWORTH.

STRENGTHEN THE WEAK PLACES.

One of the best ways to convert those that oppose us is to show them that we are in earnest by our zeal backed up with knowledge. We all more or less have weak points and they need to be made strong so that we may be able to stand the fiery darts of the wicked.

We who oppose all innovations are falsely accused of not wanting to do anything. We should make every effort to show those who thus accuse us that this is not true by doing more teaching in assemblies than they, including their S. S. "Speak that you may excel to the edifying of the church." I Cor. 14:12. We should also emphasize the idea of more private work among both men and women and teach our children in the homes daily, re-

membering that they are to be the future teachers. Encourage them to work among their playmates.

Oh, let us be zealous of every good work, but according to knowledge, and strengthen the weak places in the wall that our children may be prepared to meet innovations that are sure to rise in the future.

In the book of Exodus we learn while God was bringing the children of Israel out of Egyptian bondage how the people began to worship idols and depart from his teaching. As soon as one evil was put down another arose. So has it been under the new covenant until the present time. Division arose over circumcision. At Corinth one could find many kinds of evil.

We had a great restoration by Campbell and others, but soon the organ stirred up strife, then the S. S. and pastor system.

Knowing these things, should we not be looking forward and see our weak places so we might be able to nip other innovations in the bud. "Where there is no vision my people perish. Prov. 29:18. This vision comes through studying the word.

Would that the elders of every congregation would stress this point, i. e., that it is impossible for us to live the life of a christian without daily studying the word of God. As long as we continue to depend on the preacher for our knowledge we will have innovations.

Let us teach our children to study for themselves in the Bible, so they will know whether or not the things that are taught are in harmony with the word.

SAM L. SCHULTZ.

Washington, Oklahoma.

THAT WHICH SEEMS GREAT TO ONE MAY SEEM LESS TO ANOTHER.

"He that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." Rom. 14:23.

Paul does certainly teach in this, that a man to be honest with his own conscience, must only submit to that, in his service to God, which he believes to be right, and likewise reject that which he believes to be wrong. The Scriptures clearly teach that if a man violates, or acts contrary to his own conscience, that in so doing he acts dishonest with himself, in which he invites the displeasure of God.

Our consciences are creatures of education, and are produced by what we believe, whether we believe the truth or a falsehood. Thousands are honest who in my judgment are very wrong in the thing they believe, but they can only be honest with themselves by following that which they believe to be true.

Perhaps on this account men who are

honest have their greater likes or dislikes to the many questions confronting us today. Some see, as they think, the greatest evil in this practice, while others regard another evil as the most dangerous of all. Different associations, no doubt, have been responsible for the different estimations we have of these different questions.

"One man regards instrumental music in the worship as the greatest evil ever introduced in the house of the Lord; another believes that the various societies attempting to do the work of the church is to him the limit in all departures from the truth. Another regards the "hired pastor" system as God-dishonoring, while others break the line at the Sunday School, the dividing into classes, women teachers and perhaps a score of other practices that are now disturbing the peace and unity of the church throughout the country. Another believes that the so-called "eldership" is responsible for the entire trouble in the church of Christ today.

Now, brethren, without stopping to discuss your "likes" and your "dislikes" on all of these various questions, I regard most of them, however, as being safe and right; but you will surely allow me the same right you take for yourselves—to express what seems to me to be the greatest evil and the most debauching sin of this or any other age. It was the sin that caused all the trouble with Israel for fifteen hundred years. It was the sin that brought about the destruction of Sodom and Gomorrah and the cities of the plains. It was the sin that caused the church our Redeemer purchased with his blood to surrender to the debauchery of Rome. It was this sin that crushed the "two witnesses" of God—his word, to the ground, and mingled them with the dust of disrespect and unbelief for more than a thousand years. It is the world-wide evil of today, and is knocking at the very taproot of all civilization and is rapidly sapping the sanctity and sacredness of the homes of the entire country. That sin is the sin of adultery. There are two kinds of adultery—one spiritual and the other physical. When the "one body," the bride of Christ, the church which he bought with his own blood, associates her work or worship with any foreign religious institution it becomes guilty at once of the sin of adultery. See Rev. 2:18-22. To follow after strange doctrines and the institutions of men has always been one of the great and abiding sins of the church. Not satisfied with her own husband, she seeks to commit fornication with institutions not in any way connected with her own husband. Little trouble ever comes to the body of Christ—the "one body"—as long as it maintains its oneness,

separate and distinct from all other religious institutions.

But, you ask, how is physical or individual adultery committed? Let Jesus answer. "Whosoever shall put away his wife; and marry another, committeth adultery against her. And if a woman shall put away her husband and be married to another, she commits adultery." Mark 10:11, 12. This was the teaching of the Son of God to his disciples who should become his teachers, to the whole world, after his death. Were his Apostles true to their Master's teaching on this question after his death. They certainly were. But, I ask, has the church in "doctrine and practice," remained true to Christ and his Apostles on this question? I answer with sadness, it has not, but hundreds have gone positively against the Apostles' teachings both in "doctrine and practice." until today a life of adultery is regarded by many as a life of righteousness.

Now, my dear brother, may I ask you in all candor, What is the sin of today that more debauches the character of the church than the sin of adultery that we find almost on every hand?

I am so constituted that the evils that come of instrumental music, missionary societies, Sunday Schools, woman teachers, and the so-called disqualified eldership—all of them together—fall far below in their evil effects as compared with the monster evil of adultery, both taught and practiced in the church. A man may attend Sunday School all his life, or may attend a service where they use instrumental music, and still be a good citizen and safe to have in your home as a neighbor. But if he has two or three wives, if he is living in adultery, is he not a very unsafe leader in the house of God? My brethren know I do not endorse any addition to the work and worship of the churches. This they have known for these many years; but if any difference, I draw the line more readily at adultery. Why, we have fought and devoured each other over smaller departures from birth and let the question of cleanliness take care of itself.

Brethren, turn your attention to those things that are so ruinous to the morals of both home and church and help us retard their progress. Your present contentions may be right, but don't neglect this one.

I wish every reader of this paper had the divorce record of the country at his or her command. R. H. HOWARD, Holdenville, Oklahoma.

CONCERNING BROTHER OTTS.

Dear Bro. Tourman: I have read Bro. James B. Otts of Gainesville, Texas, notice in The Apostolic Way of June the first. I also see that he has referred the brotherhood to me as reference, as to his character and ability. Will say that Bro. Otts is a good man, a good preacher, and his character is above reproach. He is about thirty

years old, and in the very prime of life; very well educated, and speaks forcibly. Any congregation who may see proper to call him for a meeting will make no mistake as to his ability or character. While Bro. Otts opposes all innovations, yet he worships with, and sometimes preaches for the Commerce Street Church of Christ, in Gainesville, where they have the Sunday School, women teachers, and hired pastor.

However, Bro. Otts is not alone in this practice. There are others who pose as sound in the faith, and are for the whole truth, and against all innovations, who practice as he does. I mention this because I do not desire to mislead anyone. Nor do I believe Bro. Otts would want me to do so. While I do not believe that Bro. Otts is in harmony with the above innovations, using his own words he "condones them." Now if any church can use him you need not be afraid of him; he will teach nothing but the truth. He stands with N. L. Clark and Geo. Douglass in his practice.

I want to shake hands with Bro. Cowan on the proposition that it is time to call a halt. The halt has been called on the other side of this question. I don't believe the Commerce Street church in Gainesville would, if they knew it, allow a preacher to preach in their pulpit if they knew he was opposed to Sunday Schools, women teachers, and hired pastors. I worshipped with this congregation up to about a year ago. At that time one of the so-called elders moved to South Texas. He appointed another man in his place as elder, and it has been intimated to me by one, whom I believe knows, that he charged him not to allow Bro. H. C. Pearson to preach or to take the lead in anything. I know it could not be on account of any immoral practice on my part or any of my family. I will deposit \$100.00 in the First National Bank of Gainesville, and will give it to anyone in or out of the church who will file a charge of any immoral conduct against me or any of my family, or anyone connected with my family, that would be unbecoming to a high-toned Christian gentleman or lady, and prove it by any reputable citizen, the money is theirs. If any of you Commerce church people want to make some money, now is your time. I have got the money there on deposit, and if I did not, the bank would put it up for me. Now if this charge was not given for any immoral conduct on my part or any of my family, what was it given for? It was because I opposed all of the above innovations, and you feared my influence, and you know it. So you see the halt was called in this case. We have a church at Callisburg, in this, Cook county, who oppose Sunday Schools, but I notice when they have their protracted meetings they call Sunday School preachers. Show me one church that practices the Sunday School, and uses women teachers that will call a preacher whom they know opposes these things to hold their protracted meeting. Again, I want to indorse what Bro. J. H.

Stewart, of Abilene, says on this subject. If you believe that Sunday Schools, women teachers and hired pastors are unscriptural and unauthorized by the Spirit, then it must be doctrine of devils, and Paul says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." 1. Tim. 4:1, 2. Now brethren, do you believe the above innovations are wrong? If so, do you not also believe you are sinning a most grievous sin in the sight of God, when you give your money that God gave you to these preachers, who give heed to the devil and preach his doctrine? Hear John, "Whomsoever transgresseth, and abide not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine receive him not into your house, NEITHER BID HIM GOD SPEED; FOR HE THAT BIDDETH HIM GOD SPEED IS PARTAKER OF HIS EVIL DEEDS." IF JOHN 9-11.

Now brethren, you hear what the Apostles say. Do you believe them? If you do give honor to whom honor is due?

H. C. PEARSON.

Gainesville, Texas.

Now that our writers have clearly proved that we should not teach our children through the Sunday Schools, we ought to have some good, constructive articles on the home training of children. And I appeal to some of you older brethren to give us some practical and helpful lessons on the bringing up of children. For many of us need such teaching, and we should appreciate it.

WM. GUY ASHLEY.

I wish to report through the A. W. that we continue to grow in numbers, and we hope in the "one faith." Sunday was Bro. Hayhurst's day with us. Monday morning at ten o'clock there was a goodly crowd gathered at the water's edge to witness one of our neighbors and his wife buried in baptism to rise to walk in newness of life. The church feels very much strengthened. J. W. EMFINGER.

Ft. Chadbourne, Texas.

Remember, we will advance your time a full year for only three new yearly subscriptions.

Brethren, The Way needs your assistance very much just at this season. Please do not let an opportunity pass to solicit and send in new subscribers.

Why not order from The Way office one or more of "The McGary-Douglas Debate" on the christian's relationship to civil governments, and read and distribute the tract among your friends. Ten cents per copy, one dollar per dozen.

THE HOLY SPIRIT

CHAPTER V

Having located the mystery and the cause of the confusion surrounding this subject, I, for one, at least, ready to take my stand with the church in the fourth century, that had the writings of prophets and Apostles in their purity and simplicity, to declare the Nicene creed to be false and not in accordance with the teaching of inspiration. I take my stand with Arius and the one million christian martyrs that so nobly lay down their lives for Christ Jesus and his word in the fourth century, under the one decree of "Constantine the Great."

I therefore make this declaration: "There is one living and true God," and that Jesus Christ is "his son," and not "equal with God." "There is one spirit," the Holy, or righteous "Spirit of God," not a person, not an object of worship, not equal with God, but the "Holy Spirit" of God, that proceeded from the Father "in the last days," and became a "river of water of life, clear as crystal." "Come and drink, without money and without price." Do we receive "God's Spirit" as "holy men of old" received it in the days of miracles? No, God's righteousness is made known to us "by the word of truth, the gospel of our salvation." Paul says, "I am not ashamed of the gospel of Christ, for therein is the righteousness of God made known." Yes, God's power to save reveals "God's spirit" to us. "No man knoweth the things of a man save the spirit of man that is in him; even so no man knoweth the things of God, but the Spirit of God." How do we know the things of a man by the spirit that is in him? If he is a liar, a drunkard, we know it, for that is the kind of spirit that is in him. If he is an infidel, we know the things of the infidel by his spirit. "Even so, no man knoweth the things of God, but the spirit of God." Yes, we know the "spirit of God" and the "things of God" are revealed to us by his spirit through "the gospel of Christ." Surely we do not know God; but we do know his spirit, and what that pure "Holy Spirit" has testified concerning God's righteousness. Yes, we know the spirit of God; if not, we might receive the spirit of a false prophet and be deceived. But do we receive God's spirit direct, as a gift, as in the miraculous age? No, his spirit is now a flowing "river of water of life," and we are invited to drink. We can either accept of God's "Holy Spirit" and be holy like God, or we can refuse the call and accept the unholy spirit of satan and be like satan. "Disobedient, unholy, unthankful," etc. No man can refuse to obey God's law, and accept his spirit. No man can have the "spirit of God" in him, that refuses to obey him. We accept the "spirit of God" when we obey the "law of the spirit of life." It is not your option "whosoever will, let him take the water of life (Holy Spirit) freely." "You have purified your souls in obeying the truth," Peter. "This only would I learn of you,

received you the spirit by the works of the law, or by the hearing of faith?" Gal. 4:3. "He therefore that ministereth to you in the Spirit, doeth he it by the works of the law or by the hearing of faith." Gal. 4:5. We see they heard the truth (God's word) accepted, or received, "the Spirit," by being "obedient to the faith," the gospel.

Men were ministering the spirit to others by preaching the gospel to them. The Galatians were no exception to this rule.

God's "Holy Spirit" has come, and like a river of water is free to all that obey him. But how can God minister his spirit to others by, or through his word? Just as satan ministers his false spirit by using his false words, or an infidel ministers the spirit of infidelity to his audience, by his words of infidelity, the words of falsehood. God's spirit is the "spirit of truth." When we hear the truth and receive it we receive "the spirit of truth" which is the "Holy Spirit."

"He that believeth on me, as the scriptures hath said, out of his inner parts shall flow rivers of living waters. But this spake he of the Spirit, which they that believed on him should receive: for the Holy Ghost was not yet given." John 7:38, 39. What a beautiful metaphor! "The Holy Spirit," "living waters." Well might Jesus stand and cry, "If any man thirst let him come unto me and drink." "Whosoever shall drink of the water that I shall give him shall never thirst." John 4:14.

How far in the past can we trace this living water, and when did it become a "river that man could swim in." Jeremiah tells us that God is the "fountain of living water" (the Holy Spirit). Ezekiel in visions seems to trace it back to the fountain, but first only saw waters, coming out from under the "threshold of the house." Again he looks and sees waters running out from under the house. But the man "with the measuring line" began to measure "a thousand cubits," the waters had increased; each time he measured a thousand, the waters grew larger, till he had measured four thousand. The waters (Holy Spirit) was then a "river a man could swim in." Ezek. 47. When was this river of life to be so great "that a man could swim in it?" Not till four thousand cubits had been measured. "But in due time (four thousand years), "God sent his son into the world." Yes, the time had come for God's spirit to flow like a river. Well might Christ say, "If any man thirst let him come unto me and drink." Up to this time God gave this living water ("his Holy Spirit") direct. They must drink from the fountain head. But we drink from the "river of life." "His Holy Spirit" was poured out in the last days. Acts 2:17. It now becomes a "river of living water, flowing into the desert." You (yes, all men) are invited to drink (accept the one Holy Spirit of God). "The Spirit and the bride say come; and let him that heareth say come; and whosoever will let him take the water of life (Holy Spirit) freely." Rev. 22:17. Shall we fall and worship this

river, "Holy Spirit?" We had better take the angel's advice to John, "See thou do it not; worship God." We do not have to pray for God to send down his spirit. It is here and will abide forever. "And I will pray the Father and he shall give you another comforter, that he may abide with you forever: even the spirit of truth." John 14:16-17. Yes, "he," masculine gender, a person. Does "he" always signify a person or gender? If you think so, try it upon the altar of unheaven stone, that it called he six times in one verse. Ex. 27:30. If so, the altar must have been very masculine. Our Methodist friends worship "one God, without body or parts," and say the "spirit of truth," "Holy Spirit," is masculine. Just think of anything being masculine or feminine without parts. Parts are what constitute gender. I have no objection to calling "God's Spirit" he, as we have authority to do; neither do I object to "his spirit" being called "it," as we have it thus from inspired men. If our scribes that have the Methodist idea of "three gods in one God, and one God in three gods," yet "without body of parts," would hold their peace till they go to the bottom of the mystery, I am quite sure we would not confine God's gifts to one gift, "eternal life." Yes, he gives eternal life and all that pertains thereto. He gave his Son and all his Son possessed, even the life and spirit that was in him. All was of the Father, who is the giver of "every good and perfect gift." James 1:17. His Son made gifts, but nothing his Father had not first given him. They would not dispute Paul, when he says, "There is one spirit." They would not dispute Peter, when he says that "God gives the Holy Ghost to them that obey him." They would not sing "Praise the Holy Ghost," for which they have neither command nor example. They would not say the "Holy Spirit" is God, or another, that it is equal with the Father. But the "Holy Spirit" makes men overseers of the church. Acts 20:28. Yes, everything that is done according to God's will, is done by his spirit. Everything that is sinful is done by the unholy spirit of satan. God did not shed his blood. Acts 20:28. It was Christ that died, yea, rather that is risen again.—Paul.

A. HARLESS.

ANOTHER DEBATE.

There is to be a debate at Abilene, Texas, beginning July 11 and continuing four days, between A. R. Lawrence of Abilene, and J. N. Cowan, of Corpus Christi, Texas. The Sunday School question will be discussed. This bids fair to be an interesting debate. I think the S. S. people have learned that the "brag and bulldoze" method has caused them harm, and they must meet the issue upon its merits. I'm sure these debates do good for the cause of primitive christianity. Those who desire to attend from a distance should write Bro. J. H. Stewart, Abilene, Texas. This is on the Texas & Pacific and Wichita Valley railroads. J. N. COWAN.

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SHALL WE USE ONLY ONE CUP?

Celeste, Tex., R. No. 5, April 26, 1922.

Bro. G. A. Trott,

Cleburne, Texas.

Dear Bro.:

I notice in The Apostolic Way your review of Bro. Armstrong's tract. You seem to want to force the brotherhood to believe that one cup (vessel) is the only scriptural way to partake of the Lord's supper.

Below is a list of questions I would like for you to answer:

1. What did Christ mean when he said he took the cup, etc.?
 2. Did he mean the vessel? If so he said the cup (vessel) was his blood of the New Testament.

3. Do you honestly believe Christ had the container that the wine was in, in mind at all? If so, the container is the thing to drink, for he said "drink ye all of it"; container or wine one, not both. Which one did they drink?

In Matt. 26:29 Jesus said, "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Jesus says the thing they drank was the fruit of the vine. Did you ever see cups made out of the fruit of the vine? About all I see these days are glass or aluminum, which come from the mineral, not the vegetable kingdom.

5. Luke 22:17, Jesus took the cup and gave thanks and said, "Take this, and divide it among yourselves." What did he mean for them to do, divide the wine or the container? Honest now, you know he meant the wine which was an emblem of his blood.

6. When the mother of Zebedee's children made a request of Jesus, and he asked if they could drink of the cup of which he was about to drink, did he have in mind a literal cup?

7. I Cor. 11:26, "For as oft as ye eat this bread and drink this cup, ye do shew the Lord's death till he comes." Question, is there any likeness of Christ's death in the cup? You know there is none. The likeness is in the wine, the fruit of the vine, that represents his shed blood.

In I. Cor. 10:16 we read, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we brake, is it not the communion of the body of Christ?"

Now, Bro. Trott, he just mentions one article here for the communion of his blood, it is either the vessel (or container) or it is wine, the fruit of the vine. Which one is the most fitting as a representation of his blood? Now don't say he meant both wine and container, for if you do I am going to ask for chapter and verse. I can't find it.

Now, Bro. Trott, these are some questions I would like for you to answer. If you are right I have been in error all my life, also the congregations where I have worshipped.

The Bible warns us about adding to or taking from what is written. If you are right I am guilty of adding to, and I want to get right.

You may answer by private letter or through The Apostolic Way or F. F., either one you choose. I am

Your brother in Christ,

OSCAR PADEN.

Reply.

I appreciate very much Bro. Paden's course in addressing me in person for further information in regard to my position and my reasons therefor and also the spirit in which he wrote. If I even SEEMED to "want to force the brotherhood to believe that one cup (vessel) is the only scriptural way to partake of the Lord's supper," my articles must have had a seeming that was very far indeed from my intention. In the first place, I am fully persuaded that belief cannot be forced and secondly, I tried to make it plain that the very object of my review was to prevent good brethren from being FORCED to partake of the Lord's supper in a manner that many believe unscriptural, I, myself, being one of that number.

There is too much forcing being done in the church and it is just that which is causing so much strife and division; too much majority rule; too little brotherly love.

I believe it would be well for every member of the body of Christ to read daily the prayer our dear Saviour uttered just before his betrayal, until they can realize the overwhelming force of his yearning, the soul stirring depth of his pleading that his followers might be one; a desire and longing so great that it rose above even the thought of the awful agonies that he must shortly endure and became the keynote of his entire prayer, being mentioned five separate times in that one petition. God forbid that stubbornness, pride, convenience sanitation or any other thing or thought should ever prompt us to do anything that would interfere with the fulfillment of that prayer. But to the answer to the questions, which I will give by number.

1. Christ picked up the cup containing the fruit of the vine.

2. The cup and wine represented the new covenant of his blood.

3. I honestly think the Saviour had both the cup and its contents in mind. In the command, "Drink ye all of it," the preposition used is "ex," from or out of, so that "drink ye all from or out of it" is a perfectly correct rendering. Yes, the thing they drank was the fruit of the vine and the thing which contained the fruit of the vine was a cup; also the thing that cleanses us from sin is the blood of Christ and we drink it from the New Covenant. The query about cups being made of the fruit of the vine does not render my argument absurd, it only shows an absurd lack of knowledge of the ordinary use of language. I am not denying that the thing they drank was the fruit of the vine, but the scriptures assure us that it was in a cup, mentions but one cup and I now ask Bro. Paden what scripture he relies on to prove that when the Saviour said cup, he did not mean cup? It is easy to assert that the cup had no significance, but I and others want something more than assertion.

5. What Jesus told them to divide among themselves was the fruit of the vine, which was contained in the cup, and the very fact that he told them to divide it among themselves, is proof positive that he did not divide it before passing it to them.

6. No, the cup of which Jesus said he would drink was not a literal cup, nor did he literally drink anything.

7. Yes, I see some likeness of the Lord's death in the cup as well as in the fruit of the vine. The Lord's blood was poured from a container—his body—and his body has some significance to me as well as his blood and his body was one. Thank you, brother, I think you have strengthened my argument appreciably. If Bro. Paden cannot find both cup and contents in the scriptures, I cannot account for his blindness, for Jesus mentions both in plain language. Now, to sum up the whole matter, permit me to say that I have never yet found any one who would say that one cup is not scriptural; Brother Armstrong would not say it, nor do I believe Bro. Paden will; then, as there is universal agreement that the communion can be scripturally observed with one cup and brethren can always be found who cannot be convinced that more than one is authorized, why insist on more than one, if we love the brethren as Christ did, and desire the unity of the body as fervently as he? The Bible does not say Jesus had no reference to the cup, therefore I fear to add that to what it says. G. A. TROTT.

To the Editors of The Apostolic Way:

Dear Brethren: As I am a subscriber to your very readable paper, and having read Bro. Gay's report of the Cowan-Taylor debate, would like to say that I admire Bro. Gay's enthusiastic way of stating things, but must confess that he uses very poor judgment in presenting things so as to even make his way of looking at an ar-

gument look plausible. It was estimated that near 800 people heard this discussion each night, and I question whether there could be found a single man or woman, outside of the brethren who hold with Bro. Cowan on these matters, but would tell that Bro. Cowan repeatedly admitted, when pressed, that the women could teach and that literature might be used, and the argument made for class work was met only by ridicule, and of a very poor kind. I see Bro. Gay says Sister Stewart took down the debate, and you probably have it in pamphlet form. I imagine it would make racy reading, especially my part of it, if her notes were anything like Bro. Gay's. I tried to get Bro. Cowan to put up part of the money and I would furnish the rest and we would employ a shorthand reporter to take the discussion down and have same published in book form, but Bro. Cowan was not prepared just then to do this.

I like Bro. Cowan very much, and would like to meet him once more (so Bro. Gay could witness another victory!) in debate and have same duly reported and published in book form if there can be a place found where the discussion is wanted. I am not pushing myself on brethren without an invitation. But if any should read this and desire the debate held at their place of worship, just make the arrangements and consult me as to time, and the dear Lord willing I will be on hand. In fact, I am ready to discuss this same proposition with Bro. Cowan from one end of the State to the other. Others need not apply: it's Bro. Cowan or nothing doing. Hello, Bro. John, how is your pulse? With brotherly love.

PLEAS. J. TAYLOR.

Ballinger, Texas.

REPLY TO BRO. TAYLOR.

Bro. Taylor has been sore ever since the debate, and has complained to some of the brethren at Ballinger about how I answered him. This is the usual sign of defeat, and I'm not surprised. I have seen two reports of the debate in F. F. that were somewhat unfair, but it's no use to send correction, because it would not be published. Bro. Taylor does not deny that Bro. Gay made a true report, and he does not undertake to correct a single statement made by Bro. Gay, but offers his own version of the matter. He says that I admitted, "when pressed," that women may teach, and that literature may be used. All of this I admitted without being pressed. Why cannot brethren quit misrepresenting? We have always advised women to teach, and use literature, but have always respected divine authority, and advised them to keep silent in the assembly, and not use uninspired literature in the assembly teaching. Can you see this?

Now, as to my using "ridicule of a very poor kind" in replying to his arguments (?) on class work, will say that I never indulged in ridicule and Bro. Taylor said at close of debate that I was as clean a man as he ever met. No such charge was made

on me by him in debate, but now he says I ridiculed. What has given you this change of heart, Bro. Taylor?

As to the tract to be published by Bro. Stewart, I did not know of this until debate was over, and had nothing to do with that. Bro. Stewart and wife are bringing this out at the request of a number of brethren. I declined to employ a stenographer to take the debate, because I did not have the funds, and I told Bro. T. this. Another reason that I did not state to Bro. T. was that I feared the book would not sell to the extent of paying expenses. I knew Bro. T. had been out so long from the work that he was not before the brotherhood as well as some others, as Tant, Warlick, et al., and I feared the debate would not sell.

I am ready to accommodate Bro. Taylor any time in another debate, when his brethren will put him up. My pulse are beating strong, Pleasant. I am not a prophet, but I predict that not one who heard the debate will call Taylor to represent them. Mark these words. There were a number of preachers from other congregations. Will they recommend him for another bout? How about it, A. R. Lawrence, C. W. Holly, Kercheville? Watch for their answer. I herein promise to go my part in having the next debate with Bro. Taylor reported. Now get busy! Put up, Taylor. I will listen over the radio-telephone for your answer. J. N. COWAN.

WHAT NOW?

In Ephesians 4:8 Paul states his subject, "He gave gifts unto men." Verses 9 and 10 are parenthetical—not on the subject. In the next verse Paul says, "And he gave." You see he is back on the subject. In this verse 11 he tells the classes of men to whom gifts were given. In I. Cor. 12:28 Paul tells us these classes were in the church. All men were not in the church. Hence gifts were given, not to all men, but to some only. From these three verses we get, all told, this: And he gave gifts to some men, as apostles, prophets, evangelists, pastors and teachers. Sticking to the subject, we ask, What were gifts given to these for? Next verse now, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of Christ."

When the time denoted by the "till" (the time of perfection) comes, will these gifts pass away? Yes, for Paul says plainly they would then fail, cease, vanish away. There are men who, seeing this (they could not keep from it) that these gifts would pass away, think (purposely, it seems to me) that the classes of gifted men passed away also. They talk about this freely and fluently as a matter of course, and a thing generally so understood. They admit that these classes were specials. They tell us that when they passed away no specials were left, all is general now.

Let us look a little at results, see what shape they get things in. Paul says, "For as we have many members in one body and all members have not the same office, so we, being many, are one body in Christ, and everyone members one of another." Again he says, "the body is not one member, but many." He then mentions a few. The eye, the ear, the hands, the feet, the smelling. With the eye we see, can see with no other. With the ear we hear, can hear with no other. With the nose we smell, can smell with no other. These are all specials. As these fellows have it, all specials went, these I have just named included.

Brethren, with me take a look. All these specials were in the church while it was a child and growing up. So, during that time the church had eyes, ears, nostrils, hands and feet. But when the church reached "the stature or fullness of Christ," became "a perfect man," they all went. Paul thought that when the church became a man we would have "a more excellent way." He thought that from that time on the saints could no more be tossed to and fro by every wind of doctrine, by the sleight of men and cunning of craftiness whereby they lie in wait to deceive. See how Paul missed it, and see what sort of a thing these fellows have left as a body for our blessed Savior. J. R. JONES.

LA GRANGE TENT MEETING.

Early in last September Brother J. P. Watson and myself held a tent meeting in the Spinning Mill district of LaGrange, Georgia, which continued over four Lord's days and resulted in eighteen baptisms. At that time a general interest was awakened in behalf of New Testament Christianity.

Since we closed that meeting about twenty-five members have been meeting regularly in a private dwelling furnished by the mill authorities. I have been with these brethren every Lord's day except four since the meeting closed last fall, doing what I could to teach them and encourage the work.

We have just closed a tent meeting at the same place we held last year, which continued over three Lord's days. Seven persons were baptized. Crowds were large and interest fine from the very beginning. We did not have a single poor service during the whole time. Many were heard to say that they had read the Bible more and had learned more about it during this meeting than they had ever before in all their lives read or known. We are confidently expecting a number of others to obey the gospel there soon, as several told me at the close of the last service that they thought there would definitely decide and obey soon.

The Congregational church began a meeting the last night of our meeting in two blocks of us, yet a number of their members came right by their meeting to our tent to hear me, and we had about

three times as many more on the outside of our tent the last night as were able to get under it.

A number of the denominational preachers attended, more or less, throughout the meeting. On one occasion three "Holy Roller" preachers were present and one of them jumped up while I was preaching and endeavored to demonstrate his ability to speak in "unknown tongues," but when he had finished I think I demonstrated to all present that I, too, was about as efficient in this "tongue" business as was he. All such opposition only tended to increase our interest and attendance.

Secularism in that vicinity cannot hope to recover from the effects of our work in this meeting. The people were able to see that their preachers felt their inability to cope with us, as they would make no effort to defend their teaching and practice.

LaGrange is on the West Point railroad, fifty-four miles from Union City. Every morning of the week-days except one during the meeting I caught the train leaving LaGrange at 5:37, reaching home at 7:30 and leaving home at two o'clock in the afternoon, getting back to LaGrange at 3:55. This gave me about six and a half hours at home each day for work. On the train each trip I spent nearly every moment reading, writing and preparing copy for The Way. The late afternoons after I got back to LaGrange were spent visiting and talking with the people about the Word of God. Only one day during the meeting did I even lie down for a short rest. I went to bed every night from nine-thirty to eleven o'clock and got up every morning from four o'clock to four-thirty. The mill district is about two miles from the railroad station. When it was not convenient for Brother Lester to take me to and from the train I usually walked the distance. In addition to the train ride of hundred and eight miles home each day, one day I ran into Atlanta and back (thirty-four miles there and back home) and attended to some business for The Way. On another day after I got home I got in my "Ford" and went about twenty miles over rough country roads to Douglas county to conduct the funeral of Sister Alice Green, returning in time for the train back to La-

NOTES FROM WEST VIRGINIA.

We closed our meeting at Nallen, W. Va., May 21, and after boarding the Sewell Valley train at Nallen, there was a M. E. "South" preacher came to me and introduced himself and asked me if I would allow him to ask me some questions "for information." After assuring him that it would be a pleasure to me to answer any question that he might ask that "pertains unto life and godliness," he asked me to explain to him the difference between the Methodist church and "your church," and after I had kindly informed him that I had no church and that if I had I would be lost and all who belonged to my church,

Grange. Our neighbor boy went along and drove the car most of the trip, as I did not feel competent to drive over such roads with the little experience I have had.

The weather was very warm all during the meeting, which made the work all the more strenuous.

I am sure our work has been greatly strengthened at LaGrange in several ways, and I am only glad I could do what I have for the work there. We are hoping to have another tent meeting there just as soon as I can find a chance to give it my attention. In the meantime I shall continue to be with them as often as I can on Lord's days.

We were glad to have with us the last Lord's day of the meeting Brother W. L. Shelnett and his two sons, of Wedowee, Alabama. CLARENCE TEURMAN.

and gave him my reasons for believing they would be lost, and as the same reasons argued that all that belonged to his church would also be lost, he complained that I was accusing him and his church of denying the Scriptures, whereupon I opened my "grip" and took out by Bible and proceeded to show the contrast between a few statements made in the Methodist Discipline, and the teaching of the Holy Spirit, and the M. E. preacher said, "It is no use for you and me to talk further on this subject, for you haven't given me the information I hoped to get," and at this juncture a rather tall man with an honest looking face and a pleasant smile, took the seat in front of us and said to me, "Are you a preacher?" and I said, "No, not in the strict scripture sense of the word I am not; the real preachers in the scripture sense, ever since the day of pentecost, are the 'Apostles, prophets, evangelists, pastors and teachers,' who were the spiritual gifted helpers in revealing, confirming and recording the New Testament scriptures, and all I, or any other man can do today, is to talk to the people about that revelation as it is now recorded in the New Testament, and if you want to call that 'preaching,' and the one who does so a 'preacher,' then I am a preacher." Then he said, "What church do you represent?" I answered that I was not representing any church; and he then said, "Are you a member of the church of Christ?" I answered, "Yes, sir." Next he said, "Don't you believe in taking anything as your guide in religion but the Bible?" My reply was: "No, sir, I do not." Next he said, "What is your name?" and when I told him, he reached his hand across the back of the seat, and as the smile broadened, he said: "Brother Utt, I am glad to meet you. I, too, am a member of the church of Christ, and I am also trying to tell the old story of the cross to the people, and when I saw you holding the old Book up and pleading with that young man to accept its teaching rather than the doctrines and commandments of men as set forth in the Methodist Discipline, I knew where you stood." It is useless for me to say this meeting was as pleasant to me as it could

possibly be to our brother, and I am hoping to meet him soon again.

Now I am reminded that I met another preacher of the church of Christ about a week ago on the train, and in the course of our conversation, he said, "It seems that our preachers are preaching to the congregations, instead of establishing congregations."

Now, brethren, who is in position to deny this statement? I for one am not, and know that with few exceptions this is true.

Not long ago I met a brother on the street, who has been an "elder" for years, and he said, "We are paying Brother — \$1,500.00 a year for preaching to the congregation here, and he is worth that, but I believe we ought to send him out to establish congregations, instead of keeping him here to preach to us all the time."

This same brother said to me, "We owe \$4,000.00 on our church property here, and we can sell the house our preacher lives in for \$8,000.00, and I am in favor of selling that house and pay off the church debt, and take the remaining \$4,000.00 and build a nice little 'bungalow' that would be good enough for anyone to live in." Brethren, is this brother erring in his judgment? If this was the only place where this is being done, I would not mention it here.

Brethren, it seems to me that many of our city congregations, and even the strong congregations in the country, are being preached to death (or what is worse, preached into confusion) while many of the weak ones, both in the city and country, are dying for the need of it, and many are already dead. Two years ago I knew of seventeen meeting houses belonging to the church of Christ that were not being used, and I can now name at least a dozen, all within one hundred miles of Parkersburg, W. Va.

Now, brethren, while I am speaking of this matter, I wish to say to any one who knows of a meeting house that is not being used to write me at Paden City, W. Va., and I will investigate and see what can be done. I just refused to hold a meeting for a congregation with sixty members, because I had a meeting announced in a U. B. house where they were no longer using, but when I was on my way to take the train to begin the meeting, I stopped at the postoffice, and got a letter that they had closed the house against us, and as a result I will be idle till the fifteenth of June.

Brethren, there are a few preachers among us who are willing to go where money doesn't "grow on bushes," and why not give them a chance to do good by helping them to locate the places where they can preach the gospel to the poor? My time is taken from June 15 to October 8, but there are others whose time is not all taken up, and if you don't know who they are write me and I will help you to locate them.

JNO. W. UTT.

Paden City, West Virginia.

LIST OF HELP SENT BRO. ASHLEY.

Since the news of our loss by fire appeared in *The Apostolic Way*, kind brethren and sisters have come to our relief sufficiently to enable us to get straightened out again. And I am writing to let them know so that they will not send us any more assistance, as our needs have already been met. Do not send us any more aid, now, brethren; if you are able to fellowship those who are in need, please don't forget such men as Brethren Haynes and Tucker.

We are certainly thankful to all who have so kindly and considerably assisted us. And we shall ever try to live so as to prove worthy of the love and confidence that have been shown us. May the heavenly Father bless all for their loving kindness.

Like Brother Haynes, I am not a member of any organization except the church of Christ; and it does my soul good to realize that there are yet faithful men and women who prefer to do their charitable work through this institution instead of lodges or secret orders. If this kind of work is kept up, men will yet come to see the superiority of God's way over the ways of men; and it will influence them to give all glory to God through Christ and his church. (Eph. 3:21.)

Following is a list of those who sent us help: The church at Union City, Ga., \$45.00; the Western Heights church, Atlanta, Ga., \$9.40; a brother at Douglasville, Ga., \$1.00; the church at Bryan, Texas, \$18.65; the church at Shep, Texas, \$15.00; the church at Robert Lee, Texas, \$3.00; church at Sabinal, Texas, \$5.00; a brother in Texas, who asks that his name be withheld, \$5.00; a sister at Red Oak, Texas, \$5.00; a brother at Trent Texas, \$1.50; church at Ballinger, Texas, \$8.00; church at Elbert Texas, \$5; church at Lawn, Texas, \$2.00; a brother at Wingate, Texas, \$5.00; a brother at Potosi, Texas, \$2.00; a brother and sister at Thorp Spring, Texas, \$3.00; church at Shreveport La., \$7.75; church at Fowler, Colo., \$5.00; church at Ottumwa, Iowa, \$5.00; church at Brazil, Ind., \$5.00; brethren and sisters at this place, \$9.00. If I have made no mistake in counting, this makes a total of \$165.30.

Lovingly and gratefully,

WM. GUY ASHLEY.

Rt. 1, Phillipsburg, Missouri.

LOST ZEAL.

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." Titus 2:14. "Only that we should remember the poor; which very thing I was also zealous to do." Gal. 2:10. "And who is he that will harm you, if ye be zealous of that which is good?" I Peter 3:13.

Since the foregoing Scripture was given by inspiration of God, and we believe it to be true; why have so many lost their zeal,

and quit working for the Saviour? Why do people after obeying the gospel, and working with all their power and might for a few years, forsake the assembly, and refuse to honor the name of Jesus? I know some preachers, who have preached for years, who are as unconcerned about the Lord and his work as a lizard is of the North Pole. They are easily offended, cares of this world, and the deceitfulness of sin have them under control. They are not grounded in the faith, but waver as the waves of the sea.

An intelligent person knows that the worse a person the more he needs to be saved. "The lost are the only people who can be saved. It was the lost that the Saviour came to redeem.

A person never gets so bad but what he needs the Saviour, the church and the association of christians; and a person never gets so good but what the church needs him. Go to one of these ungodly reprobates and ask him to come to church. He will tell you that it wouldn't do him any harm to go, but there are some things about the church he doesn't exactly approve of, some certain members try to run things; and that he has lost all confidence in the people, and has very little faith in christianity any more. And then he wants you to believe he is too good to come to church.

Why do such people lose their zeal? Why do they stop when the race is almost finished, and the crown in sight? What have they accepted in the place of God, the church, and christianity? What are they living for? When you lose faith in humanity and stay away from the church, that is worse than the devil wants you to be. No, don't think you are as good or better than some of the church members. People who know to do good and refuse for any cause ought to be where they soon will be, and that place is not heaven.

R. S. BARGER.

Mineral Wells, Texas.

THE ROBERTS-PURLEE DEBATE.

Questions asked by Purlee, and answered by Roberts in the debate held at Unionville, Indiana.

1. "What church in New Testament times appointed women teachers in the assembly of the church?" Roberts—"Church at Corinth." I. Cor. 11:5.

2. "In what passage of scripture do you find the command to women, to speak in the church?" Roberts—I. Cor. 11:5.

Reader, get your Bible and read I. Cor. 11:5 and see if you can find the word appointed or the word command in it. Then read the whole New Testament, and see if you can find where women were ever appointed or commanded to become teachers in the assembly of the church. Roberts has put two words in this one verse which changes the whole meaning of it. If he would read what John says about adding, and think seriously about it, and not think so much about self-glorification, he

surely would not have answered these two questions as he did.

3. "In what passage of scripture do you find such example?" Roberts—Acts 21:9.

Reader, read Acts 21:9 and see if these four virgins, daughters of Phillip, were ever appointed, or commanded to teach in the assembly in the church, on Lord's day. I. Cor. 14:34. "Let your women keep silence in the churches." These daughters were women, were they not?

"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." I. Tim. 2:12.

4. "Has the man the right to grant his wife the privilege to speak when Paul says keep silence?" Roberts said God gave her the privilege. I. Cor. 11:5.

Reader, I want you to notice this answer very closely. They tell us when a man grants his wife the right to speak, she is not usurping the authority over the man. Why didn't Roberts answer my question, and tell us that man had the right to grant his wife the privilege to speak, when Paul said for her to keep silence? He knew man didn't have that right. But he said God gave her that privilege. Reader, what do you think of a man who will take a position that will make God array himself against Paul, or rather, God against himself? Paul, in I. Cor. 14:37, says, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. When Paul wrote to the church at Corinth, he did so by the authority of the Lord. When Paul said for the woman to keep silent in the church, no man nor set of men can make me believe that God would grant her the privilege to speak.

These are only part of the questions asked.

WM. H. PURLEE.

Pekin, Indiana.

Brother Otis J. Haynes, Little Rock, Arkansas, whose serious condition has been kept before *The Way* readers for some time, is not yet able to walk without crutches. Brother Haynes has been having chills, but writes he is again improving and yet hopes to get along without his crutches after a few more weeks. I hope good brethren will continue to remember Brother Haynes and family in their needs while he is yet unable to work and provide for them.—C. T.

A fine girl was born to Brother and Sister R. F. Duckworth of Denison, Texas, May 30. Brother Duckworth writes that both Sister Duckworth and baby are doing well, but that it may be sometime before Sister Duckworth will be up and able to do her work.

"Hymns of Zion" is a splendid new song book, put out by the Firm Foundation Publishing House. Price, 30 cents per copy, \$3.50 per dozen, or \$25.00 per hundred. Fifty copies at the hundred rate,

HELP BRO. TUCKER.

I did not intend for my appeals to the brethren to get into the paper, but as Brother Duncan slipped it in without my knowledge, I wish to offer some reasons for my straitened circumstances.

1. Mrs. Tucker has been sick ever since I have been a preacher, now nearly thirty years; not one well day has she enjoyed in all of that time. Furthermore, in spite of the fact that she was hardly able to be up for the first three years, while I was trying to make a preacher practicing on the people in the school houses and debating with experienced sectarian preachers (for I debated with three of them): during that time, she worked at the millinery work and made our living, while the brethren sung their hard luck song. Most of the time she has been under the treatment of a doctor. She has had one serious operation. When that had to be, brethren to whom I had preached were good enough to loan me money at ten per cent with which to pay the bill. I wish to say just here of all classes of people that have been good to me, the doctors have been the best, and the good Lord knows I feel kindly toward them. They have done all they could for her, but in spite of their best efforts she is in a serious condition now, and it is for her sake only that I have asked the brethren for assistance. If she was well, I believe I could maintain my independence, a thing I prize very highly.

2. I have been reckless regarding my support. I have answered every call, far and near, regardless of what I would get, or whether I would get anything or not. While in some instances the support has been good, I have done much preaching I did not get anything for, not even expenses. Of this I am not complaining; I will do the same thing again when I can. I know I will. I believe I am pretty well acquainted with myself.

3. I have opposed the Sunday School and other innovations, and on that account some preachers have worked hard and deceitfully against me. The very ones I have done the most for (and I have done all I could for all of them) have used their influence against me, preventing my getting work that would pay.

4. In two or three instances I have been badly butchered by congregations where I lived. Under the influence of some reprobate to the truth, they would want to start something, and I would oppose the thing because of its unscripturalness, and that would turn the bunch against me and they would make it as hard for me as possible. Especially is that true of the place I lived last, Green Forest, Ark. I lived at Springdale four years; went there when there were but five or six members there. I spent four hundred dollars, all I had when I went there, assisting in building as fine a congregation as I ever saw for its size. It was there that I met Cole, a Russellite, of Brooklyn, N. Y., in debate and put the gang out of business. A few here-

tics got in and gave us some trouble there. Some of the members died; most of us moved away, but there are a few there now occupying a small, but neat house the brethren built before they all left. We also suffered some there from the work of snake natured preachers. I have started the church in many places where I would receive small support, some times nothing, would recommend a preacher; he would be called for a meeting, and he spent a good part of his time knifeing me. Preachers have lived in sight of places where there was no church for years; I have gone there and started the church, then they would sneak in and take the fleece and give me the compliment of being a hobbyist. I have assisted many preachers in getting work that would pay and in other ways. If any of them has ever helped me in any way, I have never heard of it, but most of them have been active against me. None of them have been able to start an evil report—just. "He is a hobbyist," because I would not endorse their human arrangements. I here make the statement, and challenge its contradiction, that while I have always opposed the Sunday School system and the things that go with it, I have never divided a church over them, but have settled trouble that others have caused over them and united the brethren on the truth. I have held over a hundred debates, have preached as often as most any one during the last thirty years, got as little money, but as much abuse as anyone, I am sure. I was knocked senseless and five holes cut in my head once by a Methodist Sunday School superintendent for saying that "Jesus Christ did not use idiotic lingo in expressing his will." I feel perfectly competent today to meet any opposer of the truth on terra firma; and if I could get the support that is due a true preacher of the gospel, the natives would learn that a new comer was in the land.

I will here offer a suggestion to the members of the church who have been well favored. It is this: It is going to be awfully hard on you, when the time comes for you to take your final leave of your nice homes, splendid conveniences, and rich luxuries, if you leave your families and neighbors and others without the gospel, or having had an opportunity to hear it, and you go into eternity with riches hoarded you should have used in the support of gospel preaching. You should look well to your stewardship, and with your money make you friends to receive you into an everlasting habitation. See Luke, 16:1-12. God nor Christ will be a friend to no man or woman, "in that day," who refuses to cooperate with them in the salvation of people and the relief of the afflicted.

Yours for all the righteousness of God revealed in the gospel.

W. G. TUCKER.

Holdenville, Okla., June 11, 1922.

Send us three new subscriptions at one dollar each and we will send the paper to your address one year free.

AUSTIN MEETING.

Just closed meeting for church of Christ at Austin, Texas, corner of Waller and Taylor streets. This was a great meeting in many ways. Only one was baptized and one restored; yet the truth was planted, and prejudice removed, and the new place of meeting at the new Tabernacle well advertised. This is a loyal band, poor in this world's goods, but rich in faith. They are "true blue." The few loyal brethren Sabinal, Texas, helped to support the meeting.

The Austin brethren need help to pay the last note due September first on their tabernacle. Some who are able should send a contribution for this worthy cause. Send to Dr. T. J. Norman, 218 Littlefield building, Austin, Texas.

The S. S. brethren used the boycott scheme and stayed away; they will hear sectarian preachers, but cannot stand to hear the truth from a brother who gives chapter and verse for all he preaches.

J. N. COWAN.

Brother R. F. Duckworth is due at Abilene, Texas, for a meeting beginning June 17.

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ISSUED SEMI-MONTHLY

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

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HOW SHOULD WE WORSHIP GOD?

This question, like all Bible questions, must be settled by the Bible. The Bible is God's law to man and this law is complete. No addition or subtraction is needed, or allowed. Peter said, "According as his divine power hath given us all things that pertain to life and godliness, through the knowledge of him who hath called us to glory and virtue." II. Pet. 1:3. Jesus in his conversation with the woman of Samaria, said, concerning how people should worship God, "but the hour cometh and now is when the true worshipers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." John 4:23. In John 1:17 Jesus said: "For the law was given by Moses, but grace and truth came by Jesus Christ," From the passages introduced we get these three thoughts: that the Bible contains all things for humanity that pertain unto life and godliness, that those who worship God acceptable must worship him in spirit and in truth, and that this truth comes by Jesus Christ.

With these thoughts in mind I shall proceed to show how we should worship God. I understand the words, "by his divine power," to mean that the Spirit had revealed all things pertaining to the salvation of man. I understand the words, "in spirit and in truth" to mean, that those who worship God must worship him earnestly, and as the truth, or the gospel directs. By the words, "the law was given by Moses, but grace and truth came by Jesus Christ," I understand that this grace embraces God's favor to man. I understand that Christ was the fulfilling of God's promise to Abraham. "In thee and in thy seed shall all of the nations of the earth be blessed," Gen. 12. The truth is this grace made known to all men. Titus 2:12. I understand that Christ is the author of this grace and truth, and not Moses.

It follows that the worship should be according to the teaching of the Apostles. Acts 2:42; Matt. 28:20. These passages are sufficient to show that Moses' is not our guide in how to worship God, but Christ.

In this age of the world people try to use scriptures to serve their purpose, and sometimes in doing so they make the word of God of none effect. In speaking of the worship some say that we should not use instrumental music in the worship, and when asked what they mean by in the worship, they say when the church comes together to break bread and sing songs, and such like. Very well, this is right so far; but can we restrict worship to the assembly of the church, when Jesus said that

those who worship him must worship him in spirit and in truth? Did he mean that this is when the church assembles only? Do we not worship God when we sing in our homes? If I understand the Bible to teach anything, I understand it to teach that Christians should worship God daily. Now if this is true, which it is, what about brethren using instrumental music in connection with their singing of spiritual songs in the home? Oh, but says one, we can do many things in the home that we cannot do in the assembly of the church. We can have chicken and beans and many such things on our tables in our homes, but we cannot have such in the worship. Very well, but remember that eating chicken and beans and such like is never worship, but singing spiritual songs is worship everywhere, whether in the assembly of the church, or in the home; it is either worship or mockery. When Jesus said that people should worship him in spirit and in truth he did not mean that we should just abide by this rule when the church comes together to break bread and pray. If he did I would like to see the passage of scripture that teaches such. I know brethren who will object to the use of the instrument in connection with the singing when the church is assembled to break bread, or for preaching, and meet at some brother's house in the evening and sing the same spiritual songs in connection with the organ. To my mind this is making the word of God of no effect. If we are to worship God in song service at eleven o'clock on Lord's day without the use of an organ or anything else, how can we do the same thing at three o'clock in the evening in connection with the playing of the organ? The only place where the Lord denounced the use of instrumental music under the law was where it was used in the home. It is mentioned in connection with the use of other things which clearly show that this was in the home. May we be more careful.

D. J. WHITTEN.

Gunter, Texas.

WAR

All wars are wrong and sinful. They are not wrong today, and right tomorrow; they are wrong today, tomorrow and always. And all true, faithful gospel preachers should teach the "whole counsel of God" on this vital, timely and neglected subject. If they don't do this, they shall certainly have to answer for it at the final reckoning. And fear of persecution will not excuse them. As watchmen on the walls of Zion, they must cry out and warn people of the dangers that surround them. The world has just passed through a car-

nage of blood; part of it is still in the throes of strife; and the dark, threatening clouds of war hang like a pall of death over the nations of earth. It is high time that the true church of God should awaken to the call of the hour, and put forth every possible effort to teach her members the horribleness and sinfulness of this cruel monster of evil.

The teaching of Jesus Christ is against war, first, middle, last and all the time. War operates on the principle of "an eye for an eye, and a tooth for a tooth"; but Christ taught, "Ye shall not resist evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." War is based on the spirit of hate and revenge; but Christ taught, "Love your enemies, bless them that curse you, and pray for them that despitefully use you, and persecute you," "Recompense no man evil for evil." and "Avenge not yourselves."

War is the antonym of peace; it is the very opposite of peace, and in no sense are they identical. And one can stand for war and peace at the same time no more than a man can serve two masters at the same time. To do so would be like gathering grapes from thorns, or figs from thistles, or the issuance of both salt and fresh water from the same fountain.

Carnal warfare is of the devil, and leads to eternal condemnation and ruin. It stands in opposition to all the characteristics of New Testament christianity. War is based on the principles of hate and might, and follows the way of Cain of old. War seeks to destroy human life; christianity seeks to save. War makes widows and orphans by the thousands; christianity aids and succors the fatherless and widows. War uses carnal weapons; "The weapons of our warfare are not carnal." War leads to hell; christianity to heaven.

WM. GUY ASHLEY.

Rt. 1, Phillipsburg, Missouri.

TO THE READERS OF THE APOSTOLIC WAY.

As one of the editors of this paper, I am supposed to write for its columns more or less regularly. I became an editor of the paper very reluctantly. The readers know that I have contributed very little to its columns. My principal reason for writing so seldom is that I do not think I have the time. Truly, I am quite a busy man the year round, but I suppose I could find time to write oftener if I should try. Again, I am quite discouraged with the work of the public press. I doubt that the American people of today have a more pernicious influence at work among them than the Associated Press. And I doubt

not that the cause of New Testament christianity has been greatly hindered by the religious press. The wildest theories concerning Bible teaching, the selfish and unworthy character who has some axe to grind, and the thoughtless and ignorant bigot or enthusiast, all find through the newspaper an avenue to the ears of the unsuspecting public. Often, too, the local troubles of an individual or a church are aired before the whole body of a paper's readers, arousing prejudices in the minds of those who should never know the things reported.

We live in an age of nervous unrest. The nerves of the civilized world became so tensely strung during the recent war period that we find the public mind easily excited, ready to believe any tale however false, especially if it contains an arraignment of somebody or of some practice. The world in general has always been bad enough, and at present it appears a little worse than usual, due to the influence of the recent war. The making over of Europe and its reaction upon America, the breaking up to a great extent of the old political and social order, has opened the way for a whole troop of reformers in every line of human activity to make their appearance. Surely this is a time when thoughtful people should study the Bible constantly and cling tenaciously to its teachings lest they be swept away from safe ground by the giant waves of human experiments. We are in the midst of a storm. We hear the incessant roar of human voices, all trying to save from the wreck their cherished idols. The political powers are seeking some fresh compromise almost daily, the industrial world is in a state of fear and uncertainty, and the churches are confusedly catching at every straw of human invention in the mad hope of weathering the gale. What will be the outcome of all this confusion? It is difficult to predict, but the Bible surely points to a brighter day than the world has thus far known. The nations will some day "learn war no more," the scientific discoveries and inventions will protect men from disease and provide in many ways for human comfort. Man's acceptance of the moral principles of the New Testament will do much to relieve the temporal wants of humankind, and a knowledge of the Lord shall "cover the earth as the waters cover the sea." But there is one route to all these blessings. This route is by way of the simple teachings of the New Testament. Those who hold most tenaciously to these teachings will lead the way to the millennial period.

It is sad to see among the churches of Christ so many time servers, preachers whose chief ambition seems to be to win members and popularity at the expense of truth. I am anxious to interest every one possible in the Lord's work. I rejoice to see people baptized if I have reason to believe they have been properly taught. But I fear for the Lord's cause when the work of the church becomes largely a matter of social entertainment for young and old.

Man's social instincts must be regarded in any work that brings him into relationship to his fellowmen, and there is a work just here for the church to do. But the danger lies in permitting the social features of public religious service to absorb the attention of the worshippers to the neglect of true devotion, and god-fearing piety, and sincere spirituality. Here is the principal objection to baseball organizations in connection with church work, also to much of the work of the Sunday School and other religious activities. Baseball in itself when played by school boys for pastime is a harmless sport, but to connect it with a spiritual service is to take it out of its place. The spirit of the times is not true devotion to the service of God, but entertainment of some sort for the carnal man. This spirit is contagious, and too many leaders in church work have caught it.

I see that Bro. Tom Walker of Mineral Wells, Texas, says that Bro. Key and I have changed our views on the Sunday School question. I cannot speak for Bro. Key, although I feel sure he is misrepresented. But I have gotten far enough up Pisgah's side to see that such boys as Bro. Walker are taking too narrow a view of present-day tendencies. Such men no doubt usually mean well, but they cannot see far enough ahead. It is a pity that this desire to keep up with the sects and be popular with the world leads so many good people into grievous error. I have never favored making the so-called Sunday School a test of church fellowship, but the more I see of its influence among us, the less use I have for it. This is the way in which I have changed. N. L. CLARK.

WHAT NOW?

(Number Two.)

The work of Apostles (Eph. 4:11 and I. Cor. 12:28) was of such a character that they could have no successors. But if the work of evangelists, or pastors, or teachers was to continue to be done after the gifts passed away, then these classes of workers would have to be continued. Timothy was an evangelist. Was he gifted so that he could do "the work of an evangelist" in absence of the Lord's revealed will? Or had he been taught the Lord's will so that he could do his work in the absence of this gift? The letter is the truth in the case. He was taught by an apostle. Paul wrote him: "The things thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also"—passed it on. How is that for successors in the work of evangelists?

Was there any provision made for the succession of pastors? Paul said a bishop must be one "holding fast the faithful word as he hath been taught that he might be able by sound doctrine both to exhort and to convince the gainsayers." Here we find a case—a bishop fitted and qualified, not by spiritual gifts, but by "the faithful word" and "sound doctrine"

taught him. That he had been taught by the Apostles the "able ministers" of the Lord's will. Here is the provision made. This passage alone should forever settle the question as to whether bishops were to be continued after the childish things of the church passed away. I will, however, give more in evidence touching the work of non-gifted evangelists and pastors.

I feel safe in saying that brethren everywhere will agree with me in saying that when the body of Christ had grown to a perfect man it still retained its eyes, ears, and other members of the body. What class in a church is referred to and meant by the feet? The feet are used in traveling. This the evangelists do. They go and take, and come and bring glad tidings, and the people are made glad, hence the exclamation: "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."

Who are the eyes—used in seeing? To the elders of Ephesus Paul said: "Take heed unto yourselves and to the flock over which the Holy Spirit hath made you overseers." Peter to elders said: "Feed the flock of God, taking the oversight thereof." Paul said of elders, "they watch for souls."

The feet are the evangelists; but the church has feet now; therefore there are evangelists now.

The eyes are the bishops; but the church has eyes now; therefore there are bishops now.

"Why should it be thought a thing incredible with you" that the Lord has made provision to have the gospel preached to sinners and the churches cared for now?

J. R. JONES.

DENIAL BEFORE AFFIRMATION.

Brother Nichol, you must deny our faith and practice before you can affirm yours, to be right. When you were debating with Dotson, a Methodist, and I was moderating for you, Dotson affirmed that sprinkling and pouring was scriptural, but said immersion was right. You replied by saying: "Dotson says immersion is right; the Bible says immersion is right; the scholarship of the world says immersion is right. So Dotson, anything and everything that differs from that that is right is wrong. Sprinkling and pouring differs from immersion, therefore sprinkling and pouring are wrong."

Now, Charley, we affirm that it is scriptural, therefore right, to conduct all teaching in every public assembly of the church of Christ in one class, with one speaking at a time, and that always a man. But dividing an assembly of the church into classes to be taught, with women teaching, differs from that that is right. Therefore it is wrong. Since anything and everything that differs from that that is right is wrong, this is wrong. So Charley, you will have to deny our proposition before

you can affirm your practice to be scriptural and therefore right.

Come on, Charley, and meet J. N. Cowan at Lometa, Texas, in debate and carry on your part of it right. I assure Cowan will conduct his part in a gentlemanly manner.

Let the cause of our blessed Master get the good, since "such debates are productive of much good." J. W. KELLY.

Ballinger, Texas.

"DOING-NOTHING" CHURCHES.

In the Gospel Advocate of June 22, 1922, Brother E. C. Love, in his "Getting Results," has exposed one ugly gangrenous sore that has been eating at the vitals of the church all along as far back as I can remember, and it is the sin of "Doing nothing." We have the truth and preach it generally where churches have already been established. We contend earnestly for "faith and works," but as a rule baptism is about the end of the work part, and may be the faith too.

Converts are made and dumped into "do nothing" churches, where some of the members drag themselves out to the meeting house on Lord's day to pull through a sort of a lifeless form of worship for perhaps an hour, but it must not be longer, then back to the world. This is about the end of so-called church work, until the next Lord's day; i. e., we grudgingly give about one hour in a week to so-called worship; the larger part of the members will growl if they are detained more than an hour.

The balance of the week is devoted to the world, to politics, governmental affairs, picture shows, baseball, basketball, tennis, bridge parties, etc.

These works of the flesh are lovingly, cheerfully performed. Observe these members all along through the week, until the hour on Sunday comes for the work and worship to begin in the meeting house, and nothing in their conduct would lead you to think that they were members of the church.

The lives of a large majority of the members are not a whit better than the non-christian world around them. They are simply a shame and disgrace to the church of God, and the cause of the church having so little influence and power in the world.

As Brother Love says: "What have such churches to offer the world more than to invite them to come in and help to 'do nothing.'"

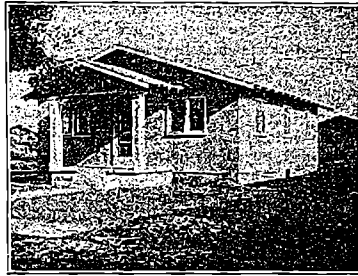
What good is done when we pull them into churches so busy serving the world socially and politically that it can share only an hour in a week to worship God, and even that sometimes withheld by a little headache hatched up as an excuse.

Is it strange that sensible people do not see much in this to induce them to take part in it? As I see it, all that such churches are good for is to disgust the people with the church.

The success and power of Rome and the

"Salvation Army" grows out of their ceaseless works of charity and benevolence among the poor, no matter what their motive may be, the people see their works and are won by them. Let them add the truth, the pure gospel to their good works, and their success would be infinitely greater.

Let the church of God cut loose from all entanglements with the world and go forth with the pure gospel, plus the zeal, labor and charity of Rome, and it might regain the power and glory it had the first century of its life. As it is now, it is the tail of the religious procession. It does not care for even its own poor and destitute. I have known of men and women whose lives were devoted to God's service, left in their helpless old age to the charity of the world. What does it boot to go to



Here is a likeness of a church house recently completed by a small band of faithful brethren at Montebello, California (suburb of Los Angeles). The Montebello brethren built their house for a little less than a thousand dollars. The same house could be built in many places where material and labor are cheap for perhaps five hundred dollars. The expensive church houses now being built at many places are useless; and what is worse, brethren are burdening themselves to build such houses and the brethren at large are constantly being bored with appeals for help to pay for such buildings. It is all wrong.

Brother Perry S. Hall and Brother E. V. Holifield are leaders in the Monticello church.—C. T.

the world, even with the pure gospel, and such a record as this pinned to your coat tail?

An effort is now being made to follow the example of other religious institutions and flood the world with tracts setting forth the doctrines of the church, which would be a good thing to do, if we will back it up with a fresher of godly works. If we can't do this, i. e., live the gospel as well as preach it, we would about as well "sing psalms to a dead house." Let the church study James 1:22 to close of chapter, and take that along with them to the world, and they might look for good results.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and keep himself unspotted from the world."

Let the church of God (if you can imagine such a thing) with its true teaching of the gospel but devoid of the good works of the gospel; and Rome with her false teaching, but displaying her record of charitable works among the poor, etc., go out to the world in its present state of ignorance of the Scriptures, and Rome would win a thousand where the church would count one.

The church must be separated from the world; higher than the world in doctrine and in good works, or it would just as well abandon the field to satan.

A. M. GEORGE.

Albany, Tex.

THE LORD'S DAY.

The Lord's day means something to every child of God. We who know that Jesus was resurrected on that day, can see and appreciate the beauty and strength of it. Jesus while in the flesh did not command us to do anything on the first day of the week; but he did make one request, or gave one command, that the Holy Spirit through the Apostle Paul understood to be done on the first day of the week, or Lord's day—"Do this in remembrance of me."

Where is the soul who is wise enough to say when we are to do this? My brother, if it were left to your judgment how often would you break bread? If I had no example or command as to what to do in the matter I believe I would break bread every day, because my Master requested "do this in remembrance of me," and it seems that once each day would be too little.

But the matter was forever settled when the Holy Spirit through Paul said, "Upon the first day of the week, when the disciples came together to break bread." The early church did this; why not we?

Jesus was resurrected on this day. The church was established on this day, and the Holy Spirit through Paul says, Not forsaking the assembling of ourselves together as the manner of some, Heb. 10:25.

The Hebrews were used to keeping the seventh day, and it would be out of reason to think the Apostle here means that day. The man who has been taught the truth on this question and then refuses to meet is casting aside Jesus. He counts the sacrifice made as nothing—he is worse than a despiser of Moses' law—and what will be the results?

Yet, there are others who have made the Lord's day look very little unless they can preach or have a Sunday School, or something else the Lord never commanded. Let us see the beauty of the Lord's day assembly.

J. A. DENNIS.

Union City, Georgia.

There is to be a debate at Abilene, Texas, beginning July 11 and continuing four days, between A. R. Lawrence of Abilene, and J. N. Cowan, of Corpus Christi, Texas. The Sunday School question will be discussed. This bids fair to be an interesting debate.

II Pet. 3:7. Paul tells the same thing. Heb. 1:3.

We find that to preach the gospel is to preach the word of God, for Peter says this is the word by which the gospel is preached unto you. I Pet. 1:23-25. James tells us the word is able to save our soul. Jas. 1:21. Paul tells us the gospel is the power of God unto salvation. Rom. 1:16.

Now Christ in his teachings while here on earth frequently used temporal things to illustrate spiritual things. This is because man can more easily understand temporal things than things which are spiritually discerned. Hence the word of God is called a sword. Now we will see if we can find why this is so. We have already learned by three good witnesses (Peter, John and Paul) that God's word is his power.

All ancient warfare was carried on by the sword. Hence the sword is the power of the nations or kingdoms of this world. Nations are created or brought into existence by the sword. Then the sword is the power by which they stand. If the United States declares war on a nation, and can whip that nation with the sword, the United States still stands. On the other hand, if the enemy nation has more sword power and whips the United States, the power of the United States has failed; then the United States ceases to exist. Therefore we see that the sword is the power by which nations or temporal kingdoms stand.

Now since God has a kingdom, he needs a sword or power to keep it. We will now see if we can find this sword. Since his kingdom is a spiritual kingdom, it must be a spiritual sword. We find this spiritual sword is called the sword of the Spirit. Eph. 6:17. In the same verse we further learn that the sword of the Spirit is the word of God.

Now we wish to learn about the use of the sword. We find that a sword serves a double purpose: It saves its user but destroys his enemy. The same is so with the sword of the Spirit. Therefore it is represented by a two-edged sword. Rev. 2:12, and Heb. 4:12. In Isa. 55:11 we learn that God's word went forth out of his mouth. In Rev. 1:16 the same thought is expressed in these words: "And out of his mouth went a sharp sword."

In Matt. 10:34 Christ said he came to bring a sword upon the earth. We learn that the wicked shall be smitten by the sword that proceedeth out of the mouth of God. Rev. 2:16. In Rev. 19:15 we read, "And out of his mouth went a sharp two-edged sword." Since Christ said he came to bring a sword upon earth, Matt. 10:34, then in Luke 2:35 we learn the use of the sword.

We now read Heb. 4:12 and see if the word of God is able to do this: "For the word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and

quick to discern the thoughts and intents of the heart." James tells us to receive with meekness the engrafted word which is able to save our souls. Jas. 1:21. Paul told the Thessalonians, I Thes. 2:13, that the word of God effectually worketh in them who believe. From the above Scriptures we see that the word of God is able to do what Luke said the sword would do.

From this investigation we have learned that God deals with his people entirely through his word. We have learned that his word was the power by which he created all things; that it is the power by which he keeps or holds all things in store, and not only this, but it is the one and only power by which he deals with man today. The word of God or the gospel is the power by which we Christians are kept. Peter says the elect are kept by the power of God through faith. I Pet. 1:5. Paul tells us the power of God unto salvation is the gospel; then Peter says this is the word which by the gospel is preached unto you. I Pet. 1:23-25. So we see the word is the power that keeps us by our faith in it. We have further learned that his word is the sword of the Spirit; that it is a discernor or revealer of the thoughts of the heart; that it with one edge destroys the wicked, but with the other edge it is a defender and a weapon for the righteous.

When Jesus said all power is given unto me both in heaven and earth, he meant all the word necessary in redeeming man was given unto him. Hence he could say unto Peter, Matt. 28:17, "I give unto thee the keys of the kingdom of heaven"; and he said unto the Apostles, "whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18:18; Jno. 20:23.

Christ gave the Apostles the power by giving them the word which God had given him. Jno. 17:8. Therefore our salvation depends upon our faith in the Apostles' words. Jno. 17:20.

Now we can see what Paul meant in Eph. 6:17 when he said to take the sword of the Spirit with us which is the word of God. Psa. 149:6 is in harmony with Paul here: "Let a two-edged sword be in the hand of the children of Israel's hand."

Now, my dear reader, we should not, as the manner of some is, get or hold the idea that there is anything greater or more important than the word of God, which effectually worketh in those who believe it. I Thes. 2:13; but we should believe that the truth will make us free, and that the word is able to save our soul.

Remember the word of Christ is the source of all wisdom. Col. 3:10. If any lack wisdom let him ask in faith. Jas. 1:5, 6. which is the word of God, the one faith, Eph. 4:5-13; once delivered to the saints, Jude 3. If we do this and fully realize that Paul told the truth in II Tim. 3:14-17, viz: the scriptures will thoroughly furnish the man of God unto all good works, we shall not be found wanting.

May all who read this more fully realize the reality, ability, and sufficiency of God's word.

Therefore learn the truth, for you must know the truth in order to be free.

People will say they know that Christ has power on earth to forgive sins. Now, if they could only realize that God's word is his power on earth by which sins are forgiven. Hence Jesus said unto the Apostles, "Whosoever sins ye remit they are remitted and whosoever sins ye retain they are retained," and "Whatsoever ye shall bind on earth shall be bound in heaven and whatsoever ye shall loose on earth shall be loosed in heaven."

The power of forgiving sins was placed in the hands of the Apostles, and our promise and hope is through their word by our faith in the same.

In conclusion, in the language of James, Jas. 1:21, "Let us receive with meekness the engrafted word which is able to save our souls." GROVER WHITE.

Rt. 1, Long Bottom, Ohio.

SOME QUESTIONS.

"I wish you would tell me what is meant by John 13:14-15."

I believe the washing of feet was commanded by Christ, as was baptism and the Lord's supper.

Each of these commandments were given to the Apostles, and we can learn from their teaching and practice how each is to be performed.

Christ said "born of water," John 3:5. Philip understood a man was to go down into the water, Acts 8th chapter. Peter understood baptism was for remission of sins, Act 2:38. Paul understood baptism was a burial, Romans 6:4. By the teaching of the Apostles we understand baptism was performed anywhere, at any time there was a subject ready.

The supper was ordained and established by Christ, but we have to depend upon his Apostles to guide us in how and when to observe it. So we read Acts 20:7 to learn when, and I Cor. 11:23-30 to learn how.

Christ commanded feet washing. of this there is no question, but how and when: this is where many stumble, because they will not go to the Apostles to learn, but decide the matter for themselves. It seems to me the Apostles should have understood how Christ meant for them to observe this commandment. We have a record of the Apostles teaching the use of this commandment in I Tim. 5:9, 10. Here it is classed with other individual acts, such as lodging strangers, relieving the afflicted. Thus we see the washing of feet is a private, not a public, act. If a brother's feet need washing, I must not be too proud or too finely dressed to wash them. The practice in olden times was for the servant to wash the master's feet, but under the law of Christ the master must be willing to wash the servant's feet.

"Was Christ killed by the Mosaical law, or the Roman civil law?"

Christ was killed by the Jews, Act. 2:36;

that is, the Jews were responsible for his death, Mat. 27:20-23, but Pilot, the Roman governor, gave him to Roman soldiers to be killed by them. The religious Jews under pretense of serving God influenced the Roman government to use its civil power to carry out their aims of putting Christ to death.
R. F. DUCKWORTH.

THE HOLY SPIRIT

(Number Six.)

"Know you not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I. Cor. 3:16.

We have located the "Holy Spirit" (so-called "Holy Ghost"). Yes, in the "temple of God," "the church of the first born." From this temple it flows into the desert and dry ground. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose," Isa. 35:1. "Then shall the lame man leap as an hart and the tongue of the dumb sing, for in the wilderness shall waters break out, and streams in the desert." Isa. 35:6. "And an highway shall be there, and a way; it shall be called the way of holiness." Isa. 35:8. "This way of holiness (righteousness) is made known to us by the gospel of Christ, for it is the power of God unto salvation to everyone that believeth, * * * for therein is the righteousness of God revealed." Rom. 1:16, 17. At the time our Father fulfilled his promise that he would pour out his "Holy Spirit upon all flesh," the Spirit entered his temple, the church, made its abode there, is there today, and will remain there "always, even to the end of the world." Our Lord said, "I in the Father and the Father in me"; "I in you and you in me." The Father, his Son and the bride, "the Lamb's wife" (the "temple of God") are all united and become one (a perfect union), all having the same spirit, the "Holy Spirit" (called "Holy Ghost").

If we obey God, do what he says is right, if we have faith, repent (reform) of our sins, confess our faith in Christ and "are all immersed into the one body, by one Spirit," we "are all made to drink into one Spirit." We have now heeded the call, "If any man thirst let him come unto me and drink." We come to Christ "in the one body," "the temple of God." Here we come to our Father, where he dwells; not in person, but in spirit. Neither to Christ in person, but in spirit, but here we find the "Lord and Saviour Jesus Christ." He is there. We come to the "temple of God," where we find the "one Spirit" of our Father—not a person, but the "Holy Spirit," "the Spirit of holiness," the "Spirit of life," and "the Spirit of Christ." We have thus formed a union with "God and his Son Jesus Christ." We have received "the gift of the Holy Spirit," which is the "Holy Spirit" given "that God gives to them that obey him." I ask, if the Holy Spirit be a person, as advocated by "Mystery Babylon," how can it dwell in God's temple on earth and be in all Christians

at the same time? Can a person be (in person) in heaven and on earth at the same time? God is a person and so is his Son. God sent his Son in person to this world, but God in person was in heaven. Christ returned, in person, to his Father and will remain there till he comes again. He "will come in the same manner" that his followers saw him ascend to his Father. If the "Holy Spirit" is a person, and God sent that person to dwell in his temple on earth, then there is only one logical conclusion, that there is no "Holy Spirit" in heaven, except it be that God has more than one "Holy Spirit." But the "Holy Spirit" proceeds from God. We should draw the distinction between a person and his spirit that proceeds from that person. The spirit of wickedness (unholy spirit), proceeds from Satan, and is not a person. It can be in all his children at the same time, and yet he is not robbed of his wicked spirit. In the same manner, God's spirit, not being a person, but the spirit of holiness, can dwell in his temple, and in every Christian at the same time, and God and heaven is not robbed of his Spirit. Where there is no wicked spirit there is no wickedness; even so, where there is no "Holy Spirit" there is no holiness.

A. HARLESS.

THINGS IN BRIEF

I reached Abilene June 17th. The crowds and the interest continue to grow.

The five sermons I preached on the first chapter of First Peter put many to thinking and some to acting.

The time has come when the old-time gospel sermons are appreciated by the people satisfied with God's word and way.

The church here is delighted with the prospect of a debate between Bro. Cowan and Bro. Lawrence on the Sunday School question.

I regret that I cannot reach all the places that are calling for me this summer. One place that wanted me in July or August this year has asked me to come to them next May. This I will do, the Lord willing.

Preachers who can should preach the year round, and if the health of myself and family will permit I intend to keep busy. I have but little time here in this present world and I want to fill that time with good works.

I prefer to preach at least one month at each place. A month's meeting would be worth more to most places than a half dozen eight day meetings, and especially so in places that have had a great deal of preaching.

Many places could hold successful meetings during the fall, winter and spring. A soul saved in December is just as precious

as one saved in July. In nearly every community there are people who would attend a meeting in the winter that do not attend in the summer.

I am going to suggest that every place that has been having summer meetings try holding one this fall, winter or spring. Your crowds may not be as large, yet you may have a better meeting, and you will be doing something—giving people a chance to hear the gospel who did or did not attend the summer meeting.

I am going to suggest to the preacher whose time is not asked for for winter and spring to get out and hunt up a place that will listen to him and by example we can show that successful work can be done and souls saved besides in July and August. Activity on the part of the preacher along this line will do more to convince the church and stimulate winter work than volumes written on the subject.

R. F. DUCKWORTH.

Denison, Texas.

AS IT SHOULD BE.

Brother J. A. Dennis of Union City recently made a trip to Columbia, South Carolina, for the company for which he works. Knowing he would be away over Lord's day he asked me for addresses of brethren in that State. I referred him to Brother Burton at Union, South Carolina, and Brother Dennis found Union, sixty miles away, was the nearest church to him. It would indeed be fine if every member of the church would feel and act as Brother Dennis did about the Lord's day assembly.

While at Union Brother Dennis wrote me in a personal letter as follows:

Dear Bro. Turman:

I had a fine day yesterday with the church at Union, S. C. I found Brother and Sister Burton to be my kind of folks—just plain, simple, loving Christian folks, willing to do just what the Lord says. Sister Burton made one remark, if carried out by every one would cause unity, love and peace in the brotherhood, and would save in the end. Here is what she said, "I want to be able to put my finger on the passage of scripture for what I practice."

Bro. Burton wants me to come back and preach for them this coming Saturday and Sunday. I made a short talk at the table that was appreciated by all.

Hope your work is going on fine at La-Grange. May God bless it, and may his children back it up, in my prayer.

J. A. DENNIS.

Since closing the tent meeting at La-Grange Brother J. A. Dennis and I have been with the church there once in a fine service and after meeting we went to the mill pond and baptized two persons the same hour of the night. Much interest is being manifested there and we hope to see others obey soon. One of those baptized was a man from the Baptist church, who is a fine fellow and who has been attending our meetings regularly for months.—C. T.

BAPTISM BOTH A PHYSICAL AND SPIRITUAL OPERATION.

(Act 2:38.)

The specification of baptism, as commanded by Christ in the gospel of salvation, is both a physical and spiritual operation.

As a physical operation the act is performed by physical force upon a physical subject in a physical element.

That such act may be truly a spiritual operation it must therefore be limited by some specific spiritual relation or relations; and since such spiritual relations do not and can not affect the act as a physical operation, such relations can not therefore exist in the act itself as such. These relations must therefore exist beyond the act; that is, in the mind, or spirit, or some party related to the act.

Then, I ask, in whose mind or spirit must those mental spiritual relations of the act of baptism exist?

How many parties are thus related to the action of baptism as commanded in the gospel? Answer, five parties are thus related to the act of baptism; namely, God, Christ, the Holy Spirit, the administrator, and the subject. These are all related to the act.

I maintain that the mental spiritual relations that constitute the act of baptism a spiritual operation must exist in the mind or heart of the subject of the act.

Truly such relations do exist in the mind of him who gave the command restricting the act by such relations. But is this sufficient? And would the act be a spiritual operation, and hence valid in the sight of God, unless those spiritual relations existed in the mind of the subject of the act? If yes, then the subject need not know anything at all about baptism except that it is a physical action. But if no, then the subject of baptism must contemplate in his own mind the essential spiritual relations of the action; otherwise his baptism is invalid, being no more than a mere physical operation.

But what mental spiritual relations are there essentially connected with the act that constitutes such a spiritual operation?

I answer, those elemental relations expressed imperatively in issuing the command to the subjects. There are two, and only two, such relations; namely: (1) the relation of authority to the act, and (2) the design or purpose of the act. And these two relations constitute limiting elements in the command and hence are essential elements thereof.

The relation of authority is expressed in the phrase adjunct "in the name of Jesus Christ." (See Acts 2:38.) This element of authority, being put into the command as a limiting part thereof, binds it upon every subject of baptism to contemplate the name of Jesus Christ as the author of the act to which he is submitting. Thus one acts upon divine specific authority in being baptized.

No one is baptized in that name, or by

that authority, who does not so contemplate that name as his authority for this action.

Precisely so it is respecting the other phrase adjunct, namely, "for the remission of sins." Since this phrase adjunct was joined with the imperative verb "be baptized" in the issuing of the command, the elemental relation expressed thereby becomes an essential part of the command by way of limitation.

The relation of purpose, or design, being expressed by the phrase "for the remission of sins," as a limiting element in the command, binds it upon every subject of the act to be baptized for this specific purpose. And no one obeys the command who does not so contemplate the remission of sins as his divinely appointed purpose required of him in the command when submitting to be baptized.

It follows, therefore, that no baptism is scriptural that lacks one of those specific scriptural spiritual relations; and being unscriptural in this respect, such baptism could not be valid in the sight of God.

Therefore, we justly conclude, upon scriptural grounds, that to be scripturally baptized, and thus receive VALID baptism, one must contemplate both the relation of authority and of purpose as commanded everyone on the day of Pentecost, and recorded in Acts 2:38.

Therefore, it is clear that scriptural baptism, which is the only valid baptism, must be done as commanded, both "in the name of Jesus Christ" and "for the remission of sins." Any other baptism is unscriptural, and therefore invalid.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:28.) J. P. WATSON.

Rt. 9, Cookeville, Tennessee.

SOUND DOCTRINE.

The Apostle Paul in his letter to Titus, chapter 2, verse 1, says, "But speak thou the things which become sound doctrine."

But one might ask, What is "sound doctrine"? The apostle Peter in his letter to Christians said (I. Pet. 5:11), "If any man speak, let him speak as the oracles of God."

Again Paul to Timothy said, "Preach the word." II. Tim. 4:2. "For the time will come when they will not endure sound doctrine," verse 4.

Every child of God knows the time is now. Even many who profess to be Christians only can't endure sound doctrine, but are turning away to fables. They want to hear something new, something to tickle the ears.

God is not the author of confusion nor divisions. Then the devil must be. Yes he has his agents and they are in sheep's clothing, too. Many who call themselves preachers of the gospel of Christ are only wolves in sheep's clothing deceiving the simple. They have been to college and

dress well, and by fair speech they deceive the hearts of the simple.

The Lord has a few faithful proclaimers of the gospel and they are all speaking the same things, preaching the word, are satisfied with what is written in God's word. But they are not popular, and many of the churches who pose to be loyal churches of God won't have them hold their meetings, for they say they are "moss-backs," "cranky," "hobby riders," simply because they condemn the ungodly sinner the church who conforms to the world and does as he pleases in things pertaining to the service of God—wants to be like others about him—be up to now and carry the world in one hand and the church in the other, or serve two masters, which is impossible, says the Saviour.

We are forbidden to add anything to the worship of God. But few are satisfied with taking God at his word. Just as well deny all as to deny a part of God's word.

Brother preacher, contend earnestly for the faith. Prove all things; preach the word; speak sound doctrine, though you be persecuted, called all sorts of ugly names by those who claim to be wise, but are only wise in their own conceit.

Yours for the truth only,

E. GILLESPIE.

McKinney, Texas.

NOTES FROM THE WEST.

Circumstances were such that I did not get to attend the Taylor-Cowan debate at Ballinger, Texas. It was reported, however, in the Firm Foundation that Taylor proved his proposition from the Bible by both precept and example. This, I must confess, worried me to no little extent, as I had never been able to find such precepts and examples.

In order to learn where to find them, I wrote the author of such a report two letters. I thought that he knew where to find them, as he was Taylor's moderator, and doubtless took notes, but to my surprise no reply has been made, and I am not yet in possession of the desired information. If the author of such a report then still declines to enlighten me, I must decline to believe his report, also, doubt his sincerity in the matter.

The meeting at Barstow is now history. The famous Meadors murder trial was in progress and we were hindered in many ways. Two precious souls, however, were baptized as the scripture directs. We have some fine material at this point, for they are tried and true. No Sunday School preacher has ever been able to faze them.

Brother Frank Redman, of Colorado, Texas, a young preacher and a good singer, was with me and rendered valuable assistance.

J. A. BRADBURY.

Sweetwater, Texas.

Remember, we will advance your time a full year for only three new yearly subscriptions.

WORDS OF ENCOURAGEMENT.

For the dollar enclosed please send The Way to my address for one year. I can't make out without it. It is the best paper in the brotherhood. It seems to get better with each issue. It makes the weak strong and the strong stronger. It is a tonic for the soul suffering from that dread disease, "sectarianism." If taken regularly, a whole paper every two weeks, and a good dose of New Testament each day it will work wonders. The most stubborn case of sectarianism will yield to this treatment if taken according to directions. The directions for the New Testament treatment will be found inside, but either treatment is like castoria, absolutely harmless. But let me say just here in taking this truth treatment, don't put it in a sectarian capsule to make it easy to swallow, for those sectarian capsules are tough and don't dissolve easily; therefore the stomach (mind) doesn't get the benefit.

Someone might say, How long should I continue the treatment? I say until the desired effect is obtained. The New Testament treatment should be kept up from the cradle to the grave, and the "The Way" treatment is so cheap—one dollar for a year's supply, and if you don't need it yourself some of your neighbors are suffering from that dread disease, sectarianism, and, of course, you will want to help them to health. This Truth remedy is prescribed by the Great Physician (Jesus Christ), and if taken in time prevents sectarianism and is a sure cure for sin sickness. If you are possessed with that disease, sectarianism, it will taste bitter, but it will gradually become more palatable as the disease gives way, and when you are well the remedy will taste sweet as honey. But let me beg you, whoever you are, if you are seeking the truth, don't (as I said before) put it in a sectarian capsule; take it according to direction prescribed by Jesus Christ, and don't go behind the cross before Christ shed his precious blood and be taking the remedy prescribed by Moses. If we seek to be justified (cured) by the law we "are fallen from grace."

Some seem to want to be saved like the thief on the cross (as they say he was saved—the Bible doesn't) and wear the name of John the Baptist, with the "John" omitted, when John said he must decrease and Christ must increase. He also said he was not that light, but came to bear witness of that light.

When a firm like the Hamilton Brown Shoe Company should sell out or give place to Norten-Berger, would the former not change its name? Why wear John's name and ignore Christ? Why belong to the church John built (of course he didn't build one)? What are you going to do with the church Christ built?

CORA JENNINGS.

Star City, Arkansas.

Please announce that I will start for Denver, Colorado, between now and the

15th of July. Will go via the Missouri, Pacific from Ft. Smith, Arkansas. Any place near my route wanting a meeting, let me hear at once. I only teach what the book teaches.

W. F. GREEN.

R. 5, Booneville, Arkansas.

Wingate, Texas, June 28, 1922.

Dear Bro. Teurman:

I enclose a check for \$1.50 for which you will please send me a restrictive clause deed and extend my subscription with the remainder.

Bro. D. J. Whitten, of Gunter, will do the preaching in our meeting (at Shep) to begin July 22.

The loyal congregations in these parts are doing very well. May God bless and prosper you.

J. E. ALLEN.

We have sent Brother Allen the "deed" requested. We have on hand a limited number of these deeds. They were gotten up by Brother W. J. Rice years ago. Brother Rice turned over to me what he had not sold of them shortly before his death. They contain the clause that really restricts all innovations. Price, ten cents.

Brethren, The Way needs your assistance very much just at this season. Please do not let an opportunity pass to solicit and send in new subscribers.

Send us three new subscriptions at one dollar each and we will send the paper to your address one year free.

NOTES FROM CARPENTER, OKLA.

I preached at Carpenter last Lord's day to a full house. There has been no preaching of any kind at Carpenter for some years. We use the Presbyterian church building. It is my purpose to continue the work and try and get a congregation started. Bro. H. T. Evans of Elk City came up and led the singing for us. I am preaching at another point where we have no worshipping assembly. There is much to be done. Many school houses to be visited yet by the gospel preacher. People seem anxious to hear the gospel; some are even calling for preachers to come to new places. Our opportunity is here. What are we going to do about it?

I desire to hear from Bro. Goodwill Deck; will he please write me. I want the present post office address of Bro. Sidney W. Smith. This is important. If he sees this, will he please write me a card.

I am glad Bro. R. H. Howard has suggested a full and free discussion of the eldership question. Bro. Howard is a grand old man, and I dare say there is no preacher among us more competent to write on the eldership than he. I anxiously await his articles and shall study each with profit to myself.

I am going to hold some meetings this summer. Those needing a meeting should write before all my time is engaged. Breth-

ren, let me hear from you, if you desire a meeting in August. We must be busy in the Lord's vineyard.

I am in need of two dozen copies of "The New Gospel in Song" book. I would appreciate it if some congregation who has changed books, would send their old books to me.

I note with pleasure that Bro. R. L. Gardenhire has decided to devote more time to preaching the gospel. Bro. Gardenhire is a good man and should have been out in the field preaching ere this.

Hardy Bonebrake must have gone to sleep. Bro. Gardenhire will you please wake him, as we are anxious to read a good article from his pen.

I am yours in the fight for truth.

W. T. TAYLOR.

Rte. 1, Carpenter, Oklahoma.

Why not order from The Way office one or more of "The McGary-Douglas Debate" on the christian's relationship to civil governments, and read and distribute the tract among your friends. Ten cents per copy, one dollar per dozen.

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4:50 am Ar. Cordele		Lv. 12:59 am
6:05 am Ar. Fitzgerald		Lv. 11:40 pm
7:18 am Ar. Douglas		Lv. 10:20 pm
7:35 am Ar. Tifton		Lv. 10:07 pm
8:40 am Ar. Moultrie		Lv. 9:00 pm
9:05 am Ar. Waycross		Lv. 8:25 pm
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"Yet show I unto you a more excellent way."—Paul.

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PAUL'S CITIZENSHIP.

Because Paul said he was a "citizen" and a "Roman," it is often argued that he was an active participant in the affairs of political or human government. (Acts 21:39; 22:25-29). And this is taken as a precedent for the participation of christians in civil governments today. But this is not at all a necessary conclusion. For when we come to consider all the evidence on the matter, it becomes quite apparent that Paul was not a citizen in the modern sense of that word at all.

Upon one occasion, Paul said that he was a "Pharisee." (Acts 23:6). But no one thinks of contending that he was for this reason an active member of the sect of the Pharisees. Yet the same writer who records Paul as saying that he was a "Roman" and a "citizen," also records him as saying that he was a "Pharisee." Hence the reasoning that would make the Apostle a member and participant in the Roman government would also make him a member and participant in the sect of the Pharisees. And if he was engaged in building up and looking after the welfare of the Roman empire as an institution, clearly, he was also engaged in establishing and perpetuating the institution known as the Sect of the Pharisees!

Moreover, it would have been a manifest impossibility for Paul to have taken an active part in the administration of the Roman government without signally violating his own teaching. For he taught that the civil government was to take vengeance, but that the christian could not; that the human government was to bear the sword, but that the weapons of the christian were not carnal. (Rom. 12 and 13; II. Cor. 10:4).

Paul's citizenship was (and is) in heaven. For he himself has said, "Our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ." (Phil. 3:20, R. V.).

WM. GUY ASHLEY.

"CHURCH OF CHRIST"

"North Commerce Street. Bible Study at 9:45 A. M. Preaching services at 11 A. M. and 8 P. M. G. A. Dunn, Jr., seventeen year old son of G. A. Dunn will preach at both services. All are invited out to hear the boy preacher."—Gainesville Register. "J. H. Chism, Pastor."

Our people are building a separate and distinct order of men called pastors, upon one passage in the New Testament, to-wit: Eph. 4:11, "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." etc. These are all gifts given after the ascension of

Christ, and for a particular and specific purpose, for the perfecting of the saints, and for the work of the ministry, and for a limited time. These are all supernatural gifts, and not ordinary gifts. These gifts are all in the same grammatical connection, and connected by "and." If we are at liberty to turn "pastors" into pastor, or the pastor of a church, we have the same right to say a prophet of a church, or the apostle of a church. These are all in the plural number, all belong to the same case. I have as good a scriptural right to call myself the apostle or prophet of this church as any man has to call himself the pastor of any other church. If we are to have pastors having the charge of one, two or more churches, let us by the same rule and by the same arguments, have prophets and apostles too. We have men calling themselves pastors of the church of Christ in our cities. The Mormons have the prophets, why should not the church of Christ have apostles? Acts 14:23, we read of elders in every church. Acts 20:17-35, we read of elders and overseers in a number of other places. Now, why not reduce these plural numbers to the singular number in all other places as in Eph. 4:11? Will "Pastor" Chism answer this question? Or will some other pastor show why apostles and prophets are not ordinary gifts, as well as pastors? Why not take the "s" from apostles and prophets as well as from pastors? Why not have one apostle to each church, as well as one pastor?

Why not swallow up all the gifts of each church in the prophetic or apostolic office as well as the pastoral office? Why not have one apostle or prophet to each church as well as one pastor? Light is needed here badly. Will some brother give it? In Acts six we read of deacons, and in Phil. 1:1, 2, we read of bishops and deacons. Why not say one bishop or one deacon, as well as one pastor? Why not reduce the plural bishops and deacons to the singular as well as pastors in Eph. 4:11? Is it not because honor, dignity and money are attached to the pastoral office, and none to the deaconship? That is the reason which every person can understand. I now invite these great men to prove, from the New Testament, where one man was brought or imported from one church to another church, to take the pastoral charge of that church, whether he was called pastor, elder, overseer, or bishop. Show where one man ever had the charge of any church, show where one man was called pastor of any church, or pastor of the church. Give one instance or cease to throw dust in the eyes of your critics. Is there any provision made in the New Testament for a church to get a pastor, preacher, or any other person to take the

pastoral care of her when she has no pastors? Show the case or acknowledge you are in error. The words pastors, presbyters, overseers, bishops, shepherds, and elders, are used by the New Testament writers in the plural number to denote one and the same office. They and deacons are the only permanent officers in the church.

H. C. PEARSON,

(Apostle of the church of Christ—Why not?)

Gainesville, Texas.

LEAVING OUR FIRST LOVE.

"Nevertheless, I have somewhat against thee, because thou hast left thy first love." Rev. 2:24.

The above language was addressed to the angel of the church of Ephesus. And we find from the reading of it that it is possible for an entire congregation to leave their first love. Then, since congregations are comprised of individuals, it would be just as reasonable to suppose that individuals could leave their first love. Then, inasmuch as the entire brotherhood is made up of individuals, would it not be just as reasonable to suppose that the whole brotherhood (in a sense) could and might leave their first love?

So I want to ask the solemn religious question, Have we not as a religious body left our first love?

When we stop to think of the faithfulness of the early christians in the early days of the restoration and the fidelity that they possessed towards God's word, are we not made to admit, down deep in our hearts, that we as a brotherhood have left our first love along that line?

I am not going into full detail along this line just now, but I want to ask each one to just stop and think for a moment about what they know about the disciples in the early days of the restoration, what they taught and practiced as the teaching of God's word, and what we practice and teach for the teaching of God's word today. And I must say that everyone that carefully considers the same will be bound to say someone has left their first love.

Then we had no "Preachers' Meeting" as we do now. If they were right, then are we now? If we are right now, were they then?

But that's not all. Then, they had no Sunday Schools as we do now. Then, they had no classes as we do now. Have we not left our first love?

But again: They had no women teachers and man-made literature as we do now. So I ask again, seriously, have we not left our first love?

But again let me ask, have we not only

left the practice of the disciples of the early days of the reformation, but have we not left the practice and teaching of the Apostles and early christians who were first in the church of Jesus Christ? And in view of that solemn fact, have we not left the love that we should have?

They had none of those things that I have just enumerated. They are as silent as the grave on giving us any instructions about using them.

Then, dear brethren, in view of these solemn facts, will we continue to practice these unscriptural things, viz: "Preachers' meetings," Sunday Schools, women teachers and classes and man-made literature after a worldly National Sunday School Lesson Committee?

Stop and think! Are we not wandering farther and farther from our God and his word? May the good Lord help us to remember from whence we have fallen and repent and do our first works peradventure the Lord will not come quickly and remove our candlestick. Oh, help us, dear Lord, that we may not leave our first love, and if we do, may we return to it before it is too late, is the prayer of your old humble brother,

SAM L. SHULTZ.

Washington, Okla.

THE HOLY SPIRIT

(Article Number Seven)

"Ye are the light of the world." Mat. 5:14.

Jesus thus spake to his disciples. He also says, "As long as I am in the world, I am the light of the world." His Father had sent him into the world and gave him his "Holy Spirit without measure." He said to his disciples, "As my Father hath sent me, even so send I you." John 20:21. He was sent in his Father's name and with his Father's spirit, and exhibited that spirit, "Holy Spirit," while in the world, thus making his Father's love and mercy known to the world. As Christ came in his Father's name and spirit, so the Apostles come to us in the name of Christ and in his spirit. The church being the temple of God, and the "Holy Spirit," the Spirit of Christ, dwelling in it, the church is "the light of the world." Let us beware lest the "light that is in us be darkness." Christ worshipped one God, his Father, and only one. He tells us to ask the Father in his name—says nothing about his Father's Spirit being a god, or an object of worship. Let us beware. "If any man have not the Spirit of Christ he is none of his." Rom. 8:9. Also, "But ye are not in the flesh but in the spirit, if so be that the Spirit of God dwelleth in you." Tell me, you that insist upon worshipping the "Holy Ghost," claiming it is a god, making gifts, confining the Father's gift to one gift, "eternal life," or claiming with Mother Rome, "there are three gods, and each equal with the other."

Yes, tell me if the Spirit of God and the Spirit of Christ are not "the one" and same spirit? If no, tell me how many

"holy spirits" has our Father, or is one spirit holy and the other spirits of God unholy? If we obey "the spirit of adoption," and by so doing we become sons of God, and have a right to call God our Father, have we not obeyed God, or the "Holy Spirit" of God that is called "Holy Ghost" eighty-eight times in the Authorized Version? Let Paul answer, "There are diversities of operations, but the same spirit." The prophets, Christ and Apostles, "Spake as the 'Holy Spirit' gave them utterance." Was not this God speaking? Let Paul answer, "God who at different times and many ways, spake unto the fathers by the prophets hath in these last days spoken unto us by his son." Heb. 1:1, 2. The "Holy Spirit" speaks, so does the unholy spirit speak. Satan's spirit is in his kingdom, in all his children; in the false prophets. I. John 4:7. The false spirit used the vocal organs of the false prophets. So the "Holy Spirit" spake by the Apostles in the apostolic age, but it was God speaking by the Apostles and prophets. There are diversities of operations by the spirit of satan. Catholicism, sectarianism, infidelity, war, revenge, murder, etc., but the one spirit of satan. God's spirit can be grieved; yes, even the spirit of a political party can be grieved. This is proven every general election.

I must close my investigation of this subject: but "the half has not been told." I hope what has been said will arouse an interest in the "one body" and cause some more brilliant intellect to more thoroughly investigate this important and neglected subject.

My conclusions are this, there is one all-wise, intelligent, supreme God, and only one. There is "one mediator between God and men, the man Christ Jesus." He is God's son, superior to men and angels, but not equal with his Father. "There is one Spirit," the "Spirit of God," and only one "Holy Spirit." Not a person, not an object of worship, not another God, but bearing the same relation to God that my spirit bears to me, or the spirit of wickedness bears to satan.

God is the giver of every good gift. His "Holy Spirit" is one of those good gifts that he gives to them that obey him. He gives "eternal life," and all that pertains thereto.

This may be my last appeal to my beloved brethren and sisters in Christ Jesus. With Bro. Paul, I admonish you, "Examine yourselves and see if you be in the faith." Is "the Spirit of Christ" in you? Would you stand against principalities, and powers, as the apostolic church did in the fourth century, with the same faith that caused them to lay down their lives so meekly and so nobly? Would you resist sin, even to lay down your lives for "Christ's sake and the gospel's" and not "avenge yourselves, but rather give place unto wrath?" If so, we are truly "the light of the world." and "the Spirit of God is in us." "If the spirit of him that raised up Jesus from the dead be in you, he that

raised up Jesus from the dead will also quicken your mortal bodies by his spirit that dwelleth in you." What a noble, animating thought, made alive by his spirit! Then can we join those martyrs that so nobly fell, and with all the blood-washed host, join in the song of redemption, and with one prolonged alleluia and say, "Blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen." A. HARLESS.

Garrett's Bend, W. Va.

WHAT NOW?

(Number Three.)

All the brethren that I have heard from agree in saying that the classes of workers named in Eph. 4:11 and I Cor-12:28 could, in the absence of the Lord's revealed will, do the work they were required to do in the church by the aid of spiritual gifts. This implies that workers in the church now, having this revealed will, can do their work in the absence of spiritual gifts. I feel quite sure there is not a brother on earth who can or will deny this. His will takes the place of the gifts. The work of those gifted men in the days of the Apostles was a success. The workers since that time, having his will alone to govern them in doing their work, have made a ridiculous failure; that is, the Lord's is a failure, is it? That is what I deny. Evangelists can, taking his revealed will, plant congregations of Christ. Bishops who rule well their own houses" and "hold fast the faithful word" can "take care of" those churches.

Those grand soldiers of the cross who, about one hundred years ago, plead for a return to apostolic order of things, said, "We will take the New Testament as the only and all-sufficient rule of both our faith and practice." The New Testament contains his revealed will. The move they made was to be governed by that in all things. "Yes," you say, "just look at the condition and state of things, and you will see that they have made a sad and lamentable failure."

They departed from their plea, or rather from their motto. I say again, I deny that the Lord's will is a failure. What must we do? Throw away all preachers and have none, because so many have gone wrong? Throw away all "elders of the church" because of incompetency and have none? What! Shall we depart from the plea of the grand old men and the revealed will of the Lord, and make matters still worse than they are? J. R. JONES.

In our issue of June 15 appeared a splendid article on the front page headed "Strengthen the Weak Places" and credited to Sam L. Schultz. Brother Albert Bledsoe of Corsicana, Texas, is the author of the above article, and not Brother Schultz. Brother Schultz's article appears in this issue. I regret the mistake was made, though no one has entered any complaint.

YOUR CONVERSATION.

Do we watch our conversation as we should? The apostle Paul in writing to the church at Ephesus said, "But fornication and all uncleanness, or covetousness, let it not be once named among you as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient. But the rather giving of thanks." Eph. 5:37-40.

Paul here teaches the lesson that we must not engage in foolish talking, but be of sound speech. Titus 2:8. Foolishness defiles the man. Mark 7:23. If any man defiles himself him will God destroy. Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defiles the temple of God, him will God destroy; for the temple of God is Holy, which temple ye are." I. Cor. 3:16, 17. And again, Paul said, "Let no corrupt communication (word) proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4:29. If we engage in foolish talking it is because our minds are on foolish things. If our words are corrupt it is because our minds are on things corrupt; "for out of the abundance of the heart the mouth speaketh." Matt. 12:34.

"But I say unto you that every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words (speech) thou shalt be judged, and by thy words (speech) thou shalt be condemned." Matt. 12:35-37.

What is your conversation?

C. R. GRAVES.

Petersburg, Texas.

WHAT SORT OF HOUSE ARE YOU BUILDING?

"Except the Lord build the house, they labour in vain that build it." Psalms 127:1.

The people of this world build various kinds of houses, both in a material and a spiritual sense. In the material or natural world, when one sets out to build him a house in which to live he has some sort of an ideal, and will build accordingly if he is able.

In the spiritual it is pretty much the same way. In the material, however, it may be all right for one to build according to his fancy and his purse; but not so in the spiritual, for in the spiritual he has no option at all. The Great Architect has given us his specification in which every detail is laid down and no deviations from it will be tolerated. When God commanded Moses to build the tabernacle in the wilderness he said to him, "For, see, said he, that thou make all things according to the pattern showed to thee in the mount." Chapters 25, 26 and 27 of the book of Exodus are devoted to a minute description of this tabernacle. The kind of wood to be used; so many rings; so many staves; so many curtains; so many lamps; so many pins, etc. Everything must be exactly according to the specification; and in the same verse in which Moses was commanded to

make all according to the pattern, it is said that those things "serve unto the example and shadow of heavenly things," i. e., spiritual. See Heb. 8:5.

Both in the material and spiritual worlds, as a rule, in choosing their way people choose the one of least resistance; and too often without duly considering future results, more concerned about the rapidly vanishing present than the dangers and endurance of the future. But we, all, are swiftly rushing into that future and will have to face the consequences of our choice, whether we consider them now, or not.

We are all busily building our future and eternal habitations; day by day and hour by hour.

If we build according to the divine specification, as Moses did in building the tabernacle, every item in its proper place, the future will have no terrors; but if we add a pin, or stave, or leave one off, then we can find our doom in Deut. 12:32 and Rev. 22:18, 19.

A wise man or woman will surely look well to how he or she is building.

We have the Bible, God's unalterable specification, or pattern, and we can lay it before us and build by it, in laying our foundation and in building on it and be absolutely safe; or we can let his model, pattern or specification lay unheeded on our tables and follow the doctrines and commandments of men (false teachers) to the lake of fire.

Look well to your building, for you can't change it after death. A. M. GEORGE.
Albany, Texas.

THINGS IN BRIEF.

God created man out of the dust of the ground.

* * *

This God-created machine lives, thinks, acts, is body, soul and spirit.

* * *

When the body of this machine fails to function properly we say it is sick, and we usually call a doctor.

* * *

The soul that neglects or refuses to obey God's commands is sick, and needs to be adjusted, but usually declines the help of the (Perfect) doctor.

* * *

The spirit that loves sin and detests righteousness, has refused the Great Physician's help, and will remain corrupted, as no one else is able to heal such a malady.

* * *

A clean body, a pure soul, a righteous spirit, will make one a man of God. A mouth stained with blackberries, or hands stained with walnuts do not defile the man in the sight of God. It is sin that stains, soils, defiles. R. F. DUCKWORTH.
Denison, Texas.

Bro. Ben. J. Elston, of Carson, La., held a week's meeting under a tent in Bossier

City, just across the river from Shreveport, about two weeks ago. Four persons (two men and their wives) took their stand with the Velva street church here and since then one sister placed her membership with us, and on the first Sunday in this month I baptized a very worthy young man. So you see we are moving along a little.

Bro. Elston began a meeting in Cedar Grove last night, to continue two weeks. Cedar Grove is a manufacturing town five miles south of here.

H. H. MONTGOMERY.

Shreveport, Louisiana, July 11, 1922.

THE TAYLOR-COWAN DEBATE
NOW IN BOOK FORM.

Since I stated in my report of this debate that Sister Stewart took it down, and that we would probably get it in tract form, I have received a number of letters asking for more information.

By the time the readers of The Way get this the book will be ready to be mailed out to any order.

Each debator corrected his copy and gave his consent for the book to be published. All of it is not exactly word for word as it was spoken, though nearly all of it is.

I have read the entire MS. carefully and can say that it is simply fine. The reader will be impressed with the fine spirit manifested by both speakers. You will also be astonished to see what long and reckless jumps a man will take to try to defend a false theory. You will also be strengthened by the strong, forceful, logical, scriptural, plain and simple arguments made by Bro. Cowan.

The book is well worth twice what you will have to give for it. Brethren, order one or more and read them, then pass the good work on to some one else. This is the completest work that has been put out on the Sunday School question. Price, 50 cents. Send all orders to Mrs. T. F. Stewart, Rt. 1, Tuscola, Texas.

HOMER A. GAY.

Rt. 2, Rocky, Okla., June 11, 1922.

Please announce through The Way our debate at Center, Oklahoma, six miles east and one and a half miles north of Rocky, Oklahoma, will begin on Monday, September 4th, at ten o'clock, lasting seven days. The general church question is to be discussed. The Baptists challenged us, putting Elder Crawford against Bro. Joe H. Blue of Moriston, Arkansas.

We want this to be the winding up of this debating business, as we don't think Elder Crawford will want any more debates after he gets through this one. Everybody is invited to attend. Fried chicken and "Gip" water for all that will attend.

A. C. RICHMOND,

W. N. POWELL,

T. M. BUFORD,

Elders Church of Christ, Center, Oklahoma.

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HONORS THAT PAUL MISSED.

The Apostle to the Gentiles lived in a crude age and, though a man highly educated for his time, seems to have been densely ignorant of many systematic and efficient methods that are doing such a great work today, if we may believe the claims made for them by their proponents. Alas, Paul had only the Holy Spirit to guide him and the knowledge and equipment of that divine mentor seems to have been grossly inadequate for the needs of the church in this enlightened age.

What high honors and exalted positions might have been his if he had only known. Let us enumerate a few of the things Paul missed that we may be able to sympathize with him in his deprivation.

1. Paul never was addressed by the flattering title of Reverend.
2. He never enjoyed the privileges or emoluments of a pastor.
3. He was never a president, or even a member of a Pastor's Association.
4. He never had a singing evangelist to assist him in his meetings.
5. He was never the superintendent of a Sunday School.
6. He never even held the position of teacher of a Bible class.
7. He was never manager or coach for a church baseball team.
8. He never conducted a women's mid-week prayer meeting.
9. Nor a Bible drill.
10. Nor a teacher's training class.
11. He never even dreamed of the church assembling for any purpose other than worship and self-edification.
12. He knew nothing of the superior sanitation convenience and aristocracy of the individual communion cup.

If poor old Paul could come back to the church in the flesh today, what a back-number he would be; how antiquated, ignorant and unsophisticated in the midst of this efficient systematic, enlightened and progressive generation. Instead of being the church's chief instructor, he would have to be taught all these things in order to escape the odium of being a crank; a moss back; and if he should object, he might even be withdrawn from.

Alas; alas, that the great Apostle should

have to be so humiliated; it is probably just as well that he cannot come back to have heaped upon him by the church (so-called) the same railings, accusations and contempt that he once had to endure from the enemies of the church.

Glory, honor and praise (from the world) is the portion of those who practice these things which the Apostle Paul never knew, but there may be a fly in the ointment of their satisfaction nevertheless and that fly will be found in Luke 16:15; "And he said unto them, ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

Let us choose this day whether we will seek to please God or men.

G. A. TROTT.

REPLY TO BROTHER DOUGLAS.

Yes, my brother, I surely do affirm it to be right for the disciple to obey evil rulers. Why not, when God has commanded it? And how can you say "I respectfully deny" is a puzzler to me, when you have admitted Paul commanded the disciple to obey. "Paul commanded others to 'obey magistrates,' but refused to obey himself."

I can not see why you should want to contradict yourself, and also accuse Paul of teaching christians to obey and he himself refuse to obey. And right here I am going to call on you long and loud for proof that Paul lost his life because of his unfaithfulness to the civil law. I'm going to stand by Paul's statement in regard to his faithfulness to civil law. He says he has not "offended any thing at all."

Now show his unfaithfulness to the civil powers or cease your accusations. If we could know the real cause of his martyrdom I feel sure we would find religious prejudice or some other bad motive that crept in and perverted the law and caused his death, just as we find in nearly all, if not all, cases of persecutions recorded in God's word.

2. Now I see no reason why I should not affirm it is right for the disciple to vote the best and ablest men into office to make our civil laws, and to assist in the enforcement of them, as God has ordained them for a good purpose; and society could not exist without them, as we all agree. If God ordained the civil powers for good—and he did—then it is a good work, an honorable work, and christians are commanded to be ready unto every good work. And for proof it is an honorable work we have the command to "honor the king," and christians would not be commanded to give honor to something that was dishonorable. I know our brother "goes a step further" and sets up the claim that God has especially appointed the wicked to perform these good works. But I must respectfully deny his mere assertion, and again call on him, long and loud, to point out to us where God has said he appointed the wicked to rule because they were wicked, and that the righteous are

not to rule because they are righteous. But we have the fact before us that the work of God himself along this line contradicts such a thought in the selection of Saul to be king, also David, and Joseph in Egypt, all good men when chosen, and the statement of the Holy Spirit also contradicts the claim when it says, "He that ruleth over men must be just, ruling in the fear of God." II. Sam. 23:2. He denies that one is born into the civil powers, but says, "We are born within the territorial bounds of the kingdom."

That's a fine distinction—so fine it can not be discerned nor defined, even by its author, I fear. The idea that one can be "within the bounds" of a thing and not be in the thing itself! Such is beyond my perception. And he makes this denial in the face of Paul's statement that he was "freedborn" into the Roman power. See scriptural references in The Way of June 1. Of course, he knows that to admit we are born into the "powers that be" would spoil his sophistry that the civil powers are the powers of darkness; but that is spoiled and made irreparable by the fact that Paul was translated out of the powers of darkness, but was still a Roman citizen.

Yes, I'm still claiming it's right to do God's will. Are you ready to deny it? But I am not going to argue that Judas was saved, nor even did God's will by betraying his Son into the hands of sinful men, but deny it. Are you willing to affirm he did?

I deny the Father, or the Son, either, chose, ordained, appointed or set Judas apart for such a purpose, or the civil powers either.

Now come up with the proof if you so want to affirm; for we must have more than your mere assertion.

Christ chose Judas to preach that the kingdom of heaven was at hand, to heal the sick, and to do other work in the ministry along with the other eleven Apostles (Matt. 10) and left the devil to do the tempting and choosing of Judas to do the sinful work of betraying him.

"And after the sop satan entered into him." John 13:27.

My dear brother, I would be ashamed to charge God with selecting agents to punish the good and put to death the innocent. I can not believe God had any hand in any such diabolical work.

I do not believe it can be shown that any civil law ever contained a statute to punish or put to death the good; therefore it was always through religious prejudice and bad influence, or some other bad motive that crept in and perverted the civil law, just as some had perverted the gospel in Paul's day; which was not the gospel, only a perversion of it; just as it was in putting the Son of God to death, the civil law and justice were perverted and the power of darkness prevailed. So it was the power of darkness, and not God or the civil law, that caused the death of Christ.

As to the ownership of the civil powers, Bro. Douglas claims they are satan's. I say no. He was permitted to dominate them, just as he did the home and the

church, and is so permitted today; but has no more right and title to the civil powers than he has to the home or church.

Now to prove whose they are civil powers by right, we invite you to read the following scripture: "For there is none like unto thee. O Lord, thou art great, and thy name is great in might. Who would not fear thee, O king of nations, for to thee does it appertain, for as much as among the wise men of the nations, and in all their kingdoms, there is none like unto thee." Jer. 10:6, 7. This scripture ought to settle the question as to whose the nations are with all those who are satisfied with what is written. It is plainly stated that God is the "king of nations." What do you say about it, Bro. Douglas? Our brother claims the "powers that be" were delivered of themselves to the devil. If they were the devil's they were his because they originated with him, therefore it would have been impossible to have delivered them to him. So he lied when he said they were his. But civil powers originated by God's approval.

This we find to be true when he placed the execution of them in the hands of men. And this was done when he said "Who so sheddeth man's blood, by man shall his blood be shed." This was soon after Noah left the ark, and there is no proof outside of the devil's own statement that he had any right or title to the civil powers; he was only permitted to use them to appeal to the Saviour's worldly ambition for worldly honor and glory, just as he appeals to every one's fleshly ambition to be great in the home, church and civil affairs, also business and social life, as the world calls great; and it is too true that many fail at this point in all the walks of life.

Because I said christians should help punish evildoers he says I have set aside the command "Follow peace with all men, and holiness, without which no man can see the Lord," and "dearly beloved avenge not yourselves." I respectfully deny the charge. "If it be possible as much as lieth in you live peaceably with all men" is another scripture that comes to us. How, I ask, could one follow peace with a band of robbers and cut-throats that had entered the home to rob and kill? And how could christians "obey" and "honor" God's ministers—rulers of the "powers that be"—when called upon by them to assist in the capture of this band of evildoers? By folding their arms and refusing? Yes, I repeat, HOW?

"Dearly beloved avenge not yourselves" would not be applicable upon an occasion of this kind. But forbids one from taking this power from its God-given place—the civil law—and trying to execute this vengeance contrary to that law, therefore contrary to God's law.

The following scripture plainly shows that God would be pleased if all civil rulers were righteous. Unless he wants the people to mourn. "When the righteous are in authority the people rejoice; but when the wicked beareth rule the people mourn." Prov. 29:2. What do you say about it,

Bro. Douglas?

I agree with Bro. Douglas that the A. W. readers are well up on this question. That is, his side of it. Because for the last five or six years he has been continuously dishing out to them his sophistry on this question—for dinner, for supper, and for breakfast; but it is mighty hard to get him to give to the readers of The Way a little change of diet. And his excuse that "it is impossible to reach those of Bro. Bond's faith through his paper" is no excuse at all; for his paper—The Way—is Bro. Bond's paper, and the only paper Bro. Bond is assisting, but has been helping some little financially for a number of years to keep it going, that we might have one paper at least where brethren could be assured of one that would give both sides of all vital questions.

But are we doomed to disappointment?

A. J. BOND.

West Grove, Iowa.

REPLY TO BROTHER BOND.

The point at issue between Bro. Bond and myself, which is vital to both parties, is whether or not the devil told the truth or lied in saying on the mount of temptation, "All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me all shall be thine." (Luke 4:6, 7.)

If the above is true my position is sustained; if false, Bro. Bond's position is sustained.

The tempting character was the devil, "the prince of the power of the air, the spirit that now worketh in the children of disobedience."

The tempted party was the Son of God, the Lord God of the devil. (It is said: Thou shalt not tempt the Lord thy God.) The race of man was the great prize contended for by the belligerent parties. Heaven or hell the final outcome of the conflict.

A known lie deceives no one is a self-evident proposition. The devil lied to Jesus; Jesus did not know it was a lie, was tempted by it, therefore the devil gained a victory over him. The devil having deceived Jesus on one occasion is strong presumptive evidence that he can deceive him on other occasions, so then what becomes of our hope?

Matthew and Luke both say that this statement was a temptation; if it was a lie it was no temptation, so Mathew and Luke are discredited as false witnesses and their entire writings invalidated.

I have made this brief restatement of my former writing on this point that the reader may have them fresh in mind.

I now quote Bro. Bond's defense of his position in the above article:

"As to the ownership of the civil powers, Bro. Douglas claims they are Satan's. I say no. He was permitted to dominate them just as he did the home and the church, and is so permitted today; but has no more right and title to the civil power

than he has to the home and church."

No proof in the above that the devil's claim to the ownership of the powers was a lie, beyond Bro. Bond's say so. It is not of record in the scriptures that the devil was "permitted to dominate the home and the church," nor did the devil even make such a claim with all of his lying proclivities.

It is true he has no more right and title to the civil powers than he has to the home and church; he has no right and title to anything, but the powers were "delivered" to him, just the same.

I quoted Col. 1:16 as the foundation of my discussion with Bro. McGary, which if Bro. Bond had read carefully it would have saved him much superfluous writing about the "rightful" ownership of the nations, and along that line we are agreed. We are also agreed that God is the rightful creator and owner of all men, but Paul in withstanding Elymas the sorcerer called him the child of the devil; and Jesus said to certain of the Jews, "Ye are of your father the devil; and his lusts will ye do." How did these creatures of God become children of the devil? By "his lusts will ye do." So the nations "delivered themselves to the devil by doing 'his lusts'."

As Bro. Bond has not produced a single line of proof that the devil lied in saying the kingdoms had been delivered to him, save his own bare assertion of that fact, I await with patience for his most cogent reasons therefor, promising to give them my attention. He is in the affirmative, and the A. W. is anxious to present affirmative arguments to its readers on that side of the question. Beating about the bush gets nowhere. GEO. DOUGLAS.

Red Oak, Texas.

CHRISTIAN GIVING.

The Apostle says, Upon the first day of the week let every one of you lay by him in store as the Lord has prospered him.

Now, dear brethren, I ask you the question, What does it mean to give as we are prospered? Last summer I heard a preacher say it meant to give one-tenth of our income. However, he got his idea from the Old Testament, and not from the New. I heard another preacher say, the elders should assess every member of the church according as they (the elders) decided the individuals had been prospered. If the foregoing was practiced by the early christians then I fail to get the meaning of the following: "Let every man give as he purposes in his heart, not grudgingly; for God loveth a cheerful giver." When we read the New Testament through, we find that the early christians did not sound a trumpet to raise money in order to carry on the work of the Lord. They did not have church fairs, shows, festivals, etc. When the brethren in Antioch learned that there was a famine in Judea, "The disciples, every man according to his ability, determined to send relief unto the brethren that dwell in Judea." Acts 11:29, 30. The brethren in

Corinth, too, sent of their means to the poor saints in Jerusalem. The teaching of the New Testament shows that the early christians took a great interest in seeing after the poor and needy of the church. They were so diligent in carrying on this work that when they were scattered abroad by reason of persecution, their regard for one another was such as to bring forth the comment, See how these christians love one another.

Brethren, there is no better way to recommend the gospel today, than for us to take care of our own poor and needy, and to do good even to others.

I had a brother say to me one time, "Brother Haynes, if I see after my own family when they are sick I think I have done a plenty." Brethren, this may be all right so long as sickness stays in the other fellow's family, but I am confident you will "change your tune" when sickness of long duration strikes your own family. I remember last summer I held a meeting at a place; a man made the good confession, and after services he told me that the love our brethren had demonstrated for one another had opened his eyes to the simplicity in Christ, and he would probably never have come out to hear the gospel preached had he not seen our brethren living the gospel in their daily lives.

Brethren, there is but one charitable institution mentioned in the New Testament, and that is the church of Christ. And if we will only reproduce that church today, as it was in the days of the Apostles, we will have no time, money or talent to devote to worldly organizations. Paul says, "Give him (God) glory in the church." And this we certainly are not doing when we do charitable work through other organizations of man's devising.

OLIS J. HAYNES.

Rt. 7. Pine Bluff, Arkansas.

DON'T FORGET OUR YOUNG PREACHERS.

There are several young men among the preachers who are yet faithful to the Word of God, and they should not be overlooked or forgotten. Brethren, many of these young preachers are real anxious to get out and win souls for Christ; and it is your duty to encourage them. The future of the true cause of Christ depends largely on these young men; and it should be seen to that they have the proper encouragement and preparation. For if they have the right kind of encouragement and training, many precious souls will be won, sound and loyal congregations built up, and the Lord honored and glorified.

There is too much preacher worship and favoritism. We should remember that the strongest and ablest preachers among us were once struggling "boy preachers;" and that it took time, study and experience for them to reach the places of usefulness that they now fill. And if you will give the proper consideration to the young preachers among you, it will not be very long

will we shall have many able defenders of the faith.

Don't be afraid to take hold of the boy preacher and help him to develop. Instead of sending him off to a Bible college, place him with some true and tried evangelist for teaching. Then support him in a few meetings during the summer. Don't tell me that you are not able. Why, the money that our people spend on tobacco, and musical instruments would be sufficient to have the gospel preached all over the country! Surely we can give up some of our non-essential pleasures in order to build up the cause for which our Saviour died. If he could give his life for us, we certainly ought to be willing to forego worldly pleasure for his sake.

WM. GUY ASHLEY.

Rt. 1, Phillipsburg, Missouri.

IS IT BEST?

The people of the United States are divided into parties—Democrat, Republican and Socialist—all striving to have a better government. Would the United States be better off if we had only one of these parties? Yes, the Socialists say, if they were all Socialists. The Republicans and Democrats will tell you the same. You can not possibly strengthen the Republican party without you weaken one or both of the others. If they are a good thing, neither of them should be weakened. If one of them is the best, it should be strengthened. Everybody should belong to the best. They should not be against each other, provided they are all good, and working for the same thing—the good of the people.

Is any party good, when they are working against another party, that is laboring for the good of humanity? If they are all for good and the same good, why not be one? Since they are trying to accomplish the same thing, can't they afford to come together? Or is it because one or two of these parties are no good? If the latter be true, it is not best to have them. The Republicans and Democrats say that the Socialists are fools and a menace to society. If this is true we could drag along very well without Socialists. Some of the Democrats say that all of the Republicans should have been killed long ago. If this is true, we do not need Republicans. The Republicans say that they will soon starve the Democrats to death. If this is true, and it seems that it is, one party will soon be gone and the other two ought to be gone.

In Mineral Wells we have many churches? Is this a good thing, or would it be best to have only one? The Methodists say, let's just have a Methodist church. It's a good one and you can get in with any kind of baptism you want—sprinkling, pouring, immersion—or just any way. Pretty handy, the Methodists are. They are not only free about letting you get in any way, but you can live just about any way after you get in.

The Baptists have too much respect for John to forsake his name, and, too, they are honor bound to baptize because of the remission of sins; then, once in, never out, and once out never in is thought of. Well, no, they could not think of making such a sacrifice. Oh, the Baptists say, we are all going to heaven all right, but since John the Baptist taught close communion in the Baptist church, was killed by himself, and went to heaven alone, we will just stay by ourselves.

The Presbyterians are worse yet. The preacher will preach that some have been unchangeably foreordained to be saved, which were Presbyterians, and the rest foreordained to torment. But he will preach to you to save yourself, whether God has saved you or not. Then he is the central figure in the union meeting trying to do and undo the unchangeable works of the Lord. Of all people the Presbyterians are to be pitied most. Gospel means good news. Now, to which class could they give good news? If you are saved you are saved. If you are lost you are lost. No; the poor preachers have no gospel to preach.

The church of Christ—what about them? Well, sir, they are the most peculiar people I ever saw. They remind me of Noah and his preaching. Very few people believe what they say, and nobody much pays any attention to them, or goes about them. They are narrow like Jesus was, and try to persuade the people to believe and teach just what the Apostles taught. They have no progressive ideas, and grant no christian liberty; teaching one way, one church, and that you must obey the gospel in order to be saved. We don't meet with them and don't want them to come near us. Whatever you do, stay away from them. If you don't the first thing you know they will have you believing the Bible. And above all, don't have them in a union meeting, for they will ruin the whole affair.

Now, of course, the only people that you need to be afraid of in Mineral Well meet in the Odd Fellows' hall. You must not go there; if you do we will withdraw from you. We will get your wife to leave you sure if you go to hear those people. Don't even speak to them unless you have to. Treat them with silent contempt, for the Lord would not have such good, honorable, upright christian men as we are to confine ourselves to God's word, or to associate with people who are that narrow.

If the foregoing is true, is it best to have all of these churches in Mineral Wells, or should there be only one? These all claim to be God's people, but they will not meet together. They refuse to go by the same name. They do not teach and practice the same thing. They are not of the same mind. They are working against each other. They do not know one another. But, you say, they are working for the same place. Yes, and that place may be the other place. "A house divided against itself can not stand." Christianity

is divided, very much so, if these four churches are composed of christians. All of the churches here are different. All of them are wrong except one, and it may be wrong. However, it is the only church in Mineral Wells that says "show me" loud enough for anybody to hear them.

The church of Christ, which meets at the I. O. O. F. hall, is fair with any preacher in Mineral Wells. You may come preach to us, even if you are afraid to let one of us preach to your people. This is fair, and any preacher who would reject an offer of this kind, you could hardly force him to do right.

Yes, it's a good thing for some preachers to have different churches. People pay better when you mix a theory with a little truth, but woe unto this cowardly bunch of preachers. The devil is even ashamed of a coward. Didn't he meet Jehovah face to face? As such people can not go to heaven they had better stay on the good side of the devil anyway.

R. S. BARGER.

Mineral Wells, Texas.

Bro. Gardenhire tells me he wants to put in all his time preaching. You may say to the readers of the A. W. that I have known Bro. Gardenhire for fifteen years, and he is sound in the faith and is able to preach and defend the truth, and no congregation will make any mistake in calling him to hold them a meeting.

G. W. DRIGGARS.

Pottsboro, Texas.

NOTES FROM WEST VIRGINIA.

Sandyville, W. Va., July 10, 1922.

I spoke to an appreciative audience here last night from Heb. 2:1, 3 and tried to impress upon their minds the meaning of the expression "just recompense of reward."

I go from here to Springdale, Fayette county, W. Va., to join Bro. C. C. Thompson in a meeting there.

From there I go to Amma, Roane county, where there are five faithful followers of the lowly Nazarene—all that is left of a once large congregation—forsaken by those who loved the "fleece more than the flock." Then I have four more purely mission points that come in succession, and I will go as far as I am financially able to go.

One dear old brother and his wife, both over seventy years of age, write me that there is not a congregation of the "church of Christ" in their county (Braxton county, W. Va.), and beg me to come and preach in their school house in an effort to establish a congregation that they may not be deprived of the privilege of worshipping God in their declining years. Brethren, there is nothing to prevent the gospel from being preached in such places except the finances. Plenty of able preachers are willing to go if they were able financially. Why not two or more congregations select a preacher in whom you have confidence and send him to one or

more of such places during the next year?

My time is taken till October 8th. If you want me for a meeting after that date write me as soon as you can so we can arrange to suit the convenience of all concerned.

To the writers of the A. W.: I am with you in the fight to a finish for the things now advocated by The Apostolic Way, and may God's blessings attend your sacrifices and labours of love. JNO. W. UTT.

Paden City, West Virginia.

Bro. James B. Otts requests me to say to the brotherhood through the A. W. that he has denounced every uncertain and deceptive way, and from now on is for the truth, and nothing but the truth. He is now in a meeting at Belcherville, Texas. His next meeting will be Die, Texas. Brethren, if you need a preacher to aid you in a meeting, don't hesitate to call Bro. Otts. Give him all the encouragement you can. If any of you preaching brethren have calls you can't fill anywhere in this part of the country or Oklahoma, write J. B. Otts, Gainesville, Texas. He will fill the appointment, if possible, and will be glad to do so. I believe in helping the worthy, and that they may help you, and that God may be honored, and the cause strengthened. H. C. PEARSON.

Gainesville, Texas.

Everton, Ark., July 11, 1922.

I am near the above place in a meeting. Began the 8th inst. I find things in a pretty bad shape. Brethren have not been meeting for worship; some holding to the instrument in the worship and some who believe in the Sunday School; but, believe me, I am making a fight on these things, and I think I shall be able to get them to keep house for the Lord in his own appointed way.

Bro. Teurman, I now have secured two subscriptions for the paper. I shall do my best to secure subscriptions wherever I go.

Bro. N. L. Clark is to represent us in debate with Cayce near Lebanon, if they can agree on the date. HOMER L. KING.

Lebanon, Missouri.

FROM OKLAHOMA

Our work and interest in the same are growing. I preached at two places last Lord's day—Colter and High Point. At the latter place one lady confessed her faith in Christ and was buried with her Lord in baptism Monday morning. We are having large crowds at Colter, Berlin, Carpenter and High Point. I am to be with the church in Elk City the fourth and fifth Lord's days in this month. I am hoping to do much good at these places. Brethren of nearby congregations are helping in the work at Carpenter and High Point, these being mission points. We are determined to preach the gospel as it is written, or revealed in the New Testament. When this is done, good will be the inevitable result.

I read with pleasure Bro. N. L. Clark's article. I had intended to write Bro. Clark and urge him to write more, because when he speaks his words have great weight with a vast multitude of the church. The Sunday School people have been claiming that Bro. Clark was on their side since his controversy with Showalter, asserting that "N. L. Clark has changed." I am glad Bro. Clark has settled that point. They can no longer claim him. So, Bro. Clark, find time to give us a lesson often. We need a multitude of writers so as to have a spicy variety and thus make our paper a greater power for good.

Then there is Geo. W. Phillips; what about some good articles from him? He is a man of "brains." Joe says so; or was it Jeff who said it? W. T. TAYLOR.

Owing to disappointment by a misunderstanding in some of my engagements, I have the entire month of August and half of September that are not taken for meetings. Would be glad to hear from any desiring a meeting, as time is too precious to lose in this the meeting season of the year.

W. H. RILEY.

Rt. A, Shamrock, Texas.

Brady, Texas, July 10, 1922.

I am just home from a meeting at Ballinger and one at Live Oak. Baptized two and reclaimed two, and two came from the S. S. folks at Ballinger, and baptized seven at Live Oak. HOMER A. GAY.

A few brethren five miles west of Snyder, Texas, have engaged Bro. D. D. Rose to hold a meeting beginning the first Saturday night in August and continuing ten days or two weeks. These brethren ask all who can to send them a contribution for the fifth Lord's day in July and thus assist them in getting the work started there. Bro. J. C. Wheeler makes this appeal and requests that all help be sent to G. W. Fry, Rt. 1, Snyder, Texas.

Brother W. G. Ashley now is in a meeting at Oplin, Texas. He goes next to Ovalo, Texas. Brother Ashley will be busy holding meetings in Texas for some time.

Rt. 1, Pine Bluff, Ark., July 4, 1922.

Bro. Otis J. Haynes is here preaching for us at Griffith Springs. He is very poorly, also very badly crippled, as you all know by reading The Way. I have given him a piece of land to build a house on and have garden and truck patches. He can live here much cheaper than in Little Rock, as his family can help. I am saking the brethren everywhere to help him build a house on the land. He says a three-room house will be sufficient. Let everyone who wishes to help send the donation to Otis J. Haynes, Pine Bluff, Ark., Rt. 7, Box 59. Bro. Haynes will appreciate anything we can do for him. He is a loyal gospel preacher and deserves our support.

Your sister in Christ.

RUSSIA OWEN.

HELP BROTHER HAYNES.

Dear Bro. Teurman:

Please announce through The Way that Sister Russia Owen has given Bro. Otis J. Haynes a piece of land near Griffith Springs. We are asking the brethren everywhere to send him some help to build him a house on the land, as his family can have a chance to help support themselves. All who have read The Way know Bro. Haynes' condition.

He is still in a very bad condition. Besides being unable to walk except on crutches, he has very bad spells of indigestion. He preached here last Saturday night and Sunday, and Sunday night he was preaching and had to discontinue his sermon on account of a very bad spell. Brethren, I believe he is worthy of your christian fellowship. I had never met Bro. Haynes till last Saturday, but I was very favorably impressed with his apostolic teachings and kind and humble spirit. He preaches the truth free from hobbies. If any feel it their duty to respond to this worthy appeal I am sure Bro. Haynes and family will appreciate it. Send all donations to Otis J. Haynes, Rt. 7, Pine Bluff, Arkansas. CORA JENNINGS.

P. S.—Let all who can and will help Bro. Haynes do so at once, so he can get comfortably located ere the winter comes again.—C. E. J.

IN LOVING MEMORY.

Just at the close of a lingering twilight, Saturday, March the eighteenth, nineteen hundred and twenty-two, God's messenger from the realms of Eternal Glory silently entered the home of Brother Alvin Miller and whispered to dear little Arthur, aged nine years, the youngest in the family, that God wanted him to "Come."

A favorite with all who knew him, because of his generous nature, lovable disposition and genuine manliness, he has left us with aching hearts, comforted only in the thought that our loss is his eternal happiness.

Services conducted by Brother C. W. Sewell, Monday, March the twentieth, were held in the church of God (Loyal), in which his father has for some years been minister, after which interment was made in Rose Hill cemetery, where loving friends covered the little mound with beautiful flowers.

May there be comfort in the following lines for the bereaved ones, father, mother, two sisters and two brothers, in this saddest of all earthly trials, when in faith and love we breathe "Thy will not mine be done."

"Waiting."

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

I've a little angel waiting for me
On the beautiful bank's of the Crystal sea;
Not impatiently waiteth my darling there,

For a smile lights up his brow so fair,
And his little harp rings out so clear,
So soothing and sweet to Faith's listening ear,
And he lives on the smile of the Savior's love,
Who tenderly called my child above.

I've a little angel waiting for me
On the beautiful banks of the Crystal sea;
Forever free from sorrow and pain,
Spotless and pure from all earthly stains;
Never inerring paths to rove,
Safe in the bosom of infinite love,
Evermore, evermore "walking in light",
Dear little Arthur, robed in white.

I've a little angel waiting for me
On the beautiful banks of the Crystal sea;
When my heart is yearning and throbbing with pain,
And I fain would clasp my darling again,
I'll look away from this earthly strand
To the beautiful banks of the "Better Land"—
I'll think of my waiting angel there,
And offer to God a thankful prayer.

I've a little angel to welcome me,
When I, too, shall stand by the Crystal sea,
When the Great Refiner hath fitted me;
In His own image shall clearly see;
When in the robe of Christ's righteousness dressed,
My soul shall seek the home of the blessed,
On the beautiful banks of the Crystal sea,
My darling, still waiting, shall welcome me.
"For of such is the kingdom of Heaven."

MARY S. McNEILL.
Corpus Christi, Texas.

My time is all taken until September 15. Shall be very busy from this date on. Am expecting some good results from these meetings as the persecutions are increasing at every turn. Persecutions make a fellow live better and work harder, you know. So just let them come on; the more the better it suits me. G. C. McCRAW.
Robert Lee, Texas.

WORDS OF ENCOURAGEMENT.

Everton, Ark., June 3, 1922.

I am writing you to tell you how very much I like "The Apostolic Way." It certainly is worthy of the name. Three years ago some one sent me a few copies and I have been reading it since. I see in "Cullings and Comments" of May 1, the Review has sent in a clipping from my hand and Bro. Harper has answered it. I am glad to see it in print, for somehow I couldn't before this see where the papers differed so plainly.

I am living here in this destitute field with no one to worship with and seldom hear a sermon, so that may account for part of my ignorance.

We are planning for Bro. Homer L. King to give us the first half of July in an effort to build up the cause and ask the prayers of the faithful, and also any financial aid that the brotherhood feel like offering. We are few and weak and as opposition is strong we need help.

MRS. ALMA RUSSELL.
Everton, Arkansas.

I am still reading the A. W.—and think it the very best paper I ever read. I would that all christian men and women

all over the country would read it and then I think surely that there would be less confusion and trouble in the one body. It does seem awful bad that God's people would allow themselves to be led about by every wind of doctrine. There is very little confusion or trouble in the congregation with which I meet, and I thank God for the same. And as long as we get such men as Bro. J. N. Cowan to hold our meetings I don't think there will ever be any danger of division. Bro. Cowan will begin a meeting for us that will embrace the first two Lord's days in July, 1922. The meeting will be held about ten miles south of the town of Hamilton, known as the Henderson Point congregation.

Just a word more with regard to the A. W. Will say that I believe that the right man is at the right place in the person of C. T., and may God bless you and crown your every effort with success, is the prayer of your humble brother in Christ. J. R. PARSLEY.

Hamilton, Texas, Evant Star Route.

Why not order from The Way office one or more of "The McGary-Douglas Debate" on the christian's relationship to civil governments, and read and distribute the tract among your friends. Ten cents per copy, one dollar per dozen.

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7:18 am Ar. Douglas	Lv. 10:20 pm
7:35 am Ar. Tifton	Lv. 10:07 pm
8:40 am Ar. Moultrie	Lv. 9:00 pm
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9:50 am Ar. Thomasville	Lv. 7:50 pm
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THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY

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

\$1.00 THE YEAR

VOLUME 9.

UNION CITY, GEORGIA, AUGUST 1, 1922.

NUMBER

DUTIES OF PARENTS TO CHILDREN.

(Eph. 6:4.)

Fathers are the heads of the families, and their government is committed to them. Their commands to them should be reasonable—easy to obey, yet firm. The children are duty bound to obey.

"Provoke not your children to wrath."

1. By unreasonable commands.
2. By needless severity.
3. By manifestation of anger. For by this the child's temper may be spoiled and the child be discouraged (Col. 3:21).

A positive command to fathers is to bring up their children in the nurture and admonition of the Lord.

How do this? By teaching them daily (not weekly). How can we teach them? We surely teach them by every act and word of ours. Then, how careful we should be to set before them an example we would be glad for them to follow.

If we pray daily (pray without ceasing) we teach our children to pray. If we read and meditate on God's word daily, we teach them to do likewise. If we attend the public worship as we are commanded, and take them along and seat them as near the front as possible (by all means don't leave them at home or to roam at will), we teach them the importance of the worship. If we give as we are prospered to the support of the gospel, yes, make a sacrifice, too, we teach them an interest then in the salvation and upbuilding of humanity. On the other hand, if we drag along through life in a half-hearted manner, we teach them that such life is sufficient.

Parents, can we afford to bring up the precious lives given into our care to dishonor God and his Son? Or shall we teach them to honor and glorify him? If we do not we will be condemned in that great day—two-fold condemned for our own conduct and the training of our children. Set them the good example of Bible study, prayer, love, good works, and by all means keep yourselves unspotted from the world.

Bring them up in the way they should go. Do you really think they should go the way of the world?

Fathers, when you allow your boys to keep the company of bad boys who use bad language, do you think you are treating them right?

When you allow them to attend places of worldly amusement where their morality is in danger, do you think you are doing your God-ordained duty? When you allow them to remain away from the assembly and do as they please do you think you are treating them with due respect?

Do you? This will apply with equal force to the girls.

Mothers, when you are half dressing your precious girls, with dress above their knees and socks below, no sleeves to speak of and low neck, do you think, how would you like to meet the Lord dressed in any such manner? I believe you would surely be ashamed, for we are told that the woman should "adorn herself in modest apparel."

Bring them up in the way they should go. Do you want them to go this way?

Do you wish them to go with bobbed hair and necks shaved? Didn't some one say a woman's hair is a glory to her? If you believe it, why not bring them up in the way they should go?

Parents can teach their children Bible truths from infancy. Very small children, even at the tender age of seven, can be taught to read the Bible intelligently, and as they grow older they will become more and more attached to its teaching.

Written in love and in the hope of causing some one to think on this important theme.

A Sister in the Lord.

AN IMPORTANT NOTICE.

I presume we all are aware that the past several months have been trying times on most all kinds of business. Everything has been hard hit, and religious papers have been no exception to the general rule.

Most all of our subscriptions expire during the months of January and February. Our best months for subscription returns are December, January and February. We always try to get in sufficient funds during these months to run our expenses through the year with what comes in all along. Last winter, returns were much less than usual, so that in spite of our every economy we are running low on funds before the good season rolls 'round again.

Unless good brethren and friends get to work in real earnest and solicit and send in a good lot of subscriptions at once we shall be forced to put The Way back to a monthly for a while, at least. We do not like to think of having to do this, and will not if our good friends will help by soliciting subscriptions.

My personal support has fallen off also, which makes it impossible for me to sacrifice more than I now am for the paper.

Our friends have never failed us in our past needs, and we believe they will promptly respond to our present needs.

CLARENCE TEURMAN

GIVE CHILDREN A CHANCE.

"Neither shalt thou make marriages with them; thy daughters thou shalt not give unto his son, nor his daughter shalt thou take unto thy son, for they will turn away thy son from following me, that they may go serve other Gods; so will the anger of the Lord be kindled against you, and destroy you suddenly." Deut. 7:34. Also read Ex. 34:16; I. Kings 11:2.

After reading this one passage, it should not be necessary to remark that God did not allow his people to marry wicked people under the law of Moses. God knew just what the result would be, and the people who refused to obey him soon found out.

But it doesn't make so much difference to us what the people under the law of Moses could do and could not do. Does God now sanction the marriage of his people to those who are wicked? Whether God objects to this or not, it is being done every day. Christian girls marry sinners; Christian boys marry girls who are not christians. Parents consent to this, and our preacher brethren speak the words which legally unite the two. This is right or it is wrong. It ought to be or it ought not to be. If it is right, or if it is wrong, we should be able to find out.

In II. Cor. 6:14 Paul says: "Be ye not unequally yoked together with the 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?" I. Cor. 7:39: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; **only in the Lord.**" But someone says, You are wrong there. Now you wait a minute. I haven't said one word. Paul said this, every word of it. But you say, Paul says in I. Cor. 7:14: "For the unbelieving husband is sanctified by the wife and the unbelieving wife is sanctified by the husband." Notice the 12th verse of this chapter; Paul says, "And the rest say I, and not the Lord." Since Paul was speaking of his own accord, possibly he had no more authority for saying this than you have; and that would not make it very binding. Paul is here talking to those who are already married, since he uses the present tense of the verb hath.

I know of many cases where believers are united with unbelievers; righteousness with unrighteousness; light with darkness. It is an unequal union. The house is divided against itself. It invariably causes trouble. It's go with me or we stay

at home, and usually the unrighteous party succeeds in keeping the whole family away from God's house.

Girls, if you cannot persuade a boy to obey the gospel before you marry, let him look for him another lady. He is not good enough for you, and he is liable to grow worse. He may listen to you before you marry, and you must listen to him the rest of your life.

Young men, ask your girl to obey the gospel. If she refuses to listen to you before you marry, you may expect her to rule you with an iron hand after taking you over, and it will be good enough for you. Don't marry a girl in order to convert her; it seldom works. Convert her in order to have a suitable companion.

Fathers, you can't afford to raise a family unless the mother is a christian; and mothers, be sure that the father of your children is a christian.

Parents are ideals in the estimation of children. They know them first, obey them first, and love them first. What father and mother does is considered to be right by their children. Unbelieving parents teach their children that it is not necessary to go to church by their examples of not going. You cannot be successful in getting people to do what you refuse to do. Father says this is the way. Mother says not, this is the way. The children conclude that one way is as good as the other, and neither way is any better than no way at all, so they just stay out of it. Children are to be pitied, for they believe what they are taught, and we are, and ought to be, held responsible if we consent for their teachers to be unbelievers.

No, do not say that it is your business to marry whom you please. It is not unless that somebody is a christian. You might just as well tie yourself down to some sectarian church, as to unite in marriage to some ungodly person. You are disobeying the Lord, and everlasting evil is sure to be the result.

In my judgment this is why so many families refuse to go to church. If you can't come my way I will not go your way. You may reason that you have the right to sacrifice yourself for some sinner that you love, but you know that you are not justifiable in jeopardizing your children to the early training they will get if you should make this choice. It is more than likely to result in the eternal loss of their souls.

Isn't it time, then, young men, young women, for you to think more about the future? Not of yourselves alone, but for the coming good of humanity?

I may be entirely wrong about the whole matter. If so, will some saintly, God-fearing and all-knowing brother kindly, fully, and scripturally, explain this to me. Is something wrong with the parents and preachers that we endorse this evil? Are we not consenting to this by saying nothing?

R. S. BARGER.

Mineral Wells, Texas.

BY WHOSE AUTHORITY?

By what authority doest thou these things? and who gave thee this authority? Matt. 21:23.

This question was asked our Saviour by the chief priests and elders. To my mind this is one of the most important questions asked in the Bible; for it is very essential for us to know by whose authority we do things.

When the chief priests and elders saw Jesus in the temple of God, casting out all them that sold and bought in the temple, overthrowing the tables of the money changers and the sets of them that sold doves, they asked by what authority he did these things and who gave him this authority.

When we see the Methodists sprinkling or pouring water on men, women and children for immersion, we ask them, "By whose authority? Can you prove that right?" When we see the Baptists baptizing men and women because they are already saved, we ask, "By whose authority can you prove that right?"

We all are ready to censure the sects for doing things for which they have no higher authority than man. I believe it is time we should turn the light on ourselves, who are in the church of Christ and see what we can find in the church. I see in it some things I can't endorse. I can't understand why they should be in the church. For the benefit of myself, and others, I will ask a few questions. I hope some brother will have the courage to answer them. First, by whose authority can you prove it is right to divide the church off in classes to be taught, with men and women teachers? Second, by whose authority can you prove it is right for the church to receive men and women into the fellowship of the church on their sect baptism? Third, by whose authority can you prove that a woman has the right to teach in her home congregation, but is restricted from traveling and teaching in other congregations? Fourth, by whose authority can you prove that the church was having a business meeting when Paul said, "Let your women keep silent in the churches"? Fifth, by whose authority can you prove that Paul was talking to inspired men only when he said "Let your women keep silent in the churches"? Sixth, by whose authority can you prove there were inspired men in the church at Corinth when Paul wrote to it? Seventh, by whose authority can you prove that the elders have the right to close the meeting house doors against our sound brethren who do not indorse sect baptism, women teachers, and classes?

I have a few questions to ask those who do not believe in dividing off the church into classes to be taught. First, by whose authority can you prove it is right for you to employ a preacher to preach for you who believes and preaches that dividing the church off into classes is right? Second, by whose authority can you prove it right to take the Lord's money and with it

hold up the hands of preachers who are teaching things for which they have no higher authority than man?

Dear brethren, with the spirit of Christ in my heart and the love I have for you, I now warn you of the danger of becoming partakers of other men's sins. When you indorse preachers who preach and teach things not found in the Bible, such as dividing the church off into classes to be taught by men and women teachers and sect baptism, which things are causing divisions in the church, you should be very careful whom you employ. In the language of Brother Cowan and others, I say it is time to call a halt. WM. H. PURLEE.

Pekin, Indiana.

DID ERASTUS HOLD AN OFFICIAL POSITION IN A POLITICAL GOVERNMENT?

Those who are anxious to find authority for christians affiliating with political or human government cite us to "Erastus the chamberlain of the city." Rom. 16:23. They confidently tell us that Erastus held office in the political government of the city of Corinth. And that as he could engage in such governmental participation with divine approval, so may christians of today take part in the administration of human government.

As has been pointed out, however, Paul's statement was made while the Roman government under Nero was engaged in a terrible and bitter period of heartless persecution. And it does not look reasonable or possible that such an active and well known christian as Erastus would have been permitted to hold office under the cruel, monstrous Nero! In Fox's "Book of Martyrs," under "The First Primitive Persecution under Nero," the following statement is found: "In the course of it Paul and Peter were martyred; and to their names may be added Erastus, chamberlain of Corinth," etc. Hence instead of his serving as an officer in the Roman government, it appears that he died a martyr under its cruel persecution.

Moreover, Erastus may have been a steward in the church at Corinth. For we are told that some writers claim that he held this position in the church at Jerusalem at an earlier period. And furthermore, the word "chamberlain" in Rom. 16:23 is from "oikonomos" in the Greek, and is defined "a house manager, overseer, steward." And this same word is applied to the bishops, or elders, of a church or congregation. Paul said, "For a bishop must be blameless, as the steward (oikonomos) of God." (Tit. 1:7). It is my conviction that instead of Erastus being an officer in the city government of Corinth, he was a bishop or overseer in the church of that city. WM. GUY ASHLEY.

We are in the midst of a good meeting. Baptized ten to date. Bro. J. S. Hall is doing the preaching. J. P. ARSLEY. Graham, Texas.

WHAT NOW?

(Number Four.)

Paul told Timothy to "do the work of an evangelist." He also charged him before God and the Lord Jesus and in view of the coming judgment to "preach the word." If preaching the word is the work of an evangelist, as everybody knows that is what should be preached now, then everybody ought to know there should be evangelists now. If we had them preaching that and planting churches of Christ, I feel sure there would not be a howl go up from any part of the country.

In the time of Campbell and Scott, Lard and the Creaths, writers among us called the eldership of the Apostles' time and the church in its childhood state, a "provisional eldership"; that is extraordinary, among and belonging to the "childish things" of the church, that sort. None of them said that we now have no sort. Suppose that when the faith was delivered, the Testament ministered, the Lord's will revealed, all perfect and complete, the eldership passed away. We see now, clearly, bishops of the church, shepherds of the flock, even in the church while it was a child, out when it became a man. When the church became a man, things were complete and permanent, and as the Lord intended them to remain till he comes. Unknown, then, as items in, or characteristics of his kingdom throughout his entire reign. See, then, how Peter missed it when he said "When the Chief Shepherd shall appear." As Peter has it, the coming of Jesus will be the coming of the Chief Shepherd, an impossibility, there being no other shepherds. No chief of sinners if there were no other sinners, chief apostle if there were no other apostles. Just so, no chief shepherd if there were no other shepherds—but there were, yes, there were, or rather, there they will be. Jesus is the head of the church, the elders rule the local churches which compose it. In other words, Jesus is the Shepherd of the one fold, the elders are shepherds of the flocks that compose the fold. See? I know the brethren generally can see.

Some one says: "We have elders of the congregations everywhere for the last hundred years and they have proven a failure, many of the churches have gone to the bad, and many of the others are fast going." In this way many talk. It appears they mean we should not have them, the Lord does intend we should have them, never put on foot a plan that proved to be such an egregious failure. That brings up a question. Have we tried the Lord's way? I feel compelled to say, Not much. In the Lord's revealed will, which he intended should be our rule of faith and practice completed, he has told just what a bishop "must be." Have we tried the Lord's sort? Have we tried those that rule well their own houses, having their children in subjection? Have we tried them that hold fast the faithful word as taught by the Apostles? In short,

those that have all the qualifications, especially those named above? If so, I ask, Did they "rule well"? Did the church they ruled well do well? You say, "The elders we had were not that sort." O, I see, the ones you had were not the Lord's kind; you, then, were not working in the Lord's way, hence your way was a failure, not the Lord's.

Some time since Brother R. H. Howard had something to say in The A. W. on this subject, and he asked, What is the matter? I am sorry to have to say, there is something sadly, fearfully, and terribly the matter.

The Lord loved the church and gave himself for it, and he did not ordain a way to have it cared for which was a failure. I. Tim. 3:5 tited who were to care for the church. The failures all along have been made by inefficient elders.

J. R. JONES.

THE LORD'S SUPPER.

The Lord's supper was instituted by our blest Redeemer, as we learn by reading Matt. 26:26-28. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks; and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." Then in Paul's account in I. Cor. 11:24 we have this: "And when he had given thanks, he brake it, and said, Take, eat; this is my body, which was broken for you; this do in remembrance of me." We learn from this that it is to be observed in memory of Jesus who died for us.

Living amid the sinful and ungodly environments of this world, there is great danger that we forget our blessed Saviour; hence, the need of the Lord's supper.

Wherever I go, I find brethren and sisters failing or neglecting to eat and drink at the Lord's table in his kingdom. My weak and indifferent brother, do you not know that you are violating the teaching of God's good book when you forsake the assembly of the saints upon the first day of the week. See Heb. 10:25 and Acts 20:7.

Do you tell me that you love the Lord, and yet refuse or neglect to eat his body and drink his blood? Ah, my brother, that cannot be true in the light of divine truth! Jesus said, "If a man love me, he will keep my words; and my Father will love him and we will come unto him, and make our abode with him." (John 14:23.) Hence, it follows that if a man does not keep his words he does not love Jesus. So, we see that it is a question of our loving the Lord.

Do we love the Lord when we spend the day in business transactions, visiting, attending ball games or other amusements? To ask this question is to answer it in the negative.

Brethren, if we willfully refuse or neg-

lect to assemble upon the first day of the week to break bread in loving remembrance of our Saviour; we involve ourselves in eternal loss. See Heb. 10:26-29; John 6:53.

I have been made to wonder why our brethren do not write and preach more on the importance of attending the worship upon the first day of the week. Wherever you find brethren neglecting to meet and engage in the things enjoined upon us, on the first day of the week, you will find spiritual death in that community.

Serve the Lord; he will give you blessings here, and a home beyond this lapsed state.

HOMER L. KING.

THE TAYLOR-COWAN DEBATE.
NOW IN BOOK FORM.

Since I stated in my report of this debate that Sister Stewart took it down, and that we would probably get it in tract form, I have received a number of letters asking for more information.

I have read the entire MS. carefully and can say that it is simply fine. The reader will be impressed with the fine spirit manifested by both speakers. You will also be astonished to see what long and reckless jumps a man will take to try to defend a false theory. You will also be strengthened by the strong, forceful, logical, scriptural, plain and simple arguments made by Bro. Cowan.

Each debator corrected his copy and gave his consent for the book to be published. All of it is not exactly word for word as it was spoken, though nearly all of it is.

The book is well worth twice what you will have to give for it. Brethren, order one or more and read them, then pass the good work on to some one else. This is the completest work that has been put out on the Sunday School question. Price, 50 cents. Send all orders to Mrs. T. F. Stewart, Rt. 1, Tuscola, Texas.

HOMER A. GAY.

NOTES FROM NORTH ARKANSAS.

Everton, Ark., July 26, 1922.

I began preaching in this field on July the 8th and closed out on the 25th inst.

On landing here, I found myself in the face of very unfavorable conditions, some holding to instrumental music, some to the secret orders, and quite a number taking part in Sunday Schools of all kinds. About all were forsaking the assembly on the first day of the week to break bread. I baptized nineteen and they promised to go to work as the Bible directs.

There are, however, some excellent people in this part, and they know how to make one feel at home. I expect to visit them next summer. HOMER L. KING.

Rt. 2, Lebanon, Missouri.

With this issue The Way begins its tenth volume. Let us hope that we may be able to make this the best year yet for the paper. It can be done if all will do their part.

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THE COWAN-LAWRENCE DEBATE.

The debate held at Abilene, Texas, July 11, 12, 13 and 14, in which Brothers Lawrence and Cowan discussed some of the issues arising over the Sunday School question, was one of the best attended discussions yet held on this question.

I preached here for one month, halting the meeting for the debate. The results of the meeting and the debate were very satisfying. Eight were baptized and one who had ceased to make any pretensions at serving God confessed his sins, and some eight or ten who had been meeting with the Sunday School brethren will hereafter meet at the tabernacle with those opposing all innovations; and oft admit seeing the matter in a new light whom we believe will eventually take their stand with the faithful.

The manner and style of Brother Cowan won commendations from all sides. He never lost his temper and never forgot that he was a christian, and that the life of Christ should be manifested by him. Bro. Lawrence was not quite so self-possessed; he could not restrain from some personal thrusts. On one occasion he was so bitter that Brother Cowan said, "Now, if you think you can make me mad by your abuse of me you are mistaken. I will not get mad at anything you say unless you call me a Sunday School preacher. I have never been called that and it might make me mad." All of this was spoken so kindly that the brethren standing with Brother Lawrence felt the weight of the rebuke and Bro. Lawrence was more careful thereafter.

Bro. Lawrence made the song book and black board argument in defense of the Sunday School that the "progressives" make in defense of the organ." Brother Cowan replied that the song book and the black board were not under debate, but showed that if such arguments moved the Sunday School to be right they also proved that the organ was right.

I have done quite a bit of debating here moderated in a number and attended others but I saw Brother Lawrence do a thing in this debate that I never thought possible of one of my brethren, even though in error. I never saw a sectarian

so belittle his position as to affirm a proposition to be scriptural and make two speeches in defense of his affirmation without introducing a single passage of scripture. Yet Brother Lawrence did this thing. But when a man has once known the truth and left it his case most hopeless.

Brother Cowan is one of the best qualified men in debate I ever listened to. He makes no pretension at learning, yet he is ready to meet every quibble, dodge or argument of his opponent.

Brother Lawrence affirmed the first night that the churches with whom he stood identified were scriptural in their method of teaching. He introduced Nehemiah 8:1-8 as an example of classes, claiming that Ezra was the Superintendent with fourteen assistants. He then introduced Luke 12:42, urging that you should give each its meat in due season. He then introduced II. Tim. 2:15 and said that rightly dividing the word of truth meant to divide the audience into classes. He then introduced an encyclopedia, reference on schools, which he claimed showed that the Sunday School was established before Christ, and this made up the sum and substance of all the evidence he produced. I could not help but wonder if Charley Nichol would endorse such tactics in debate. He had just stated that there was no specific method revealed then tried to prove by the above scriptures that there was a method revealed.

Brother Cowan replied to his scriptural reference in Nehemiah. Ezra was teaching in the congregation, the whole assembly. Christ and Paul spoke to the whole assembly. Ezra did not divide the assembly into classes, neither did Christ nor Paul. In reply to II. Tim. 2:15 Brother Cowan said, "Brother Lawrence says that when Paul said 'rightly dividing the word of truth' he meant to divide the people. If this be true then the people and not the Bible is the word of truth." Brother Cowan made this look very ridiculous. In reference to Luke 12:42 Brother Cowan showed this could not be construed into dividing into classes and after he had answered every argument he made a number of negative arguments. But we will mention but two: Eph. 4:20-24. Every joint was supplied, yet they did not have a Sunday School; but Brother Lawrence and his brethren think they have a better plan than that which supplied every joint in the days of the Apostles. They would rather follow the class method, as they think it better than the way Christ taught. Paul said in Acts 20:20-29 that he had kept back nothing that was profitable unto them. He did not tell about the Sunday School, the division into classes with women teachers, therefore these things are not profitable.

In reference to the encyclopedia, Brother Cowan showed that these schools were filled with pagan religion and were not performed after the same plan as were the schools of Robert Raikes.

In Brother Lawrence's second speech he introduced no passage of scripture and of

course when Brother Cowan came to reply he noticed his assertions, then proceeded to introduce negative argument.

The second night Brother Cowan affirmed that those with whom he stood identified used the only scriptural method of teaching. Thus you see he affirmed a negative, but it was the only way to get a discussion, and he argued that the methods used by him and his brethren in public teaching was the same method followed by Christ and the Apostles, and here he gave many references in substantiation of his contention. The following are some of the references that he gave, and upon each he gave an argument: Acts 20:20; Acts 17:17; Acts 17:2; Acts 18:4-11; Acts 18:19; Acts 19:8-10; Acts 19:43, 44; Acts 14:1-4; Rom. 15:18; Phil. 4:9; Matt. 5:1; Matt. 7:28; Luke 4:15; Matt. 11:7; Matt. 13:1-3; Matt. 23:1. In reply to Brother Cowan, Brother Lawrence admitted that it was scriptural to teach as Christ and the Apostles did, but thought we might teach some other way. He did not contend that either Christ or the Apostles divided into classes for the purpose of teaching the Bible so far as the record shows, but thought they might have done so.

The third night Brother Lawrence affirmed that it was scriptural to use such literature as that put out by McQuiddy, Tant and others, and he endeavored to bring it to the same level as the Bible, and made the argument that the Bible was uninspired literature. In reply to this Brother Cowan showed that he did not raise the McQuiddy and Tant literature from the standard of a human production, but that his whole effort had a tendency to pull the Bible down from being a divine book to that of a human book. He argued that the Bible was better than anything that any man could produce and to adopt any other book as a text book for teaching was to discard the best and that he was in favor of the best, because therein was God's ways and God's thoughts revealed to man. In this affirmative Brother Lawrence never introduced a single passage of scripture.

The fourth night, Brother Cowan affirmed that he and his brethren did right when they withdrew fellowship from those practicing division into classes and other phases of the Sunday School. The Sunday School, he urged, was robbing the world of the word of Christ, for it prevented men from developing into preachers as God had planned it should be done through the church. He also charged that the Sunday School as maintained is nothing more than a missionary society; and that if we were justified in withdrawing fellowship from the "progressives" we were justified in withdrawing from the brethren who maintained the Sunday School. Here Brother Cowan introduced II. John 9:11; Rom. 16:17; and many other passages of scripture in support of his contention. To these references Brother Lawrence said but little attention, putting in his time after the manner of a sectarian debater, trying to evade the issue.

Brother Lawrence asked Brother Cowan some twenty-odd questions in writing. Brother Lawrence never referred to but two of Brother Cowan's answers. He did not even read the answers to the people. Seemingly he realized that Brother Cowan's answers were too strong for his position. When Brother Cowan would give Brother Lawrence a written question he always read his answers and made his comments.

Brother Lawrence did as well as any man can do in an effort to defend the unscriptural practice of the Sunday School and its machinery. But if the Sunday School folks in Abilene think that Charley Nichol could do better let them surround him and see if they could "shoo" him into a fight with Brother Cowan on this question.

There were many preachers present from out of town who stood with Brother Cowan on this question. The following are some of them: Ashley, Tucker, Hayhurst, Hall, Shelton, Green, Trott, Allen, two Brother Smiths, Redman, Bedford, Stewart. Besides these there were brethren in attendance from some twelve or fifteen congregations outside of Abilene. There are quite a number of preachers living in Abilene who, of course, attended the debate. There was with Brother Lawrence only three preachers from out of town, so far as I know, Kercherfield, White and Billingsley.

I would like to give all of the arguments of this debate just as they occurred, but of course this could not be done without a stenographic report.

When Charley Nichol meets Cowan in debate on this question I believe the brethren will put up funds enough to have the debate taken and published. What have you got to say about it, Charley?

Brother J. S. Hall of Hamilton, Texas, was Brother Cowan's moderator and Brother Luther Vaughn of Abilene was Brother Lawrence's moderator.

R. F. DUCKWORTH.

Denison, Texas.

ORDINANCES OF GOD— THE FAMILY.

As pertains to those in heaven, be they many or few, we have no definite account, nor do we have anything to do with them so far as we are informed; but it is possible that they may have much to do with us as agencies in the special care of God's chosen people. "The angel of the Lord encampeth around those that fear him," is perhaps enough for us to know. This is the divine side.

Coming to the human side we have but three ordinances with which we have to do, and our place in, and relation to each one severally is clearly defined and limited by divine law, and this lesson is easy to learn if we address ourselves to it with the full desire to know just what these divine statutes teach, and no more and no less.

There is one ordinance in the invisible

world, of which we have heard, and against which humanity is warned with the most pathetic admonitions; but toward which a great portion of the human race is traveling with hasty strides. Of the laws, rules, and regulations governing that institution, we know but little. The fact that it is to be avoided is sufficient.

The first ordinance with which we have to do is the family, instituted in the beginning and declared inviolate. For its control we read first in order of importance: "Husbands love your wives and be not bitter against them." (Gal. 3:19). "Wives submit yourselves unto your own husbands, as unto the Lord." (Eph. 5:22).

These twain commands faithfully obeyed by both parties would preserve the unity of the family as long as both parties might live.

Here I wish to state with emphasis that all of the divine laws are perfect and they are to be obeyed perfectly. I read nowhere of provisions being made for man's partial infractions of divine law; any loophole for escape by reason of difficult and adverse conditions brought about by human environment, perfect obedience is to be rendered that perfect results may be obtained, and all total or partial infractions of divine law is sure to bring disaster.

Obedience to the two laws quoted above by both parties would render divorce impossible, and forever end the endless discussions of the divorce question which are continually coming up. When questions of this character arise we know that somebody has been disobeying the Lord, and worse, wish to continue in disobedience.

The spirit that seeks to evade divine law or to hunt for excuses to justify disobedience to divine law, is a bad spirit and should be carefully resisted.

Laws given for the control of one man or one set of men, thereby placing responsibility upon him or them, cannot under any conditions be transferred to another man or set of men. Responsibilities cannot be transferred from individual to individual without confusion following. Take the laws concerning husband and wife already quoted. The husband is to love his wife; this obligation is his, and he cannot transfer it to another husband without direful results following. Neither can the wife submit herself to another woman's husband and escape trouble. This is so apparent that it does not need elucidation.

Then it follows as a logical sequence that the perversion or misapplication of any other divine laws would produce confusion suitable to the character of the laws perverted.

It is the infraction of these two laws given for cementing the family that has laid the foundation of every divorce in the land, with all of its debasing after effects.

Not only is the family destroyed; but the concomitant second marriage demoralizes the social fabric in the highest degree, until its moral corruption is eliciting the protest of the world which does not in

the least degree propose to be governed by the divine law.

All can see with a little reflection, without argument, that the foregoing reasoning and illustrations are correct; because the object lesson is before their eyes daily.

It is easy to prove what every one sees and knows to be true; but it is very hard to prove things equally true, to be true when people have been educated to see them differently. Said Jeremiah: "Can the Ethiopian change his skin; or the leopard his spots; then can people do good who are accustomed to do evil?"

Again I quote: "Father, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." (Eph. 6:4).

This command as a parental duty is violated continuously by the very fathers who would raise a howling fuss, if another husband should propose to love his wife in violation of the first command quoted. Do not both rest on the same authority? Do not both belong equally to the family? If the first must be scrupulously obeyed why not the last? If it is wrong for the husband to love the other husband's wife, why is it not wrong for the father to teach the other father's children?

Suppose any denominational father should propose to bring up another denominational father's children in "the nurture and admonition of the Lord" as he saw it, don't you see that there would be a first class fuss. Mormons teaching Methodists, "Campbellites" teaching Baptists, Catholics teaching protestants, protestants teaching Catholics, and so on; and this, I say they have a moral right to do, if one father has a right to teach another father's children in the Sunday School or out of it.

My point is that no father has the right to transfer the moral and religious training of his children to any other person, father or no father.

This dodging of parental responsibility on the part of fathers, and shifting it off on other shoulders, has resulted in the modern Sunday School with all of its confusion and controversies and this confusion has resulted in rending the Body of Christ into two schismatic bodies, thereby lessening its influence for good in the world.

All of this evil is resultant from the disobedience to the law quoted above and the collateral scriptures enforcing that law, and yet the people cannot see it owing to the education which they have had from their youth up.

Again I quote: "Children obey your parents in the Lord; for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth." (Eph. 6:1, 2, 3).

Disobedience to parents is one of the greatest sins of the age. Beginning in childhood it prepares the youth for disobedience to all lawfully constituted author-

ity; hence mobs and lawlessness of all kinds. It is the parent of all forms of dissipation, from "crap shooting" to the Monte Carlo, seeking selfish ends by any means which promise success; hence violence is a ready resort, and untimely graves attest the short lives of those who are disobedient to their parents.

When this is general all of the avenues of society are corrupted, even governments are degraded and oppressive, while crime stalks at noon-day unpunished.

GEO. DOUGLAS.

Red Oak, Texas.

CAN WE SEE THE SCRIPTURES ALIKE?

Religious people and others who say that they believe the Bible is God's word, law or revelation to man, say, at some time, "We can not all see it alike;" and further, that "every one has a right to his opinion. We all are aiming for the same place, some on one road and some on another, but they all lead to the same place, as we will all get there if we live up to our faith, honestly and conscientiously."

According to this it makes no difference how contradictory our faiths and opinions may be. But let us look at this to see whatever this is true or false. If it is true, the Bible is false. If it is false those who teach it are in a deplorable condition.

Any intelligent thinker will admit that the most serious matters, even the salvation of the world, are involved in this question. And I presume that all will agree that every one should calmly and seriously study the matter in the light of the scriptures, for every one is equally interested.

In the first place, it is reasonable to suppose that an All-wise God would create man and put him under a law by which he should be judged and saved or lost, and at the same time give the law in such words or language that men could not see it alike, and allow everyone to interpret it according to his own whimsical ideas, and so flood the world with confusion, contention and strife, and then say, "I am not the author of confusion but of peace."

In apply God's law, is it reasonable for every one to contend that he has a right to his opinion about it, or to interpret it as he pleases? Has any one a right to believe a lie when the plain truth is given him? With whom does truth and right originate? I suppose that all will admit that God is the author. Then, when God gives his law in language that we know and use all the time will he allow me the right to believe and do what he says, and allow another to believe and do the very opposite? If this be true cannot any one see that any human whim will be right, and law of any kind an impossibility?

If God gives me the right to believe a falsehood, does he not make falsehood equal to truth, and God's law as worthless as an out of date almanac?

We hear on every hand: "We can't see

the Bible alike." The writer of this has seen hundreds of Bibles, and every one has been exactly alike; he sees them just as they are and can not see them any other way; neither can any one else. All we bound to see it alike; but the difference is some believe what they see and many do not. Thousands of people's minds have been so doped and poisoned with false teaching, by false teachers, that their befogged mental vision distorts much that they plainly see with their eyes. They are all bound to see every sentence in the Bible just as it is printed, but they believe only so much as agrees with their false teaching. It is simply unbelief instead of inability to see alike. People, under the lead of false teachers imagine that they cannot see the Bible alike, and try to make themselves believe that they are honest and conscientious; but are they? If they are why can they not believe God's plain statements as readily and easily as the false teachers?

Christ said that good seed sown in good soil would grow and bear fruit. Then does it not follow that if you sow the good seed—the word of God—in a man's heart that it will remain and grow if his heart is good? If it should not grow it must be because his heart is rocky, thorny, or shallow.

It is said by false teachers: "We are all striving for the same heaven, but on different roads; and they all lead to the same place; we are all honest and conscientiously trying to do God's will; let us bid each other God speed and go to the church of our choice." Well this sounds sweet to those who are ignorant of God's word. It is full of sweetness, sentiment and infidelity. Millions have been beguiled by it, and many more will be.

If people would read and believe such plain, unmistakable scriptures as a few to which I will refer, they might save themselves from these deadfalls prepared for them by false teachers.

In Luke 13:24 Christ says: "Strive to enter in at the strait gate: for many, I say unto you will seek to enter in and shall not be able." In II. Tim. 2:5, Paul says: "If any man also strive for masteries, yet is he not crowned except he strive lawfully." Again, in Matt. 7:21 the Lord says (in plain English), "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day: 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 then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

No honest heart seeking the truth can misunderstand these sayings of Christ. These people whom the Lord rejects as workers of iniquity, are religious bodies of the present day who think they are "taking the world for Christ;" but, unfortunately, their wonderful works are done ac-

ording to the doctrines and commandments of men, and not according to the word of God. In Mark 7:7 the Lord says: "In vain do they worship me, teaching for doctrines the commandments of men." And in the 13th verse he says: "They make the word of God of no effect by their traditions."

I will conclude this in next issue of The Way.

A. M. GEORGE.

Albany, Texas.

STUDY THIS.

"Now, I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine ye learned: and turn away from them." (Rom. 16:17, R. V.)

No. 1. Brethren introduced instrumental music contrary to the doctrine learned and caused division. (Col. 3:16; Eph. 5:19.) Paul says, from such "turn away." We did.

No. 2. Brethren introduced Sunday School contrary to doctrine learned and caused division. (I. Cor. 14:31, II. Tim. 2:2; I. Cor. 14:34; I. Tim. 2:11, 12.) Paul says from such "turn away." We are.

Those who do not are living in direct rebellion to a positive command.

J. A. BRADBURY.

Gainesville, Texas, July 25, 1922.

My meeting at Belcherville, Texas, closed the night of the 23rd, with six accessions and much prejudice removed. We had large audiences every night, and the best of attention. The brethren supported me well. I feel greatly encouraged with the prospects there. They have had a hard time of it, but they are satisfied ill with the Bible way of worshipping God.

I go next to the Dye congregation, in Cooke County, for a meeting. I have some time left in August and September. Who wants a meeting at that time?

JAMES B. OTTS.

I want to do all I can to get The Way in the hands of those brethren who are "priest-ridden" by the modern "eldership," and led away from the truth, and the true worship of God by the abominable Sunday School system. As long as the church ignores the divine system of teaching their children, and substitutes therefor the Sunday School system, and appoints over themselves uninspired men to "rule" them, and "watch for their souls," and allow them to dictate to us what we shall believe, teach, and practice as service to God, we are destined to drift farther and farther from the truth, just as sure as uninspired men make mistakes. Bro. Howard gets close to the root of the modern elder system in The Way of May 1st.—John W. Utt.

Remember, we will advance your time a full year for only three new yearly subscriptions.

LET US HAVE SHORT REPORTS.

Why is it that we hear so little from the brethren in this State as to what they are doing? I am satisfied it is not because they are not doing anything, but rather, I presume, they are careless in writing. One would suppose from your silence, brethren, that we had about grounded our arms and given up the field to the sects. Would it not be well to let the brotherhood hear what you are doing for the Master? Not that we would have you trumpet your actions to the world (however, I can't see that this would be harmful if it were done in a humble way). I am satisfied all would be mutually benefited by knowing how the cause is progressing in this State. Brother Teurman would, no doubt, with pleasure give all a chance to make a short report of their meetings through the A. W. In this way we could become familiar with the names of the different preaching brethren, and the location of the different congregations, and the names of elders of said churches. Postal card reports of meetings, giving number baptized, and interest taken, also the date of your next meeting, and location, will be sufficient. Some times I hear of meetings being held not very far away that I would have attended if I had known of it beforehand; others have told me they would have done the same if they had known about it. So, brethren, you see the advantage of advertising your meetings beforehand. Make short reports, and to the point; a postal card is sufficient. Space in the A. W. is limited. We are just as much interested in reports from other states as to the cause of our Master as we are from Texas, so let us hear from you also, brethren.

Do all you can, brethren, for the A. W. Never forget to mention it in your meetings; in this way we get acquainted with one another. I very often get letters from brethren I never knew, thanking me for articles that I have written and published in the A. W. One brother said, "I clipped your article from the A. W. and have converted it into a sermon which I consider one of my best." Brethren, don't think me boastful, because I mention this. I am too old for this. I am nearing my three score and ten. But it makes my old heart rejoice to know my articles are being read with interest.

H. C. PEARSON.

Gainessville, Texas.

NOTES FROM CARPENTER.
OKLAHOMA.

"This morning I've read in a daily paper where a Kansas City woman, in a public speech in a Methodist church in New York, advocated marriageless motherhood."—A writer in A. R.

The Christian Church people in Elk City, Oklahoma, pulled off a play entitled "A Womanless Marriage."

William J. Bryan says: "Neither Chris-

tianity nor Judaism countenances the elimination of faith; it is the foundation upon which life is built. If one sins and repents, his sins are forgiven; they are blotted out and he begins life anew. By the same rule, if the righteous man turns back to sin, his good works are blotted out. It is the direction in which one is going that counts, not the distance that he has gone.

"If a man is born again, turns his face towards heaven and travels straight forward, nothing in the past can mar his progress; and so, if one turns his back on God and travels towards perdition no good that he has done in the past can save him."

* * *

I have been requested to go down in Central Oklahoma and preach some for a very weak congregation, weak in numbers and finance. I will say I can do the work if I can get other work in that part of the State. I am a poor man and am in debt. I am preaching at two mission points already and about three other places. I am quite busy, but it would be a pleasure indeed to go and hold those brethren a meeting. I want two other meetings in Central Oklahoma, south of Oklahoma City. Brethren shall I hold that meeting?

I am yours in the fight for Divine Truth.

W. T. TAYLOR.

Rt. 1, Carpenter, Oklahoma.

Dear Brother Teurman:—I wish you could have been with us in a seven days' meeting here at Napoleon. Seven were baptized and the church built up. Bro. W. L. Shelnett did the preaching. Anyone needing preaching done will make no mistake in getting Brother Shelnett. He is in Cherokee county, near Piedmont, Alabama, holding a meeting now. Brother Dock McDonald, of Lineville, Alabama, was with us and did much in the meeting by assisting in the singing and preaching. He is one of Brother Shelnett's sons in the gospel.

J. N. LANGLEY.

Rt. 2, Wedowee, Alabama.

Some time ago the Napoleon church asked me to come and hold the meeting, but I could not go. I am glad they used the home preacher, Brother Shelnett, and rejoice with them in their success. I trust the church did not allow Brother Shelnett and Brother McDonald to go unsupported. Brethren should not let the home preacher make all the sacrifice, as is some times the case. They should give him fully as much encouragement and financial support as they do the "imported" preacher. If this is done often the home preacher can accomplish more good than a preacher from a distance.—C. T.

Brother J. P. Watson of Cookeville, Tennessee, is to be in a meeting at Antioch church, near Piedmont, Alabama, embracing the first and second Lord's days in August. Brother Watson goes from Piedmont to Oak Grove church, near Rincon, Georgia, for a meeting. We are glad

Brother Watson is again in this field for some work and hope to have him in The Way office and in our home for at least a short stay before he returns home.

Shreveport, La., July 29, 1922.

Bro. Ben J. Elston closed a meeting in Cedar Grove, a town of 3,000, five miles south of here last night, which had run nearly three weeks. He had small audiences most of the time, but he worked hard and told the truth plainly. Four took their stand with us, and one man—head of a family—was baptized. This makes ten additions to the Velva Street church of Christ in the last few months. Bro. Elston will give us one week each month, and we hope for much good to be done in the future.

H. H. MONTGOMERY.

HATCHEL, TEXAS, MEETING.

Bro. W. G. Tucker, now of Munday, Texas, closed a week's meeting here last night, July 23.

Five were baptized and two restored.

Good crowds attended each service, and fine attention given to each lesson.

Bro. Tucker is strong in argument; in fact, we consider him one of the ablest men we have, both in presenting the truth and exposing error. If the brethren anywhere need someone for a meeting, they will make no mistake by getting him, for, truly, such men as he should be kept busy. I understand he has arranged to spend all of August in Oklahoma, but has time from September on not engaged and would be glad to arrange for meetings any time. Brethren, if you want a meeting, write him. He is sound, he is strong, and he is plain.

L. N. GRAHAM.

Brethren at Nolan, Texas, desire a faithful preacher for a meeting beginning Friday night before the fourth Lord's day in August and continuing over the first Lord's day in September. Address Walter Center, Nolan, Texas,

It was stated in our last issue that a sister at Pine Bluff, Arkansas, had given Brother Otis J. Haynes a small tract of land to build him a home on. Brother Haynes has moved into the community and will begin having the lumber cut for a house right away. Brother Haynes reports the following donations sent to date to help him to build his house: A. J. Thompson, Sabinal, Texas, \$2.00; J. L. Broad, Lenison, Texas, \$2.00; B. Mitchell, Bradentown, Florida, \$5.00.

I hope others will come to Brother Haynes' assistance at once. Address Otis J. Haynes, Route 7, Pine Bluff, Arkansas.—C. T.

If any church or individual has on hand two or three dozen of "The New Gospel Song Book," which they have discarded and wish to sell them at a reasonable price, confer with Brother L. G. Park, Council Hill, Oklahoma.

A STATEMENT.

To the Loyal Brethren, Greeting:

We wish to inform those who are not, or only partially informed as to the state of the church of Christ in Ottumwa, Iowa.

For many years past the terrible divided condition of the church has caused grief at home and grave concern abroad.

From what we have heard, preachers have shunned this city in the past, lest their influence be lost. And well they might, so long as the enemies of the cause and their misguided followers enjoyed considerable influence, and the columns of the (Octographic) Apostolic Review were open to them. But this is no longer true.

Though we are few in number, we are encouraged at the prospect for the future. We have determined, if the Lord wills, to build a house in which to worship God. We have never, and shall not now, make a general appeal for help, but wish to state to the faithful who are blessed with this world's goods, this is your golden opportunity to cooperate in a good work, laying up for yourselves a good foundation against the time to come. 1. Tim. 6:19.

We have succeeded, by a voluntary offering from an aged sister, Mrs. Caroline Dowel of Bloomfield, at considerable sacrifice, to pay for a good building lot, and the deed for which will be fully restricted.

Brethren, pray for us that the church may abound in love, and continue to be the pillar and ground of the Truth.

Yours for the ancient order,

BURLEY F. BLACK, Elder.

CARL R. NELSON, Deacon.

My protracted meeting work will begin on Wednesday night before the first Lord's day in August, at Jefferson Springs, Arkansas. This is strictly a mission point, with only one brother and his wife at that place. We have just last Lord's day baptized this man into Christ. We are hoping and praying for a good soul-winning meeting at this place.

After leaving here we go to Palestine for two more meetings, one of which is also a mission meeting.

Now, brethren, we have already made one appeal for financial assistance in this meeting, and as I said in a former article, brethren, I am going to hold these meetings whether you send us any help or not, and if there is anyone wishing to fellowship with us in this meeting we will appreciate it very much. We are not able to bear all this burden, but we are going to be found trying, but we are going to see who will be first to heed the admonition from Paul, to help bear one another's burdens. All who wish to contribute to this cause please send to Bro. Ryan Bennett, Palestine, Arkansas, and same will be acknowledged in The Apostolic Way.

After finishing these two meetings we go to South Ft. Smith, Arkansas, which is also another mission point. We are continually busy in the Lord's vineyard, preaching somewhere every Lord's day.

Brethren, pray for me in this field of work, that some day myself or some other loyal preacher may begin to reap what we have been sowing. G. B. HARRELL.
Pine Bluff, Arkansas.

Owens, Texas, July 23, 1922.

Brother J. A. Bradbury of Sweetwater, Texas, has just closed a meeting at Clio. Much and lasting good was accomplished, it being one of the best meetings we have ever had. There were four added to the One Body by baptism and two restored. Brother Bradbury shuns not to declare the whole counsel. He certainly did some excellent work here. If it be the Lord's will Brother Bradbury will come back next year for a meeting. Brother J. H. Stewart of Abeline is to begin a meeting at Salt Mountain Friday night before the first Sunday in August. Brethren, let's all do more to help and encourage all such preachers as Brother Stewart and Brother Bradbury. They are the kind the church needs now. Yours in the One Faith,

MILLER CROCKETT.

BROTHER JERNIGAN'S MISFORTUNE.

We are sorry to advise that our dear Brother Jernigan was struck last Lord's day evening (July 16) by an auto while returning home and knocked about ten feet, breaking his right arm just above the elbow and bruising the left leg just above and below the knee, which is very painful, and Sister Jernigan had a nervous breakdown from the shock of Brother Jernigan's accident and has been quite ill, and is still sick, confined to her room. Brother Jernigan is some better, but is suffering terribly.

Brother Jernigan has been fighting for the cause many years and is faithful and worthy, and this congregation here is in its infancy and all very poor people. We believe that all christians should help Brother Jernigan in his present distress. He has worked in destitute fields and is a very poor man. I hope all loyal members of the one body will send to Brother Teurman or Brother A. J. Jernigan at least a small donation to help him in this trying ordeal. Address Brother A. J. Jernigan at 800 Adams Street, Amarillo, Texas.

Your brother in Christ,

M. D. SCROGGINS.

1203 S. Johnson, Amarillo, Texas.

Announce in The Way that Brother N. L. Clark will meet C. H. Cayce, Primitive Baptist, in debate near Lebanon, beginning August 21, and continue four days. All are invited to attend. We are expecting this to be a real debate.

HOMER J. KING.

Rt. 2, Lebanon Missouri.

(This report should have appeared some time ago, but was overlooked.—C. T.)

Since my recovery from a severe attack of "flu," I have been to the following places: Pearson school house (Oklahoma);

second Lord's day in March, two services. Third Lord's day at Pecan Grove, Texas, with invitation to return the third Lord's day in this month. Kemp, Oklahoma, on the fourth Lord's day in March. Shall go again next fourth. I was at Blue Ridge, Collin county, Texas, the first Lord's day in April. Will visit them the first of May the Lord willing. This is where I spent 1911-1912. I found a good many of the old friends there. I am glad to say that I can see some more interest at most places I visit than there was a year ago. I was at Westminster in the afternoon of the first Lord's day and spoke to a very interested audience, with a promise to visit them again when at Blue Ridge next first.

B. J. PARKER.

Rt. 3, Sherman, Texas.

Sweetwater, Texas, July 27, 1922.

I closed a good meeting at Clio, Texas, the 23rd of July. Four were baptized and two restored. Among the number baptized, one had been a Baptist. This congregation is one of the old ones, but is still a loyal one. They have no use for the modern innovations. Love for one another prevails. I will return for their 1923 meeting.

J. A. BRADBURY.

A. B. & A. RAILWAY
SLEEPING CAR SERVICE
Between

ATLANTA AND SOUTH GEORGIA

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9:25 pm Lv. Atlanta		Ar. 6:30 am
12:10 am Ar. Manchester		Lv. 3:45 am
3:35 am Ar. Montezuma		Lv. 2:03 am
4:50 am Ar. Cordele		Lv. 12:59 am
6:05 am Ar. Fitzgerald		Lv. 11:40 pm
7:18 am Ar. Douglas		Lv. 10:20 pm
7:35 am Ar. Tifton		Lv. 10:07 pm
8:40 am Ar. Moultrie		Lv. 9:00 pm
9:05 am Ar. Waycross		Lv. 8:25 pm
9:50 am Ar. Thomasville		Lv. 7:50 pm
11:00 am Ar. Brunswick		Lv. 6:10 pm

Eastbound train leaving Birmingham 4:25 pm and westbound arriving Birmingham 11:30 am make direct connection at Manchester with above service to and from South Georgia points.

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THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY

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

\$1.00 THE YEAR

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THE GUIDE REFUSES.

The readers of *The Way* will remember that I offered to run Brother McGary's entire pamphlet on the Sunday School with my reply in *The Way*, not using more words than he did, if *The Guide* would publish it too. Brother McGary tells me: "He (Brother Warlick) would not agree to allow space for the entire matter of my pamphlet and your replies to same."

This shows how anxious *The Guide* is to have Brother McGary's Sunday School pamphlet to go before the reading public with Harper's replies. They can not plead lack of space, for I agreed to make the articles any length to suit their space. Great champions of the Sunday School, are they not?

But Brother A. tells me: "I've arranged with Brother Warlick for *The Guide* to publish an article from each of us, not to exceed 1,500 words, in three issues of *The Guide*, "you to quote from the pamphlet such parts as you desire to reply to."

I told Brother McGary that I would much prefer to publish his entire pamphlet and reply to it; but that I would quote from the pamphlet rather than fail to get my reply in *The Guide*, provided I be allowed 1,500 words exclusive of what was quoted from the pamphlet, as he had. At this writing no reply has been received.

I see in the September issue of *The Guide* that "Joe S. W." says, "Everybody ought to read Brother McGary's new booklet."

If this is so, why did "Joe S. W." turn down the proposition that would enable every reader of *The Way* and *The Guide* to read the "new booklet"? He may succeed in impressing "the Simple Simons of his cult," as *The Guide* calls us, into believing such stuff, but sensible people know better. "Actions speak louder than words." It has been the constant endeavor of the Sunday School brethren to keep the people from hearing a fair and open investigation of the Sunday School question—and they know it. And everybody can see that even Brother A. McGary has shied around until he has reached the negative. Why, to be sure! They are as much afraid of a square issue on the subject as the devil is afraid of righteousness.

Even Brother A. R. Lawrence pretends to believe that when he gets a debate of the Sunday School issue "stenographically reported" the issue will be dead. Now what's to hinder them from getting a "reporter" and having a debate? Nobody knows better than A. R. Lawrence does. And if they really believe that when this is done "the issue will be dead," why have they so long delayed in killing the issue? And echo answers, Why? Such talk is all

buncombe, as anyone can see.

Why not have Joe S. Warlick's debate (to be) with J. N. Cowan taken? Will the Sunday School advocates endorse W. for such a debate and settle the issue? Will A. McGary endorse Brother Warlick's position on the Sunday School?

H. C. HARPER.

NEW SPECIAL OFFER.

Our Special twenty-five cent offer, recently made, created a fine interest and "set the ball to rolling" for new subscriptions.

We are anxious to see this splendid interest continue on and on, and have decided to put on another special offer to new subscribers, and we confidently hope that our many friends will work at this proposition "for all it is worth" for the next few weeks.

We will send *The Way* to all new subscribers from now until January, 1924, for the regular yearly price of \$1.00. In other words, all new subscribers will get the paper for the remainder of this year and all of next.

Many subscriptions expire soon. Will not all those secure at least three new names on the above offer and in this way get their paper renewed free?

Let every friend get busy at once and do his or her best to help in this way.

THE LOVE OF MONEY.

Paul emphasized a truth that has been proved by experience in every age. "The love of money is the root of all evil." It will in all probability prove the eternal overthrow of more professing christians than any other sin, because it is the only sin which can be indulged, and the claim of being a christian supported.

It is strikingly intimated by Paul, when describing the "perilous times" of the final apostasy, he represents selfishness as the seed and covetousness as its product. "For men will be lover of their own self, covetous."

Self, self, is the idol to which perpetual sacrifices are made. Self is the rich man in the mansion clothed in purple and faring sumptuously every day. The cause of Christ is Lazarus lying at the gate, and fed only with the crumbs which fall from his table. "For all seek their own, and not the things which are Jesus Christ's."

Riches in themselves are not wrong, nor the possession of them wrong; nor the desire to obtain them sinful, provided that desire exist under certain restrictions.

In every stage of civilization money is requisite to procure the necessities of life. To desire it, therefore, as the means of life

is as innocent as to live. To use it as God directs it is the instrument of great good. To seek it, then, as the means of doing good is not a vice but a virtue.

Seeing that "money answereth all things," that it is an important agent in society, that it not only fences off the wants and woes of poverty, but like the center of attraction it can draw to itself every object of worldly desire, the temptation arises of desiring it inordinately to gratify the "lust of the flesh and the pride of life." The truth is, covetousness is native to our fallen nature, and unless the religion of Christ vanquish it, it will vanquish religion. The love of money renders the majority of professed believers useless to the church of Christ and the church useless to the world.

The devotedness to money by professed christians tends more than any argument of infidelity to confirm men in their insensibility to the claims of the gospel and allegiance to sin. You once worshipped together in the temple of mammon. You have professed to have undergone a change that henceforth your treasure is in heaven and there your heart will be also. They have not been able to detect any ardour of your worldly pursuits. What new object of affection you may have adopted they know not; but they will acquit you of all ingratitude to your first love. Whatever object you may trust more they know not, but they can testify from your conduct you do not trust money less. How momentous the issue, then, depending on the way in which christians employ their property. By subordination of it to the cause of Christ they would be "condemning the world" and put a lasting disgrace upon its idol. Many things there are which the world can part with. Many, many sacrifices which it can make in imitation of the christian, but to "esteem the reproach of Christ greater riches than all the treasure of Egypt," to sacrifice wealth is an emulation, a miracle of devotedness, which no art of worldly enchantment can imitate. They see and can understand how religion can be subordinate to gain, but that gain should be subordinate to God is a mystery which no article in their creed, no principle in their philosophy can explain.

In so touching a manner does the Apostle refer to living characters and imputes their apostasy to the love of money. "Many," said he, "which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows."

Where covetousness does not lead to open apostasy it involves us in the guilt of idolatry. This is a step beyond. "Ye cannot serve God and mammon." "Covetousness is idolatry," and no idolater shall "in-

herit the kingdom of God.

One of the great objects of the personal ministry of our Lord appeared to have been to make us aware of the universality of this passion and to save us from its perils. He said of it as he never said of any other sin, "Beware of covetousness."

Sin having expelled the love of God from the heart he saw that the love of the world and the things of the world had filled up the vacuum, that the desire of riches as an abstract of all other worldly desires has become a universal passion, in which all other appetites and passions concur, since it is the readiest means to gratify their all.

It was the love of money which rendered unfruitful so large a proportion of that heavenly seed which he had come to sow. It was this which drew from him the affecting exclamation, "How hardly shall they that have riches enter into the kingdom of heaven." Wherever he looked he saw the principles in active manifold ruinous operation, "devouring widow's houses," "bending heavy burdens upon men's shoulders," luxuriating in the spoils of defenseless childhood and innocence, drinking orphan's tears.

Leaving such scenes he enters the temple of God. There he found mammon enshrined.

Oh, covetousness, what is it thou wilt not do? One deed more and then can it rest satisfied?

There was one greater than the temple. Might not he be sold? Covetousness in the person of Judas went to the traffickers in blood and for the charm of thirty pieces of silver betrayed him! The scene of the Lord's betrayal for money was an affecting rehearsal, a prophetic warning of the treatment of which his cause might expect in future generations, and have events falsified the predictions? Let the history of the corruption of christianity testify.

The spirit of gain deserted the Jewish temple only to take up its abode in the church of Christ. Gradually everything that was divine became a source of gain. The accursed love of money thought "the gift of God" might be bought with money. Not a single innovation or rite was introduced which had not a relation to gain. Every shrine had its gift; every confession its cost; every prayer its charge; every benediction its price. Suspension from duty and indulgence in sin were attainable for the price. Liberation from hell and admission into heaven were subjects of money. Thus the religion whose blessings were intended to be without price became the tax and burden of the world. The wealth of that apostacized church turned to poison in its bosom, and mankind arose to cast it from them as a bloated corruption and curse.

The sentiment in the church of Christ today on the subject of property is but very little elevated above that of the world. The right use of wealth in its relation to the cause of Christ needs to be taught as an essential part of christian practice.

W. H. BIRD.

THE APOSTASY OF CHURCHES.

Church His Body.

The CHURCH and CHURCHES recur throughout the New Testament. The word CHURCH means "A called out assembly." The words church and assembly are practically synonymous. The word CHURCH, as used in the New Testament, is often qualified by some expression: as "church of God" or "churches of Christ." The qualifying phrases distinguish assemblies of people who have been called out of the world by "the gospel of Christ" from assemblies of people who have been called together by some message, gospel or "call," other than "the gospel of Christ." These scriptural qualifying expressions are the only ones which should be used to designate an assembly of christians. To use others is to tacitly admit that the assembly using them has been called together by some other center than "Christ Jesus as Lord," and by some message other than "the gospel of Christ."

The word church, as used in the New Testament, either has reference to a local, visible assembly of christians (as "the church of God at Corinth") or to "the church which is his body." Eph. 1:22, 23. The word church should never be used to designate the whole aggregate of professing christians. God had another name for that aggregation. Neither should it ever be used to designate all of the (now) living and true christians. God has another name for that aggregation ("the kingdom of God's dear son"), and they constitute the sum total of the living subjects of "the King invisible." (I. Tim. 1:17.)

The word has only two proper uses and many abuses. One proper use embraces all of the christians of the whole dispensation, from "the foundation of the Apostles and prophets," unto, and including the last christian to be added to IT by the Lord before he comes. The other proper use is to designate a local, visible assembly of christians.

The "one body" is the church which our Lord said "I will build" (Matt. 16:18). This is "the house of God" in which we are "built for an habitation of God through the Spirit"; "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20-22), "to whom coming, as unto a living stone; we as lively stones are built up a spiritual house" (See I. Peter 2:4, 5).

Any use of such scriptures as these, to describe or designate a local assembly is an unworthy and hurtful misconstruction of them; which misses the scriptural revelation concerning the "one body," and leaves still a mystery that which has been revealed concerning it. The "one body" is not to the heart of the slain Lamb, who loved the church and gave himself for it; that he might sanctify it and cleanse it with the washing of water by the word, that he might present it to himself a glorious church not having spot or wrinkle or any such thing, but that it

should be holy and without blemish" (Eph. 5:25-27).

Calling this "BODY" out of the world (NOT "CHRISTIANIZING THE WORLD") is the special work of this dispensation. When it is completed the dispensation will end (Rev. 10:6, 7, and Rom. 11:25).

In "the church which is his body" God called, gifted, ordained and set a special ministry, "first apostles" (Acts 1:21, 22), who were his "witnesses" (Acts 1:8). Then "prophets," who foretold coming events, or "things to come." Then evangelists (not revivalists), who carried the gospel to the uninhabited earth (as it was then known). Rom. 10:18. Then pastors and teachers, who (through the Holy Spirit) gave the teaching and material for feeding for the sheep of "the one flock."

These special ministers of God had a church-wide ministry which should be age-long in its force and value to us. We, who live AFTER the days of the apostles, evangelists, prophets, and pastors and teachers (who were set, of God, in "the church which is his body") have the fruit of their ministry embodied in the New Testament. The "WITNESS" of the APOSTLES to the life teachings, death, burial, and resurrection and ascension of our Lord, as given in the four WITNESS BOOKS—commonly called the four gospels. The record of the preaching and work, and gospel preached by the EVANGELISTS, is in the book of Acts. The ministrations of the PASTORS and TEACHERS, with their DOCTRINAL and OTHER TEACHINGS, are in the Epistles. The GREAT PROPHECY in the book of Revelation; and other prophecies scattered throughout the books of the New Testament. Their work, we are told, was "FOR THE PERFECTING OF THE SAINTS FOR THE WORK OF THE MINISTRY" (See Eph. 4:11-12). Therefore, the New Testament, "that which is perfect is come," "the perfect law of liberty," and IS "for the perfection of the SAINTS for the work of the MINISTRY." Special classes for ministry disappeared along with the sign gifts, when "that which is perfect" was "COME." (I. Cor. 13:8-13).

These men who composed God's special ministry for "the church which is his body" were not men who had decided to enter the ministry, but men who were chosen, called, gifted, ordained and given of God. The Apostles did not attempt to choose one to replace the defaulting Judas, but sought of God for the revelation of HIS CHOICE between the two men who possessed the required qualifications. Acts 1:21-26.

"Certain prophets and teachers" did, by direct command of "the Holy Spirit" lay hands on Paul and Barnabas and "separate them unto the work whereunto" "the Holy Spirit" had "called them." THIS, however, was by direct command, unmistakable in its nature, and WAS NOT by "A CHURCH," by an episcopate, but by "Certain prophets and teachers," and did not savor at all of the traditional "ordination

ceremonies" of modern religionists who act without either command or scriptural precedent in what they do. Paul received his call and ordination and gospel from the same source. (Rom. 1:1; Gal. 1:15-18; I. Cor. 11:23; Gal. 1:11, 12; I. Tim. 1:11, 12; Acts 26:16; Rom. 15:15; Eph. 3:7, 8; I. Cor. 9:16, 17; Titus, 1:3; Gal. 2:1-10.)

K. B. FORD.

Box 104, Roswell, New Mexico.

(To Be Continued.)

THE FATHERHOOD OF GOD AND BROTHERHOOD OF MAN.

In the Firm Foundation of August 8, 1922, there is a short article on the subject above, in which the writer draws a contrast between the protestant conception of God at the beginning of the nineteenth century and now. The former conception was a God, a creator of matter of force, ruling the world by secondary causes; a moral and physical governor of the universe. His relation to humanity that of a king to his subjects; sovereign in his edicts.

The twentieth century idea of God is that of a father who pities his children; knoweth our frame, who is our comforter; who carries our griefs and sorrows.

All through the Bible this idea of "fatherhood" grows until, in the New Testament, it reaches a sublime beauty in Christ's teaching. In conclusion the writer says: "This conception of 'fatherhood' has abridged the unfathomable abyss which separates man from God." In this the writer's idea seems to be that the former, or nineteenth century conception of a ruler, governor, king, sovereign, etc., was so defective that it failed to abridge the abyss between God and man, and of course the abyss was never abridged until the world later stumbled onto this "Fatherhood of God and Brotherhood of Man" idea.

Well, "Fatherhood of God and Brotherhood of Man" has an impressive sound, and it has been talked about a good deal for some years past, but nearly all who have talked about it in my hearing have been infidels, who were not quite nery enough to toe the mark and squarely reject God, but finally got there.

The Fatherhood of God and the Brotherhood of Man is a very pretty and desirable thing, but it is not a condition to be attained by a mere maudlin sentimentality without due and strict respect for and obedience to God's law. The nineteenth century, and even the first century, "conception" of God as a creator, king, sovereign, autocrat, ruling over his subjects directly or otherwise, was a pretty wholesome "conception"; and the nineteenth century "conception," saturated with the idea that God is all love and mercy, pitiful, loving and comforting to all, too sweet to punish anybody, whether they honor his edicts or not, is a very dangerous "conception," to say the least.

The twentieth century idea seems to be

that a kind of altruism is the noblest thing in christianity, and it has been dropped christianity out of the world. There can be no christianity without a grain of christianity.

It is very necessary that everybody should learn that while God is patient, long-suffering, loving and merciful, he is also exacting, jealous, wrathful and vengeful. (See Deut. 4:24, and II. Thes. 1:7-9.)

It will be wholesome for all to know and remember that his Fatherhood, love and comfortings are only for those who honor, love and obey him; while his wrath and vengeance will certainly fall upon all who reject his law and risk the salvation of their souls upon altruism or anything else short of obedience to his law.

To put this plainly before you I will quote a sentence or two from II. Thes. 1, beginning at the 6th verse: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and 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 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." There is no mistaking or misunderstanding this plain, simple language. It is a plain warning to every rational being to not presume too far on the love and mercy of God, and fail to obey the gospel of Christ, as it is plainly revealed to you in the New Testament.

Dpn't be deceived by false teachers, but go to your Bible and see for yourself, for you will have to answer for yourself. Ostentatious love and altruism, without strict obedience to God's law, will not shield you from God's wrath.

This nineteenth century "conception" of God will take you across the abyss if you will stick to it and work out your salvation according to his word.

Albany, Texas. A. M. GEORGE.

"LET BROTHERLY LOVE CONTINUE" IN OUR DISCUSSIONS.

If I remember correctly, I said in a former article in The Apostolic Way that "all men are creatures of circumstances." I am quite sure that in the main such is true.

To be honest with one's self, he must act in harmony with what he believes, and his belief is the product of that which he has been taught, whether the teaching was true or false. Fortunate indeed has been the man whose acts in life were all prompted by correct teachings.

I have always had the kindest feelings, and felt the deepest interest in the man or woman who was honestly trying to follow their convictions, prompted by their former teachings. They are honest in what they do, and those who perchance might know the right, can only comfort them from the error of their ways.

and words of kindness. Why should I want to abuse anybody? Why hard things about any man from whom I might differ? In a world like this, filled with sin and deception, it is almost next to impossible for the most thoughtful to always know why they are right.

Often in discussing themes that are eternal, we are prone to inject human wisdom rather than a scriptural application of God's word. We often do so unconsciously.

I have written many articles in my life for publication, that when done, there was more Howard—the wisdom of Howard—in it, than there was the truth of God.

Honest men differ, even on what they think the Bible teaches, and are honest in their contention, each believing he is right.

Pardon me for personal reference. Brother George believes that a man may put his wife away and marry another if the first be guilty of fornication, but to me that man would be an adulterer. Now, this is a vital issue, and to me it involves the question of life and death.

But now to the point I want to impress. Shall I call Brother George hard names because we so greatly differ on this question? Why, no, a thousand times no. He is my brother in Christ. Because we differ shall Brother George call me an "idiot," "a fool," and "dishonest," along with a hundred more shameful charges that our papers ought refuse to publish? Differences are never settled in this way among the people of God.

These are perilous times and great caution should mark every word and act of our lives in trying to restore peace and harmony to the bleeding church of Christ. Men and women are being driven from the communion and fellowship of God's house on account of the ungodly way we are conducting our contentions.

It is not my purpose in this article to condemn contention or controversy, for the Lord knows there has never been a time that the people of God ought to "come reason together" more than now. But may I here go on record as opposing any discussion of our differences that makes us enemies rather than friends.

Now, brethren, don't mistake me or misunderstand me. I am in favor—much in favor—of discussing every question of difference that might arise between the disciples of Christ, and continue to discuss them until every vestige of truth has been dug up; because truth and the truth only can make us free. But I shall ever contend that these discussions should be conducted on the highest plane of christian manhood and in the deepest brotherly love. Know what you want to say before you say it, then say it kindly and tenderly, if you expect to have any influence with thinking men and women that read or hear what you say.

R. H. HOWARD.

Holdenville, Oklahoma.

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IS IT TRUTHFUL?

I have received from the "Firm Foundation Publishing House," Austin, Texas, a complimentary copy of a pamphlet titled "The Showalter-Clark Discussion on the Lord's Day Bible School." However, on the envelope containing the pamphlet is printed "Showalter-Clark Discussion On the Sunday School Question." Hence it is evident that "the Lord's Day Bible School" is "The Sunday School," in spite of this "beating of the devil around the bush."

Brother Showalter says, "However, the Firm Foundation occupies the position it has occupied during the many years that are gone."

Is this true? I think not. During "many years that are gone" Brother A. McGary was editor of the Firm Foundation, and the "position occupied" by A. McGary and that occupied by G. H. P. Showalter on the Sunday School question are as far apart as the East is from the West.

Listen now. Brother Showalter says on page seven of his pamphlet, "The Bible study on Lord's day should be a work of the church. There is no need of a separate organization." Again, on page forty, we have this from him: "Christians may meet, as such, under the control and supervision of the elders of the local church, at any hour on any day, when it does not conflict with some other act of worship or service, to teach the word of God to any and all who are willing to be taught."

Now listen to Brother McGary. On page six of his pamphlet on "The Sunday School and Anti-Sunday School Cult," he says, "I have no part nor lot nor patience with those brethren who teach that the Sunday School is any part of the church." Again, on page seven, he says, "Make him (Kurfes) commit himself to the theory that the Sunday School should be under the supervision of the eldership—for I understand him to hold to that idea—and then press him hard. When they contend for that, it is equivalent to making the Sunday School a part of the church, which is sublimated nonsense." Again he says (page 27), "The Sunday School is no more the church, nor a part of it, than is the public school." And on page seven he says,

The Bible gives us neither direct precept nor example for a Sunday School." Brother McGary on page nine of his pamphlet says, "The law of God most certainly requires that the word of God in classes."

Once more. Brother McGary says, "Now I opine that it's wholly unnecessary to waste time over their preposterous objection to the use of literature in the Sunday School."

Now, that the Firm Foundation, under Showalter, has opposed the "literature" can be abundantly shown by the files of that paper I have on hand. And McGary's Sunday School, separate and apart from the church, is the very thing Showalter says he opposes. Hear him. On page seven he says, "When we oppose the Sunday School we do not mean that the church should discontinue teaching the Bible. On the contrary, we maintain that the church should do the teaching, and not endorse or institute the establishment of Sunday Schools for the purpose as the sectarian denominations have done. The Bible study on the Lord's day should be the work of the church. There is no need of a separate organization, and there is no justification in neglecting the work."

Here is confusion, discord, and humanism.

Brother Showalter tells us, "Among those who oppose the Bible school work all sorts of views are taken."

I think Showalter has just seen a reflection of his own Sunday School advocates and "Bible school"—"work of the church" advocates. Look again, brother, and maybe you will recognize your crowd.

That the Showalter pamphlet is rife with misrepresentations is evident. Just notice this, if you please. Showalter says, "Now all of this is out of the question so far as Brother Clark's position is concerned. He is not an 'anti-Sunday School' man at all." (Page 6.) But on page fifty-six he says of Brother Clark: "You should, by all means, abandon the defenseless position you are trying to occupy and be out saving precious souls that are going down to destruction, and encourage others to do so in Bible schools and other ways before it is too late."

If Brother Clark is not "an anti-Sunday School man," and should "abandon the defenseless position" he is trying to hold, it is evident to all that the Sunday School advocate's position is "defenseless," Showalter himself being the judge. And this is what he falls into by juggling with Brother Clark's position.

Brother Clark says, "It would probably pay me well in popularity and in purse to find myself able to agree with Brother Showalter and others on the issues involved in the controversy now before us. But before I can thus agree, I must be shown that I am on the wrong side of the question." (Page 13.)

But Clark is not "an anti-Sunday School man," says Showalter, hence the Sunday School advocate's side of the question is

the wrong side, Showalter himself being the judge, if he correctly represents Clark. But he does not! Brother Clark says, "You, Brother Showalter, applied my concessions in such a way as to place me in a false light before your readers." Then he says, "But you persist in torturing my statements into the support of a thing I have always opposed." And he says to Showalter: "If you or any other representative man among us will affirm the proposition I have just quoted, I will deny it. Of course, by the term 'Bible schools' I mean what is commonly called among us 'Sunday Schools.' The difference between what I believe and what you say I believe is exactly the same as the difference between the affirmative and the negative of this proposition."

Now, what is this proposition? Here it is: "Bible schools are authorized by the New Testament."

And did Showalter accept this challenge to defend his teaching? Not on your life. This proposition is identical with what Tant said he would affirm, namely, "Sunday Schools are scriptural." Now if Showalter or any other representative man will defend the Sunday School, here is a golden opportunity. I. C. HARPER.

KELLY-MEAD CORRESPONDENCE.

I wish to state through your valuable paper that the Lawrence-Cowan debate, held at Abilene, was a very splendid debate. The speakers treated each other nicely, and they are both good debaters, but Brother Lawrence had a decided advantage so far as fact and truth are concerned, so that it seemed to me like a one-sided affair. We were all pleased with Brother Lawrence's defense, and with our practice at Abilene, so much so that we have challenged J. N. Cowan to meet A. R. Lawrence at any place in Texas where the brethren are troubled with this ungodly dissension, and if the brethren at that place are not able to meet the expense of the debate, we will meet Brother Lawrence's expense for them. We don't think we could spend our mission money to a better advantage than to stop such men from sowing discord among brethren.—J. H. Mead, in F. F.

September 1, 1922.

J. H. Mead, Abilene, Texas.

My Dear Brother—I see in the F. F., August 22, in your report of the Lawrence-Cowan debate, that you say our contention is an ungodly dissension. I have contended both publicly and privately for the past thirty years that there was only two divine institutions—the home and the church—and that all spiritual service should be done in said institutions. Is this an ungodly contention or is there another institution? If so, where may I find it spoken of in the New Testament? I teach my brethren to do nothing in the public worship or service of the church that they have neither precept nor example for, and to take no part in anything that violates the law of the New Testament anywhere. Is it ungodly in me to do this? Are congregations of the church of Christ that refuse to have a Sunday School and hired pastor ungodly? You also say Brother Lawrence had the facts and truth on his

side. Please tell me where I may find them in the Bible.

Please write me at Gainesville, Texas, as I will be there until October 1, pleading with the people to take the Bible, and the Bible only, as their guide. If it is ungodly to do so I want to know it.

Your brother,

J. W. KELLY.

Abilene, Texas, Sept. 5, 1922.

Elder J. W. Kelley, Gainesville, Texas.

Dear Brother Kelley—Your letter of the 1st inst. to hand and contents noted. Will say in reply that you, like the most of the brethren who hold with you, are laboring under a misapprehension. You brethren have never yet gotten down to the real issue. You don't seem to understand. If you did, I think all this contention would cease.

I do not call in question your practice, that is, what has been your practice, to meet and sing, pray, read the Scriptures and comment on them and thus edify, encourage and strengthen each other. This is exactly what I believe and teach and practice. We have both believed and practiced and fellowshipped each other for years, and ought to be doing it yet. And would be if it was not for these things that I call ungodly contentions or dissensions, that go to make the wedge that split the church of the Living God. That wedge is that you brethren are trying to make a law and put into operation a method that God has never made. You say God has only two institutions in the world through which to carry out his will among men. And that is the home and the church. I think you are mistaken about that. I think he has the third one—civil government. See Rom. 13:1, 2. Paul said they were ordained of God. And let every soul subject to them. We find no statement in all the Bible more positive than this. Yes, God has his institutions and a perfect law to govern each, and that is just the reason that I object to you trying to enforce a law on the church and say that you must do it this way or that way when God hasn't said which way to do it. God said go teach all nations and every creature. God doesn't say how it is to be done, whether you are to teach one at a time or a thousand. Inspired men did both. The thing with them, and ought to be with us, is to carry out the great commission to teach the people, and to use the most effectual way, in view of the fact that God has not prescribed the method. There are a number of things God has told us to do, but has not told us how to do it. As follows: He has told us to teach, but hasn't told us how—whether we should divide them up into classes or teach them all together. Neither has he told us whether we should teach them by word of mouth or by writing. Again, he has told us to give of our means, but didn't tell us how, whether we should lay it down on the table or put it in a hat or in a basket. Again, he has told us to sing—sing songs and spiritual hymns and psalms. He didn't tell what

psalms to sing, nor what we should substitute a spiritual song for. We must sing; whether we sing out or whether we sing in. He didn't tell us whether we are to use a song book or not. He didn't say whether we are to use notes in connection with our singing, or not. Now, there are other things we might mention, but this is sufficient. The man that says that we MUST do any of these a certain way is guilty of legislating for God, and makes a law where God has made none, and is adding to the word of God and is subject to Gal. 1:7, 8; Rev. 22:16, 17.

God created us and gave us some intelligence and expects us to use the intellect he has given us. Now where the Lord has prescribed that forever settles the matter, but where the Lord has told us to do a thing and has not told us how, as a matter of course, he expects us to do it the most effectual way. See Luke 10:16. Where the Lord commanded the unjust steward, not because he was unjust, but because he was wise. And the Lord said the children of this world are wiser than the children of light. And I believe they are wiser than some of the children of light today. If you had a teacher in your literary school that did as you are doing in the Lord's school, you would say at once that he is foolish and not fit to teach school. If he was to put the tenth grade pupil in a class with first and second grade, etc., what would you say and what would you do? You would turn him off at once—just what you ought to do.

Now, I said you brethren were laboring under a misapprehension. Either you have been very badly mistaken as to what we do, or else you have been doing us a very great injustice one. I have heard Brother Cowan through two debates, and he evidently sought to make the impression that we run what he calls Sunday School just like the sects run their Sunday Schools. Now Brother Kelley, there never was anything further from the truth than that. If you do not believe it, just come to the South Side church of Christ and I will show you. Now let me show you the difference. They have their superintendent, secretary, treasurer and by-laws, collect and keep and use their money separately and elect their own teachers. Now listen. The elders are the superintendents or overseers. They divide the classes. They select the teachers. They have no secretary, no treasurer, except the church treasurer. Don't ever try to take a collection. It is nothing in the world but the church meeting at a certain hour and teaching the Bible under the rule of the elders and at an hour when it does not conflict with the worship. They are simply and only carrying out the great commission to teach the world. I am only defending our practice here on the south side of Abilene. We have every class in a room to itself and there is no confusion. I don't see how it could but do your heart good to sit in the auditorium and see these children about

pouring out of these rooms on Sunday morning, knowing that they have been in there studying the Bible and when we know, too, that we have done our part in carrying out the great commission. But it makes us sad when we remember that some brethren who ought to know better are opposing this great work of God and are keeping their own children, as well as the children of others, away from the Bible study. Now Brother Kelley, why can't we do as we have always done, recognize the independence of the local church, and if a church wants to meet and divide them into classes all right; but, if they prefer to teach them all together, why, let them do that way. As there is no law laid down as to how this teaching is to be done one is just as scriptural as the other; both have carried out the law to go teach. It is a mere matter of opinion as to which is the best way to do it. And you have no right to try to force your opinion on me and I have no right to try to force my opinion on you. But let us stop this wrangling and let us go and worship and serve God as we have always done. I have preached at Elmdale, Pleasant Hill and other places where they had no Bible study or classes and there was no thought of jar or discord. We got along happily and worked together. But now they seem to think that I am worse than an alien. And I still preach the same old gospel I always preached, and at home I still have the same practices that I had then. What is the matter? There is no change in me. I tell you what might be the matter. It might be that some brethren somewhere that would want to be leaders and have started a paper, or get to be a debater, or create some notice and are sowing discord among the brethren. See Prov. 6:14. Now I must close. I hope you will reconsider, Brother Kelley; you are too good a man to be out dividing churches—sowing discord among the children of God, severing the body of Christ.

Yours in hope that we may all still be united in the one faith. J. H. MEAD.

Gainesville, Texas, Sept. 10, 1922.

Elder J. H. Mead, Abilene, Texas.

Dear Brother Mead—Your letter in reply to my letter just received. Why is it you failed to answer my questions? Is my contention to do nothing in any public assembly of the church that we have neither precept nor example in the New Testament an ungodly dissension? Also are the congregations of the church of Christ that refuse to have Sunday Schools and hired pastors, ungodly congregations? Your long letter on things not under consideration will never help you out of your condemned condition. You say you don't question my practice. Why? You know I have the Bible on my side. I do question yours, for it violates the law of the Spirit. You say our ungodly dissension is that we make a law where God made no law; that God did not tell us how to teach, whether one or a thousand at a time. Teaching in a

public assembly of the church. We have differ. Paul says, where the church comes together into one place, we teach at a time, and for the women to keep silent. I Cor. 14:23-40; and in the other verse he says this is the commandment of the Lord. Yet you ignored the word of the Lord and made a law and put the Sunday School in the church at Abilene where we worshiped in that store where young Edgings is selling groceries over my and other brethren's protest. There was no Sunday School in Abilene in the church of Christ before this, and no discord. THOU art the man that is guilty of dividing the church contrary to the doctrine of the apostles. When I moved to Ballinger the church had no Sunday School and was in peace until you Sunday School preachers put the practice of the daughters of Rome into the church, that you say is wholly of man, as God did not tell us how to teach, and made it a law. So all of us who held to that YOU DO NOT QUESTION was locked out of the house of worship, because we would not support and help in that we believe violates the word of God.

I asked for another institution besides the HOME and the CHURCH that we could do spiritual service through, and you say civil governments. So you have accepted Rome's way, and use civil government to take our property and liberty away from us, as at Balinger, Monday, and Sulphur, Oklahoma, and now at Loneta, Texas, we are refused the right to teach that which you won't question, not even to break bread in our house. And you won't let me preach in the Chestnut street church what I believe to be God's truth, the same I have preached for thirty years. No wonder Elm-dale and Pleasant Hill look on you all as poison, since you use civil governments in your spiritual service, and force your law where you say God made no law. Brother Mead, you convict yourself by forcing man's commandments in teaching on us, which Christ says is vain worship. (Matt. 15.) And oppose us in true worship, that Christ says MUST be in spirit and in truth. John 4:23, 24. So Paul says mark such, they serve not our Lord Jesus Christ. Rom. 16:17. Also condemning yourself in not walking charitable toward us, as you admit the Sunday School method is not essential to acceptable service to God. Rom. 14:20-23. Brother Mead, you are too intelligent to not see you are violating the word of God. Yet you can't tell what part of the Bible is milk, and what part is meat. If so, please tell me.

Your brother,

J. W. KELEY.

P. S.—What part is milk, and don't forget to tell where Christ or the apostles ever divided any public assembly of the church into classes and women to teach them, or commanded it to be done. If you can't do this, may God help you to recover out of the snare of the devil. J. W. K.
(No reply received to this.)

LETTERS ON THE RELATIONSHIP BETWEEN CHRISTIANS TO CIVIL GOVERNMENTS.

A writer received a letter from a man who wrote to prove that Christians should participate in the affairs of political governments. He contended that because Paul said, "But we know the law is good, if a man use it lawfully," Christians should therefore take part in voting and holding office in human governments.

If our scribe had taken time to read and properly construe the two verses that immediately follow the verse that he based his argument on, he would doubtless have seen his error. But such was his anxiety for authority to affiliate in political affairs that he completely overlooked noticing them.

Assuming that the law under consideration was a civil law, and that the said law was made for the righteous, he contended that we could take part in making and enforcing such law. But Paul went on to explain that the law was not made for the righteous. For we read, "knowing this, that the law was not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane," etc. (I. Tim. 1:9.)

Our brother thinks that the law was made for the righteous, but Paul taught right the reverse. Hence he must admit that he is a sinner, an ungodly person, if he gets any authority from this passage! "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners." Is our brother lawless, disobedient, ungodly and sinful? If so, the law is for him! But there is nothing here for the righteous followers of Christ.

This is a fair sample of the argument put forth by our political brethren. In their zeal, they wrest the scriptures. Their zeal is worthy of a better cause. Brethren, we are not of the world; we are pilgrims and strangers here. Let us keep unspotted from the world and worldly affiliations. Political affairs belong to the world, not to Christians.

W. G. ASHLEY.

Rt. 1, Phillipsburg, Missouri.

I have a good home for a middle-aged woman or orphan girl. Only wife and myself in family.

A. G. WALTERS.

Rt. 1, Waupanucka, Oklahoma.

CONCERNING MY TRIP SOUTH.

I am at home again from my trip into Georgia and Alabama. Was gone about two months. Preached at the following places: Antioch, near Piedmont, Alabama. The meeting continued from the first Lord's day in August over second Lord's day night, resulting in three baptisms and one restoration.

From Antioch I went by the way of Union City, Georgia, on my way to Oak Grove, Effingham County, Georgia. I spent two days with the Editor of The Apostolic Way and one night with Brother J. A. Dennis. The meeting at Oak Grove began the third Lord's day in August and continued eight days and nights, resulting in six baptisms—two of them came from the Baptist church. I

then went back to Union City, stopping over at Scott, Georgia, where I visited Brother Lump. This brother, his wife and her aunt are the only members of the church at that place, and not a congregation for them to worship with within fifty miles; hence they "break bread" each Lord's day in their home. They are wholly consecrated to the cause of Christ. Brother Lump and family and I went to visit a sister and her family about fifteen miles from Scott, where I preached two nights in a schoolhouse, with some interest manifested. Brother Lump and the two sisters then took me in his car over to Dublin, about sixteen miles, where I boarded the train for Union City, stopping at Atlanta. Brother J. A. Dennis took me in his car out to his home at Union City, where I spent the night, enjoying the hospitality of Brother Dennis and his family. I went over to Brother Teurman's, took dinner with him and Sister Teurman and Sister Cowart, the few hours being spent pleasantly.

In the afternoon I went to LaGrange, Georgia, where, with the help of Brother Teurman, I had preached about a month last year, a congregation being established.

I had no appointment there, but as soon as I arrived the brethren got busy arranging for a meeting, which began the next night under a tent. I preached a week at LaGrange.

The church at Napoleon, Alabama, about thirty miles or more, sent for me to come over and help them. I began their meeting on the second Lord's day in September, which ended the third Lord's day night. Six were baptized and seven restored.

I preached two nights and baptized one person at Taylor's Cross Roads on my way back to Roanoke, where I boarded the train for home. Going by the way of Huntsville, Alabama, I stopped over to see my two sisters and other relatives; remained over Lord's day and preached two discourses for the church at the Dallas Cotton Mills, where I held two meetings some years ago, before their house was built.

I arrived safe at home on Monday after the fourth Lord's day in September; found my family well.

I enjoyed the kind hospitality of the brethren and sisters at all places where I went on this trip.

At Antioch, Alabama, I met Brother Shelmutt and Brother Sivills—who visited the meeting. This is where Brother J. D. Holt and his son, Noah Holt, live—two sound, faithful preachers of the word. Brother Noah is a promising young preacher, and should be in the field all the time. It would be well for the brethren to supply his family with the necessary means of support, and put him in the work of preaching all the time.

I thank the brethren, all of them, for their support, which they voluntarily supplied at all places where I labored among them. And I pray the Lord to bless them all in all good things, both temporally and spiritually. Let all praise and honor be to the Lord.

J. P. WATSON.

Rt. 9, Cookeville, Tennessee.

OUTLINE STUDIES OF THE NEW TESTAMENT.

Ottumwa, Iowa, Sept. 8, 1922.

A series of outlines to the study of the New Testament are being ably handled by R. L. Ludlam, Jr., of Fort Smith, Arkansas, who is conducting services here each evening. He suggested that they be published in The Way. We believe they can be used with profit, especially by young Christians. So I am asking if you will give them space in the name of the church of Christ at Ottumwa.

I am enclosing a copy of outlines for the first installment.

You will note that Matthew is being taken up in detail. It is the intention after

completing Matthew to take up Mark, Luke and John, in turn, in the same manner. After that, the Acts, Epistles, etc.

Will give a further report of the work in Ottumwa soon. The prospect here is encouraging.

Yours in the one Hope,

BURLEY F. BLACK.

The gospel of Christ contains:

1. Truths to be believed.
2. Commands to be obeyed.
3. Threatenings to be shunned.
4. Promises to be enjoyed.

I. The Provisions of the Books of the New Testament:

1. Biography of the Life of Christ, four books—

- (a) Matthew, written later than A. D. 60.
- (b) Mark, written later than A. D. 55.
- (c) Luke, written later than A. D. 60.
- (d) John, written later than A. D. 80.

I. According to Matthew.

I. The Birth, Parentage and Infancy:

The Ancestors of Jesus. 1:1-17.

The Birth of Jesus. 1:18-25.

The Visit of the Wise Men. 2:1-12.

The Flight Into Egypt. 2:15-23.

II. The Preparation:

The Baptist and His Message. 3:1-12.

The Baptism of Jesus. 3:13-17.

The Temptation of Jesus. 4:1-11.

III. The Work in Galilee.

Jesus Settles at Capernaum. 4:12-16.

Jesus Begins His Work. 4:17.

The First Disciples. 4:18-22.

Jesus Preaches in Galilee. 4:23-25.

"The Sermon on the Mount. 5:6, 7.

1. The Happy. 5:1-12.
2. A Real Disciple of Jesus. 5:13.
3. Lesson From a Lamp. 5:14-16.
4. The Old Law and the New. 5:17-20.
- (1) On Anger. 5:21-26.
- (2) On Impurity. 5:27-30.
- (3) On Divorce. 5:31-32.
- (4) On Oaths. 5:33-37.
- (5) On Revenge. 5:38-42.
- (6) On Love. 5:43-48.
- (7) About Giving. 6:1-4.
- (8) About Praying. 6:5-8.
- (9) The Disciples' Prayer. 6:9-15.
- (10) About Fasting. 6:16-18.
- (11) The True Treasure. 6:19-21.
- (12) Light and Darkness. 6:22-23.
- (13) True Service. 6:24.
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R. L. LUDLAM, JR.

1723 So. V Street, Fort Smith, Arkansas.

Brooklyn, Iowa, Oct. 3, 1922.

Dear Brother Teurman:

I received your good letter and certainly rejoiced to learn of the good work you did at Berea. Those brethren seem dear to me. The hard work I did there enables me to rejoice the more at the interest they manifested.

I am here in a mission to the hardest place I ever stepped. The churches are co-operating. The work is the other side of the world. I carry loads of them every night. There is one man and his wife who are members of the church who live here. I have been doing what I believe to be the best preaching I ever did in my life to the world, yet no one has obeyed the gospel, though the meeting is nearly three weeks old. The crowds have grown from the very first and much interest is manifested. The people in this section are above an average in intelligence and very wealthy as a whole; many of the older farmers have retired and moved to town. The people here are naturally not very religious. We expect to continue here two weeks longer at the least. We have work planned that will keep us busy until about the middle of November when we expect to go east and south. I do not care to return to my City before about the first of the year.

R. F. DUCKWORTH.

WHY IS IT?

"Be ye followers of me, even as I also am of Christ."

What is wrong with so many of our preachers and elders? Why is it that so many of them, when conducting the communion service, use the word "loaf?" instead of bread? I can not find even one place in the New Testament where the word loaf is used in referring to the Lord's body. I have been told that this was a small thing to raise a contention about. Let us see if it is a small thing.

(1) It is an act of obedience. Matt. 26:26, 27. (2) It is an act of remembrance. I. Cor. 1:24, 25. (3) It is an act of testimony to his death. I. Cor. 11:26. (4) It is an act of confession that salvation is through his blood. Matt. 26:28, Luke 12:8, 9. (5) It is an act of praise and thanksgiving and silently proclaims the second coming of Christ. I. Cor. 10:16; 11:26. A little thing indeed! "And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I will say unto you, he shall in no wise lose his reward." This is a little thing, too, but it will be rewarded. And it is a little thing to add a little word, or take away a word, here and there in God's holy word. But it will have its reward. Rev. 22:18, 19. "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 words of the book of this prophecy, 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."

Let us contend earnestly for the faith—the faith without innovations.

"Therefore, brethren, stand fast and

which ye have been taught, and hold fast to the word, or our epistle."

A CO-OPERATOR FOR THE TRUTH.

REFLECTION.

There was a time when the Bible was the only book of the people. This brought about the Dark Ages. The Bible? The best, the only one to give for the present. The enlightened age of apostasy, although we have the grand old book, which tells us that God has spoken to us by his spoken all things that pertain to life and godliness. II. Pet. 1:3.

Paul said that "All Scripture is given by inspiration of God, and is profitable for instruction in righteousness, that the man of God may be perfect, thoroughly furnished until all good works." II. Tim. 3:16, 17. And John said, "For I testify unto every man that heareth the words of the prophesy 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 words of the book of this prophesy 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." Rev. 22:18, 19.

With the above scriptures before us, how in God's name can our able preachers go off after the Sunday School as they do?

God's word is a lamp to our feet and a light to our pathway. Psa. 119:105. And have fellowship one with another. I. Jno. 1:7. God's people of old did not reject Samuel when they wanted a king so they could be like the other nations; but God said they have rejected me. I. Sam. 8:7. The same is true today. Sad it is for God's peculiar people to follow the ways of the world.

May God bless us to see the truth of his blessed word. J. B. PAYNE.

Mobeetie, Texas.

W. E. Massey (Texas) sends two new subscriptions, and writes: "You are doing a great work. Hope you may live long to continue the good work."

W. T. Haynes (Texas) sends five new subscriptions, and writes: "I want all who will to read your valuable paper, as it is the only paper I know of that stands for the one faith."

We will send The Way to all new subscribers from now until January, 1924, for the regular yearly price of \$1.00. In other words, all new subscribers will get the paper for the remainder of this year and all of next.

There are no doubt many who will read this offer who will call to mind a number of their friends who might be benefitted by reading the paper. You could perhaps do no better work than to have the paper sent to them.

Hartshorne, Oklahoma.
I have just finished reading the Taylor-Cowan Debate. I want to thank Brother Cowan for the stand he took and the victory he won over the Sunday School brethren. We need more men like Brother Cowan. We know what the means. They will be christians for the School and then caused division in the church. I opposed the Sunday School creed.

I want to say to the loyal brethren that the W. E. Jones who had a debate with Yandell, mentioned by W. F. Green in The Way of October 1, is a Sunday School advocate and uses McQuiddy's literature. He lives here at Hartshorne, and quit the church and influenced all who would follow him to do so. All we loyal members ever asked of him was to lay aside the Sunday School with the women teachers. Now we have no Lord's day worship only at my house.

Enclosed find one dollar of my sub. It is a wonderful paper.

WALTER GRAY.

Hartshorne, Oklahoma.

I have just closed a short tent meeting at LaGrange, Georgia, which continued from Tuesday night over Lord's day. Two were baptized. A discussion for one night with a young Episcopal preacher was an interesting feature of the meeting.—C. T.

Ft. Smith, Ark., Oct. 6, 1922.

Since my last report I have moved my family to Ft. Smith with the Dodson Avenue congregation.

Last week I held a mission meeting at Arkoma, Oklahoma, with six more added to the one body—three baptized and three restored—which makes in all twenty-five that have been added to the one body in and around Ft. Smith in the last month through my weak but humble efforts in God's name. And for all this we are giving God the glory through Christ and his word.

We want to arrange our meetings for next year as soon as we can, beginning about next April; and we want them as close to Ft. Smith as possible. Therefore we want to hear from congregations, also members at destitute places who want meetings next year as soon as possible, so that we will have time to arrange them.

Now brethren, don't all of you expect your meetings in July and August. We are already receiving more calls for Lord's day preaching than we can fill.

G. B. HARRELL.

1417 North 11th St., Ft. Smith, Ark.

Tesla, W. Va., Sept. 12, 1922.

We closed our meeting at Amma, W. Va., August 27th, and signed propositions for a debate with the Missionary Baptists, but it seems they are having trouble to find a "representative." I was at home (Paden City, W. Va.), and spoke in the morning and at night September 3rd. I came here

to a good house (except the church of Christ, but for worship for years I have ordered my own expense, and am going to see what can be done.

JNO. W. UTT.

Concerning The Taylor-Cowan Debate on the Sunday School question, Brother T. F. Stewart writes: "Wife received an order from one preacher in a northern state for 50 books to be sent at one time."

Order the Taylor-Cowan Debate from Mrs. T. F. Stewart, Route 1, Tuscola, Texas. Price, 50 cent per copy.

It has been some time since I have written, but I have been busy as much of the time as I could spare, as I am at work for a living. I am now twenty-five miles north of Hot Springs. We have a Bible lesson on Wednesday, singing on Monday and Friday. I preach on Saturday night. Worship at 2 o'clock on Lord's day and preaching at night. This is almost a mission field. Almost all the work that I do is mission work. I don't get much help at any time. If lots of the preachers could know just the circumstances under which I labor they could tell just what sacrifice I make—an old man almost sixty-four years old. We have a little congregation here that helps some, but they are all poor in this world's goods. I will preach on "The Faith That Saves" tonight. May God bless all the faithful is my prayer.

Yours for the good old way,

A. M. SCRIMSHIRE.

Lena Route, Cedar Glades, Ark.

I am now located at Wellington, Texas, and ready to answer all calls for meetings wherever needed. I would be glad to hold some winter meetings. What church will send me to hold a mission meeting. If some church will, I will hold one at my own charges. That will be two mission meetings. I am waiting for a response.

Yours for the spread of the gospel,
Wellington, Texas. W. H. RILEY.

Occasionally a brother who claims to write and speak as the oracles of God teach and speak will report so many "added" to the one body—so many of the number baptized and the rest restored. A little reflection should cause such brethren to be more cautious. Certainly one can be "added" to the body of Christ in no way except by baptism.—C. T.

Kilbourne, Louisiana, Oct. 2, 1922.

Dear Brother Teurman:

I am at this place in a meeting. Arrived here last Thursday. The meeting is doing very well, but this is a hard place and very poor arrangements made for the meeting. I am having to use the Baptist house; they are very courteous and that handicaps me somewhat. We can preach the truth all right, but we can't go after errors as I would like to. The prospects are good for

some additions through the week. I will be here over Sunday and will go from here to Ferris, Texas, to begin next Thursday night. I believe that Brother Witherspoon is your father-in-law. I am hoping to have a fine meeting there, but he writes like there might be some hard work there. But that is all right; I rather enjoy it.

W. G. TUCKER.

Mundy, Texas.

TAYLOR-COWAN DEBATE.

I notice in The Apostolic Way for September a statement from Bro. A. R. Lawrence to Bro. Hardy Bonebrake, saying "Yes, I have, after two years' almost continuous importuning, met Bro. J. N. Cowan in debate here in Abilene on the so-called 'S. S.' question."

Bro. Lawrence, whom did you importune to meet you? and at what place did you make known you were willing to meet Bro. Cowan, or any other brother on the "S. S." question? I have lived in and close by Abilene for ten years and have never failed to press the S. S. brethren to discuss the question. I have challenged you time and again to discuss the question and you would decline, stating it was "not a debatable question." We have frequently requested you to meet Bro. G. C. McCraw at Tuscola before the division at Abilene, and also time and again since, and will be glad if you will meet him there now. You have held several protracted meetings in this portion of the country, and so has Bro. McCraw, and I believe the debate will be well attended. Bro. McCraw is willing and ready. We have wished you to meet him for over two years. Will you? We have not only tried to get you to debate the question, but have time and again challenged Bros. J. H. Mead, Felix G. Speck, W. E. Black, and others, not only here at Tuscola, but at Laun and other places. Why not extend your "continuous importuning" far enough that we may know that you are in the harness. Will you meet Bro. G. C. McCraw? How about it? Watch for his answer.

T. F. STEWART.

Rt. 1, Tuscola, Texas.

A. B. & A. RAILWAY SLEEPING CAR SERVICE Between

ATLANTA AND SOUTH GEORGIA

Read down		Read up
9:25 pm Lv. Atlanta		Ar. 6:30 am
12:10 am Ar. Manchester		Lv. 3:45 am
3:35 am Ar. Montezuma		Lv. 2:03 am
4:50 am Ar. Cordele		Lv. 12:59 am
6:05 am Ar. Fitzgerald		Lv. 11:40 pm
7:18 am Ar. Douglas		Lv. 10:20 pm
7:35 am Ar. Tifton		Lv. 10:07 pm
8:40 am Ar. Moultrie		Lv. 9:00 pm
9:05 am Ar. Waycross		Lv. 8:25 pm
9:50 am Ar. Thomasville		Lv. 7:50 pm
11:00 am Ar. Brunswick		Lv. 6:10 pm

Eastbound train leaving Birmingham 4:25 pm and westbound arriving Birmingham 11:30 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

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NUMBER 7

NOT PARALLEL PASSAGES.

(Matt. 28:19; I. Cor. 14.)

According to promise, I will now try the method of teaching as employed by our Sunday School brethren by both Matt. 28:19 and I. Cor., 14th chapter.

Only a few words are necessary to show that our erring brethren are not in harmony with either text.

All the interested are fully acquainted with the method of teaching as employed by our Sunday School brethren. Is the method according to Matt. 28:19? No. We are agreed that the method of teaching so far as Matt. 28:19 is concerned, is not stated. The method of teaching, then, as employed by our Sunday School brethren is not according to Matt. 28:19, because there is no method of any kind found in the text. But, is the method of teaching as employed by our Sunday School brethren according to and in harmony with the method as employed by the Apostles? Read the Book of Acts and you will find, as thousands of others have found, that the two methods are not the same.

The Apostles understood that they were to teach, and so they taught. What method did they employ? One teacher and one class at a time.

Our Sunday School brethren doubtless understand they are to teach, so they are teaching. What method have they employed? The method of several teachers and as many classes at a time. If this is not placing man's wisdom above that of inspired men, what could it be called?

Just as certain as the world stands, our Sunday School brethren are forced to say that both women and children are found in Matt. 28:19. Ask them for a reason of their conduct and they will say that Jesus said, "Go teach." In their conduct, however, we find both the women and children. Therefore, both women and children are found in Matt. 28:19.

One question, and only one, is sufficient to forever settle the question as to the method to employ in doing what Jesus said to do—"Go teach." The question is this: "Are we at liberty, or do we have the method of doing a required thing when we have examples in the Bible as to how the thing was done?"

In the method of teaching, as employed by our Sunday School brethren, in harmony with the method as found in I. Cor., 14th chapter? The two methods are as far apart as the north and south poles.

Where, then, do our Sunday School brethren get their method of teaching? Their method is not found in connection with the word "teach," as found in any place in the Bible.

The method is simply the work of men,

as many of their class admit.

But remember that God said, "It is not in man that walketh to direct his steps." Beware my brother, and take heed.

J. A. BRADBURY.

Sweet Water, Texas.

NEW SPECIAL OFFER.

Our Special twenty-five cent offer, recently made, created a fine interest and "set the ball to rolling" for new subscriptions.

We are anxious to see this splendid interest continue on and on, and have decided to put on another special offer to new subscribers, and we confidently hope that our many friends will work at this proposition "for all it is worth" for the next few weeks.

We will send The Way to all new subscribers from now until January, 1924, for the regular yearly price of \$1.00. In other words, all new subscribers will get the paper for the remainder of this year and all of next.

Many subscriptions expire soon. Will not all those secure at least three new names on the above offer and in this way get their paper renewed free?

There are no doubt many who will read this offer who will call to mind a number of their friends who might be benefitted by reading the paper. You could perhaps do no better work than to have the paper sent to them.

Let every friend get busy at once and do his or her best to help in this way.

GREAT MEN ARE TIED.

Warlick is raving to put Cowan and the whole church bunch out of business in debate at Gatesville, Texas, but the church there has not agreed to let him, although he guarantees the job. Nichols (C. R.) is ready to make us ashamed of our side of the question at Lometa, Texas, but the church there doesn't feel disposed to let him do it. The consent of these churches are all that is holding off these discussions. They have their men tied so they can not do anything. C. W. Holley would knock the chip off my shoulder, but nobody will call him. The church at Abilene agreed to support A. R. Lawrence in debate with me, according to J. H. Mead, but up to date I have received no such word from the church of which Bro. Mead speaks. He says they challenged me to meet Lawrence, but I have never received the challenge. So they have Lawrence tied until they bring the challenge. One little fellow down at Anson, Texas, would debate with me provided I let him name the place, and I did not know but what he might suggest

hades as the place, and I would not go there to meet him. There are several places where they would have a debate way out where they have no following. Gatesville wanted one with Warlick ten miles from their place of worship, and Lometa wanted me to meet Nichols (C. R.) several miles from their place of worship. But they dare not have it at their home, where the members of their home congregation will hear it.

Brethren, why don't you turn these "Big Guns" loose on us and let's have some real debating. There are lots of brethren waiting for a copy of the debate with Nichols at Lometa in book form, taken by competent stenographers, and I wonder when they will get it.

Your brother in Christ,

J. N. COWAN.

214 Carrizo St., Corpus Christi, Texas.

IS THE HOLY SPIRIT A PERSON?

The teaching has recently gone forth through the columns of The Apostolic Way that the Holy Spirit is not a person, but, on the contrary, a mere influence proceeding from God. Believing this to be an erroneous theory, I shall offer some of my reasons for believing that the Spirit is a person, a real, intelligent being. And I hope that I may not be drawn into a lengthy wrangle over the subject. My sole purpose in writing this is to bring out the truth, not to air my views on the matter.

In the first place, I shall refer you to Acts 5:3. Here we read, "But Peter said, Ananias, why hath satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" From this we learn that Ananias lied to the Holy Ghost. Now, I submit that one can not lie to a mere influence, or inanimate abstraction. Therefore it follows that the Spirit is a person.

Furthermore, Paul wrote, "Grieve not the Holy Spirit of God." (Eph. 4:30.) This teaches us that the Spirit can be grieved. And grief means pain or sorrow. Surely an inanimate influence can not be grieved—filled with pain and sorrow! It must be admitted that the Holy Spirit is a personal being unless it can be proved that a mere influence can be grieved—caused to suffer pain.

And, furthermore, it is said that the Holy Spirit can "speak" and "hear." "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak for himself; but whatsoever he shall hear, that shall he speak." (Jno. 16:13.) This passage clearly proves that the Spirit is a person; for not only is he referred to by the personal pronouns

"he" and "himself," etc., but he is credited with power to hear and speak. And in Jno. 15:26 we read, "He shall testify of me." Moreover, in Rev. 22:17 the following is found, "And the Spirit and the bride say, come." The bride is the church, and is composed of persons; and the Spirit is personal, too.

And moreover, people are to be baptized "in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.) In the name of means by the authority of. Hence baptism authorized by the Father, the Son (Christ) and the Holy Spirit. That which is authorized is law. Hence the Father, the Son, and the Holy Spirit are all lawgivers. And the perfect law of liberty is called "The law of the Spirit." (Rom. 8:2.) But it takes a personal, intelligent being to give law—a mere influence or animation can not give law or exercise authority. Therefore we must admit that the Holy Spirit is a person, or else accept Pantheism and deny the personality of God and Christ!

And in Rom. 8 we read that the Spirit maketh intercession for the saints. Is it reasonable to think that a mere influence can make intercession? And more than this, it is stated that he makes intercessions with "groanings." The idea of a mere influence groaning! Why, the idea is ridiculous.

The Spirit is "eternal." (Heb. 9:14.) And in the great drama of creation he took a prominent part. In creation's n: "The Spirit of God brooded over the face of the deep." (Gen. 1:2.) And "by his Spirit he garnished the heavens." (Job 26:13.) "God said, Let US make man in OUR image." (Gen. 1:26.) And after man had sinned, "The Lord God said, Behold, the man has become as one of US." (Gen. 3:22.) There was plurality in the work of creation, and the Holy Spirit was included as an active participant as well as God and Christ. The "us" and "our" of Genesis clearly indicate that more than one personality took part in creation.

It is clearly taught by the word of God that the Holy Spirit is a person. He is just as substantial as is God or Christ. And the argument that the Spirit can not be a person if he dwells in heaven and in the church at the same time, is absurd. It is admitted by nearly all that God and Christ are persons. Yet they are both said to dwell in christians—in the church. They dwell in our hearts by faith. (Eph. 3:17.) And the same is true of the Spirit. We receive him "by the hearing of faith." (Gal. 3:2.) God, Christ and the Spirit all dwell in christians through the medium of the word. "The words that I speak unto you, they are spirit and they are life." (Jno. 6:63.) WM. GUY ASHLEY.

REPLY TO BROTHER ASHLEY.

Dear Brother Ashley—I proceed to answer your contention that the "Spirit of God" is a person. But will first say, you have misunderstood me, when you say I

claim "God's Spirit" to be only an influ-

I admit that the "Holy Spirit" has an influence over the people, and I thank God for it. But we should distinguish between a thing and the influence. One boy may have an influence over another boy, but the boy is one thing and the influence another.

I will state my position in brief: "There is one living and true God," and only one. There is one mediator between God and man, the man Christ Jesus." "There is one Spirit," not a person, not an object of worship, not a God, but the Spirit of God. Not a separate intelligence from God, but bears the same relation to God that your spirit bears to you, or the same relation the unholy spirit bears to satan. Satan in opposition to God; the unholy spirit in opposition to the "Holy Spirit," each has their influence for good or evil and neither of them persons. One proceeds from God, the other from satan.

Our dear brother, I think, has fallen into the common error of the doctrine of the "Trinity," and has failed to thoroughly investigate the subject, to learn just what inspired men have taught about the "Spirit of God." He has failed to distinguish between the different classes of spirits—personal spirits and, spirits that proceed from persons. A personal spirit has a form, a fashion. They have an image and likeness. There are many such spirits plainly set forth in the Bible—God and his son, and angels. Man was created in the image of God, and has never lost that image. God said to his Son, "Let us make man, in our image, after our likeness." Gen. 1:26. Our brother says the Spirit took part in creation. "God's Spirit" is in all his work. "His works are wrought in righteousness." "His Spirit moved upon the waters and the dry land appeared." Gen. 1:29. Our Creator had an object in view when he created the earth. If the dry land had not appeared, man could never have inhabited the earth; but God intended it to be a fit habitation for man, and "his Spirit moved upon the waters," and the earth became just what he had planned it should be. If our brother should plan to build a dwelling house, his spirit, his plans, must be made known to the workmen, so they can cause his spirit to move upon that building; if not, they may build an ox stable. Even so in creation. But we will let our brother have his way in creation. He proves the "Holy Spirit" is a person by showing the Father spoke to his Son and the Spirit, saying, "Let us make man in our image, after our likeness," and of course the "Holy Spirit" had an "image," a "likeness," and man was created in that image. Yes, we have the Spirit in the likeness of man, with all the component parts of the body. A real person indeed. Our brother surely did not see the trap he had set for his own contention, or else he would not have appealed to creation. It now remains for him to tell us how this person can dwell in more than one person at the same time, or be in

heaven and on earth at the same time. Will you define a person and tell us how this can be done. I hope you are not worshipping the Roman Catholic God. "God the Father, God the Son, and God the Holy Ghost"; neither the M. E. God—a God "without body or parts."

God dwells in every christian. We are not left to guess how this is done. He dwells in them by his Spirit. He tells us so. So does his Son, but not in person. God is in heaven. His Son is in heaven, but God's Spirit is in heaven and on the earth.

I will now turn my attention to your proof texts. I can only briefly examine them.

Ananias lied to the Holy Spirit. Acts 5:3. "Thou hast not lied unto man, but unto God." Acts 5:4. Here is one place where God and the Spirit are used interchangeable, which occurs in many places in our translations. To lie to the Spirit of God is to lie to God. No proof here that God's Spirit is a person. "Grieve not the Spirit." Eph. 4:30. You think a spirit must be a person if it can be grieved. This is very strange. Lot's righteous soul was grieved by the wickedness of Sodom. His soul was not a person. A farmer's spirit is grieved because of a drought. The spirit of a political party can be grieved. You can see it at every election. Your proof fails here.

"The Holy Spirit can speak." We are agreed here, and the unholy spirit can speak also. I find where Christ came in contact with one spirit that was dumb. This is the only spirit I have read of that could not speak. A spirit that can not speak can do no good or harm except it be to the possessor, but Christ cast him out. I don't think this was one person in another person.

Yes, the Spirit says come, and we are admonished to "hear what the Spirit say, to the churches." Let us hear, dear brother, and try to get "Mystery Babylon," false doctrine, out of the church. When this is done this three gods' worship is done, and "God's Spirit" will no longer be called "the third person in the God-head." Shame on such teaching.

Yes, the "Holy Spirit" speaks; Christ the apostles and prophets. "spake as the Spirit gave them utterance." But this was God speaking by the same means he uses in all his works. Was it not God speaking? Hear Paul: "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. 1:1, 2.

"Hear what the Spirit says." It says it was God speaking. The spirit of satan speaks—but how? It uses the vocal organs of false prophets. The false spirit is in the false prophets, and causes them to speak falsehood. This is satan's spirit, and by his false spirit using the vocal organs of his prophets the people hear his falsehoods. See I. John 1:1. Even so, God by his "Spirit of truth" conveys his

word to the people by "the spirit of truth, which is the Holy Spirit." John 14:16, 17. This is done by giving his Spirit to his prophets, and God's words are spoken by the vocal organs of man. We can truthfully say the Spirit is the author of the "law of the Spirit." Yet it is God's law given by his Spirit of "Holiness," and it is his words spoken. Who will dispute it?

If space would permit, I might show how the spirit of infidelity, of war, of politics, etc., speak, are grieved, etc., but must forbear. There is not one word, dear brother, in all your proof texts to prove that God's Spirit is a person.

I will now briefly examine your other proof texts.

The "Holy Spirit" is called "he," "himself," etc. If this proves the Spirit to be a person, then I prove the altar of unhewn stone is a person and masculine gender. See Ex. 27:3, where the altar is called he, or his, six times in one verse. Also see English grammar on personal pronouns.

"The Spirit and the bride says come." The bride is composed of christians. God's Spirit is in each christian. When any christian says "come," this is both the "Spirit and the bride" saying come. The "Spirit of God" in his people causes them to "say come," and is the true author of the invitation.

We are commanded to be baptized "in the name of the Father, and the Son, and the Holy Spirit." Matt. 28:19. He says this "in the name of" means "by the authority of." I will have to differ with you here, dear brother. We are "baptized into" the three names. Paul says, "We are co-workers with God," and John says "our fellowship (partnership) is with the Father and with his Son Jesus Christ." By baptism we enter into the union of the Father and his Son. We are "co-workers together with God." We must also be in the Spirit of this company, or firm. If not we will not be in harmony with our partners, and will not advocate the policy of the firm. Thus we are baptized into the firm, and also into the Spirit of the firm.

Now if we "live in the Spirit let us also walk in the Spirit." Do not get more than one lawgiver, Brother Ashley. James says "There is one lawgiver, that is able to save and to destroy." That is God alone. Let us not get too many lawgivers.

How the law was given by the Spirit has been answered in how the Spirit speaks.

"The Spirit maketh intercession for the saints, with groanings that can not be uttered" (spoken). Brother Ashley thinks the Spirit could not do this if it is not a person. How strange. Do you not know that Paul says to the church, "Ye are the temple of God, and the Spirit of God dwelleth in you." When prayers, intercessions and giving thanks are made by the church, this is the Spirit of God "interceding for the saints" "with groanings that can not be uttered" (or spoken). The Spirit is the cause—yes, the author of the intercession, and it is done by the church, the abode of

the Spirit.

His twelfth proof, "God's Spirit took part in creation," has been answered.

"This only would I learn of you: received ye the Spirit by the works of the law, or by the hearing of faith?" Gal. 3:2.

I can not understand why Brother Ashley refers to this text, as it completely upsets his theory. It remains for Brother Ashley to tell us how one person can talk to another person, and the person spoken to receive the person speaking, so the person speaking enters into and remains in the person spoken to.

I could tell you how Eve received the evil spirit and how an infidel receives the spirit of infidelity by hearing it spoken; but I don't think these spirits are persons.

Let us reason together "in the spirit of meekness," and throw as much light as possible upon this subject that is surrounded with so much mystery and handed down to us by "Mystery Babylon."

With brotherly love and fraternal fellowship, I remain your brother in the one hope.

A. HARLESS.

Garrett's Bend, West Virginia.

DISCRETION.

Discretion is said to be the better part of valor. and Brother Warlick seems to have chosen the "better part," as a recent article in his paper, the Gospel Guide, plainly discloses. He very definitely and emphatically refused to meet me in debate—either written or oral—in the city of Dallas or in our respective papers. In this he shows a dearth of valor, but a plenitude of discretion. He seems to be exceedingly wroth because I charge him with boasting, which he bitterly denies, but from which he can not refrain, even while denying it, by repeating some of the exaggerated compliments with which some of his opponents have soft-soaped him. I am sure Bro. Warlick has not a truer friend than I, and though what I say may wound his pride and egotism, my object has been to get him to see himself as others see him and not mar the record of a spendid past by his sordid assumption of superiority and his equally degrading denigration of those who oppose his unscriptural position. Solomon said, "Faithful are the wounds of a friend," and surely there could be no greater act of friendship than to endeavor to get one to see and correct his faults, even though the effort may result in nothing except to arouse the rage of that one, as seems to have been the case in this instance. So great is that rage that Bro. Warlick seems not even to note his ridiculous and contradictory utterances; for instance, he says, "This insinuation (his belittling of his opponents) is false in toto, and no one knows this better than Brother Trot." This brands me as a willful and malicious liar, but in the very next sentence but one, he says, "Brother Trot is a good man, he does not intend to do such grievous wrongs." Now even the crudest intellect

can not fail to see the discrepancy of these two statements, since one who knowingly lies is certainly not a "good man" and with equal certainty must intend to do wrong. I am sure it is a fact that even his best friends can not truthfully deny that Bro. Warlick's writings and debates for several years past consist largely, if not mainly, of boasting, egotism and insults to the mentality of his opponents, but the friendship of the majority of them is not equal to the brotherly task of showing him how these ugly traits are ruining the splendid reputation his grand work of former years had built and established. As a matter of fact, Bro. Warlick's egotism is fast submerging his brains, brains of unusual keenness and which seem still to function with sufficient sanity to assure him that in this matter of debating an issue in which he has not a single scripture to sustain him, discretion is far better than valor. It is true he makes a sort of vague half promise of holding an oral debate with me at some indefinite time in the future, to-wit, when he has built that long-heralded "memorial church," which from all present indications, may be so far in the future that we will both have become centenarians before it is accomplished; but by that time Bro. Joe will have thought of some other excuse. O Tempora, O Mores, Oh, what's the use. G. A. TROTT.

THE WAY IT IS.

When a person obeys the gospel the Lord adds him to the one body. It is not proper to report a meeting and say "25 added to the one body." However, it is proper to say 25 baptized. The word baptized means immersed. I have baptized a number of persons, but I am not certain that any were added to the one body. It depends on the faith of the persons baptized as to whether they are added to the church.

The law of pardon to the alien sinner is faith, repentance, confession, and baptism for the remission of sins. It is possible for a person to so apostatize as to finally be lost. But let us always bear in mind that the Lord receives people into the one body; and he is the one that will take them out, but not until he comes again. If people are excluded from the church now, because they go contrary to the law of faith, then they would have to be baptized to get back into the church. We can withdraw from a brother who walks disorderly, but a withdrawal would not put him out of the church. In case it did we would have to rebaptize him.

The law of pardon to the erring christian is repentance, confession and prayer. This could not be referred to as an addition to the body, but simply a restoration.

OTIS J. HAYNES.

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McGARY'S S. S. PAMPHLET REVIEWED.

The Guide has already spewed A. McGary out, and now refuses him space to take up a review of his Sunday School pamphlet with Harper. A little light might spoil the following of this Guide, you see. But in fact you can not blame the Guide; for McGary wallops the whole Sunday School tribe of the Warlick following over the head in a tremendous manner. Just look at the situation.

McGary says, "The Bible gives us neither direct precept nor example for a Sunday School." (p. 7.)

Warlick, in his report of his debate with Cowan at Gilliland, Texas, says: "I read from the New Testament full and complete authority for the Sunday School."

McGary says, "The Sunday School is no more the church, nor a part of it, than is the public school." (p. 27)

Warlick joined the ten writers who put out a S. S. pamphlet in which it is contended that the Sunday School is "the church at work." And it would be a shame to offer any defense for a Sunday School "which is a separate organization from the church."

McGary says, "No elder has any more right to supervise the teaching of the Bible to children than he has to supervise the teaching of the a, b, c's to them." (Letter to me.) And on page 19 of his pamphlet he says, "As there is a sort of general quasi recognition of the Sunday School as a part of the church, I wanted to knock this absurd nonsense sky-high, which I have done, in locating my Sunday School entirely out of touch with any church."

Again he says, "I have no part nor lot nor patience with those brethren who teach that the Sunday School is any part of the church." (p. 6.) And he advises me when about to enter a controversy with M. C. Kurfees, saying, "Make him commit himself to the theory that the Sunday School should be under the supervision of the eldership—for I understand him to hold to that idea—and then press him hard. When they contend for that it is equivalent to making the Sunday School a part of the church, which is sublimated

(p. 7.)

He thus puts his foot hard into the mouth of the Gospel Advocate, the Guide, the Firm Foundation, et al.

And he lands Tant, his friend, Tant, a blow no less effective, when he says of Tant's proposition, which Tant wrote and tried to defend in debate with Cowan at Blue Grove, Texas, namely: "Sunday Schools and Sunday School literature as taught and practiced by me and my brethren is (are) Scriptural"—"it is vague, indefinite illogical and nonsensical." (p. 9.)

Now let us watch McGary wallop his Bro. Editor of the Guide over the head again. Warlick says in the Guide: "What, then are the lessons which Paul wants us to get from the two passages named, which are I. Cor. 14:34-35 and I. Tim. 2:11-12? The context in each passage shows very clearly, that the matter of control, to use authority, as in the case of discipline, or the enforcement of executive authority, is the only thing under review. When the church has assembled for purposes, that will involve the performance of such duties, the woman is to have absolutely nothing to say."

McGary says: "But as Paul does, in the 34-35 verses of the chapter, very clearly forbid, at least-a certain class of women, if not all women, 'teaching in the church,' the infallibly safe course for the church to pursue, is to forbid any and all women 'teaching in the church.'" (p. 23.) Again he says, "I would not have anyone to infer from my directing attention to the fact that what are regarded as some of the most accurate translations render the references to 'women' in I. Cor. 14:34-35, as 'married women' or 'wives,' that I regard it as proper for unmarried women to 'teach in the church'; for I do not, but, on the contrary, regard it as very improper, on the principle that we should strive always to pursue the infallibly safe course." (p. 22.)

Do you longer wonder why Warlick will not let his brother editor, McGary, use the Guide to discuss the Sunday School with Harper? Any man of sense can see that McGary has a home mission in teaching Warlick not only on the confession, but also on the woman question and the Sunday School.

Now, this beats one rooster pecking another rooster, doesn't it? (McGary says for women to teach that "the women shall not 'teach'" "beats a hen pecking herself.")

Yes, and for McGary, or anybody else, to teach that our women teach or that we give "endorsement" to the teaching "that women shall not 'teach'" is to falsify.

Now go to it, unless the Guide continues to cut you out, as did the Review on the baptism question, and give the readers of the Guide your Sunday School. You are just getting a little of what we have had to bear a great deal of from these cowardly Sunday School advocates. We would tender The Way to you if you were not already an "editor."

H. C. HARPER.

(To Be Continued.)

BROTHER BOND'S FINAL REPLY TO BROTHER DOUGLAS.

I am writing with this brief notice of Bro. Douglas' arguments and conclusions to leave the matter of our contention with those who have and may read what we have said.

I am glad we are agreed as to who created the civil governments—that they were created by God and not the devil.

If they were created by the Lord, then they are good, within themselves; if not good, then we have an institution created by the Lord that is not good. How about it, Brother Douglas?

If then the civil law is good, then the administering of it is a good work, is it not? Certainly.

But, I am reminded that our brother says emphatically, that none but the wicked can minister in this kind of good work. But I am also reminded by inspiration that christians are "to be ready to every good work." Titus 3:1.

Now tell us how there could be a good work left out of every good work, please? I am aware there are many things done through the civil power that are wrong. I also know there are many things done through the church and the family, that are wrong. But you will agree that the bad done in the last institutions, does not make the principles and the purposes for which they were founded corrupt; or, because of the bad that has crept in, forbids the righteous from taking part in them. Then why should the same cause have a different effect in civil governments, so much so—as you teach—that a christian cannot participate in them?

Our good brother admits we may obey the powers that be when they command us (christians) to "do what God requires." Amen! and Amen! Now, God "requires" the civil powers to punish "evildoers." I. Pet. 2:14. So, when called on by them to assist in this good work, christians should obey. "He that is without sin among you, let him first cast a stone at her." This statement of our Saviour seems to justify the conclusion, that God would be better pleased for the righteous to punish "evildoers" than the wicked.

But I am convinced more and more, the further we go in search of truth on our differences, that our good brother is wrong. Now I close my part of our interview, unless Bro. Douglas invites me to go further.

Friendly, yours,

A. J. BOND.

West Grove, Iowa.

REPLY TO BROTHER BOND.

If they were created by the Lord, then they are good within themselves; if not good, then we have an institution created by the Lord that is not good. How about it, Bro. Douglas?"

Hell was created by the Lord, then it is good within itself; if not, good then we

have an institution created by the Lord that is not good. That is how it is, Brother Bond.

If the civil law is good, then the administering of it is a good work, is it not?" (Bond.)

If hell is good then the administering of it is a good work, is it not?

"But I am reminded that our brother says emphatically that none but the wicked can minister in this kind of good work." (Bond.)

Yes; and I am reminded that none but the devil can minister in the good work of hell.

"But I am also reminded by inspiration that christians are to be ready to every good work." (Bond.)

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (II. Tim. 3-16, 17.)

This reminds me that a christian, nay, more, a righteous man, is not instructed anywhere in the scriptures to take up "the good work" of ministering the civil law, or the ordinance of hell. Both are outside of the instruction given by the scriptures to "the man of God," therefore are not good works.

"Obey magistrates." (Titus 1:3.) "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." (Acts 4:19.)

"Did we not straitly command you that ye should not teach in this name? And behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other Apostles answered and said: We ought to obey God rather than men." (Chap. 5:28, 29.)

These two quotations furnish a full commentary on Titus 3:1.

I congratulate Brother Bond for having put up a much better fight for his position than Brother McGary did in his debate with me. He has at least tried to meet the issue. With what success let the reader judge.

The doctrine held, taught and practiced by A. J. Bond, of West Grove, Iowa; F. L. Rowe, of the Christian Leader; G. A. Klingman, of Abilene Christian College; J. H. Lawson, general evangelist, and a host of others, too many to mention, is a long way from the truth of the gospel.

This is a concrete charge, and their failure lies in the fact that they do not separate their converts from the world. The disciples of Jesus were not of the world, even as he was not of the world. (John 17:14, 15, 16.)

The disciples of the preachers above named are of the world worldly. They take a man down into the water a democrat, baptize him, and he comes up out of the water a democrat. They take a republican down into the water and baptize him, and he comes up out of the water a republican.

They take a socialist down into the water and baptize him, and he comes up out of the water a socialist. They take a prohibitionist down into the water and baptize him, and he comes up out of the water a prohibitionist. They take a citizen of the state down into the water and baptize him, and he comes up out of the water a citizen of the state. They receive all of these parties into the church on their baptism; so we have the world in its completeness engrafted into the church.

In the fifties this doctrine was preached and practiced by the "christian" brethren north and south. In the north they took the abolitionists down into the water and baptized them, and they came up out of the water abolitionists. In the south they took the secessionists down into the water and baptized them, and they came up out of the water secessionists. They were all received into the church on their baptism. Thus was abolitionism and secessionism engrafted into the church. The sectional war came on. Brother Garfield headed the abolition christians to do battle against the secession christians.

Brother Gano headed the secession christians to do battle against the abolition christians. In the sixties abolition christians, and secession christians, all in the church, made war on each other; and General Sherman said "War is Hell." If the testimony of this witness is true, and the world says it is, then there was Hell in the church in the sixties.

What is the difference between then and now? Only this: then the situation was sectional, now it is international. The Four Power Pact binds each of the signatory powers to guarantee the territorial bounds of each other; so when any of them are about to lose territory by reason of insurrection or foreign war, the losing party has the right to call on the others for military assistance, and they are treaty bound to comply.

We have the same teaching now that we had in the fifties: we have the same war material in the church now as then; we have the same Bible ignorance now as then upon the christian's relation to civil government.

Brother Gary taught in his war pamphlet that the preacher who opposed the world war, ought to be put in the army and sent to the trenches; Brother Geo. A. Klingman taught in the Christian Leader that "the soldier in his line of duty who killed the enemy did no murder." Showalter in the Firm Foundation taught that it was right that the 48 conscientious objectors at San Antonio be punished, as they were giving aid and comfort to the enemy by refusing to fight.

In the face of this teaching by the brainy leaders, is it any wonder that the common people grovel in the degradation of ignorance?

These parties all think themselves hon-

est, and so thought the scribes and pharisees of old. These parties all want to be saved, and so did the scribes and pharisees of old. These parties refuse to have Jesus' rule over them, and so did the scribes and pharisees of old. These parties claim to be citizens of the kingdom, but they have sent a message after the King (he is gone into a far country), saying, "We will not have this man to rule over us," in that they preach "patriotism" and the "honor of the flag," although this teaching sends millions to their graves in violence, and peoples the earth with widows andphans.

How long, O Lord, how long before thy people will turn to righteousness?

Fraternally,

GEO. DOUGLAS.

Red Oak, Texas.

The Legislated Law Revealed By the Holy Spirit, In the Doctrine of Christ, "On Teaching the Word of God Orally in Public," By Examples and Commands.

(1) Who should read and teach the Scriptures in Public Assemblies?

Answer: Bishops, or "faithful men." Bishops and elders. I. Pet. 5:4; Acts 20:28-31. "From Christ to faithful men." Christ. Read Luke 4:16-22. Paul. Read Acts 17:13. Peter, Barnabas and James. Acts 15:7-13. All the Apostles. Acts 2:14. Apollos. I. Cor. 3:4-6. Timothy. I. Tim. 1:17. Faithful men. II. Tim. 2:1, 2. Other citations could be given. (Notice that all are men teachers.)

(2) What method or commands govern a "teacher"?

Answer: Item number 1. "So likewise ye, except ye utter by the tongue words easy to be understood." I. Cor. 14:9. Item number 2. "If therefore the whole church be come together in one place." I. Cor. 14:23. Item number 3. "For ye may all prophesy (or teach) one by one, that all may learn, and all may be comforted." I. Cor. 14:31. (Only one teach at a time; no plurality of teachers teaching at the same time.) Item number 4. "For God is not the author of confusion, but of peace, as in all churches of the saints." I. Cor. 14:33. (All the churches of the saints, observe.) Other items could be given, but these are enough to prove THE DOCTRINE OF CHURCH forbids a plurality of men teachers dividing a public assembly up into classes, and the said plurality of teachers teaching at the same time, causing confusion and breaking the commandments of the Lord (see items 3 and 4), as you find in all Sunday Schools.

(3) May women teach orally in public assemblies?

Answer: Hear Paul: "Let your women keep silence in the churches (congregations); for it is not permitted unto them to speak" (teach). I. Cor. 14:34. Again: "But I suffer not a woman to teach (discourse), nor to usurp authority over the man, but to be in silence." I. Tim. 2:12.

All public teachers that teach women to disregard the Lord's commandment, and the women that break the Lord's commandments, TRANSGRESS THE DOCTRINE OF CHRIST. Read II. John, 9th

This is done by women in Sunday Schools; and sometimes in other meetings of the church.

(4) May women learn by asking and answering questions in the congregation?

Answer: "Let your women LEARN IN SILENCE with all subjection." I. Tim. 2:11. "And if they will learn any thing, let them ask their husbands (men in private) at home: for it is a shame for women to speak in the church" (congregation). I. Cor. 14:35. Elders or faithful men have no right to ask and cause women to answer questions, thereby breaking the commandments of the Lord, for it is a part of the doctrine of Christ. This would be lording it over God's heritage. I. Pet. 5:3.

(5) How do you know the above are the commandments of the Lord?

Answer: If any man think himself to be a prophet (a teacher) or spiritual (not carnal), let him acknowledge the things that I write unto you are the commandments of the Lord." I. Cor. 14:37. No man can harmonize the above with "Sunday Schools," Bible classes, or "Bible studies."

The above are the commandments of the Lord and the doctrine of Christ. But the church of Christ and religious denominations, everywhere, have ministers and teachers who deny that God has legislated, by commands and examples, a law to govern public teachers, and go to work and divide the public assemblies into classes with a plurality of men and women teachers, and they name this procedure "Sunday School," "Bible Classes," or "Bible Study." But not one example, or one command for their procedure. And, especially the ministers and teachers of the church of Christ, who claim to "speak where the Bible speaks and are silent where the Bible is silent," claim liberty. But with their liberty, they break over the thirty-odd examples and commands of the Lord. "Whosoever transgresseth, an abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." II. John, 9th verse.

Will you abide in the doctrine of Christ, dear reader, or treat God's commands as nonessentials?

A godly number of the faithful men (public teachers and preachers), and a host of godly men and women, in the church of Christ, sound a warning and send out a plea that all God-fearing men and women will become subject to the doctrine of Christ on this question, that we may be one with the Father and the Son. We comply with the commands and examples of the Lord on this question. Will you, reader? "He that is of God heareth God's word." John 8:47.

Any teacher or preacher who will champion the Sunday Schools, Bible Classes or

Bible Studies system, with a division of classes and a plurality of men and women teachers, before their congregation, we will be glad to sign propositions for a public discussion of this question. Help us to keep the door of investigation open that the doctrine of Christ may have the pre-eminence in our hearts. "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." II. Tim. 2:5.

All questions pertaining to this question, or to life and godliness, will be gladly answered in the public assembly of the church of Christ, 138 South Fourth St., Montebello, California, 10:30 A. M. the first day of the week (Sunday). Write your questions out and hand them in. We crave investigation on all New Testament subjects. The public invited, especially visiting members of the church of Christ in Southern California.

E. V. HOLIFIELD,
P. S. HALL,
Faithful Men.

We wish to state to our friends that we have exchanged the 20-acre tract of land Sister Russia Owen gave us for 22 acres of land. This land has a two-room house on it, also a small orchard and truck patch. We will use the money sent us to build a 16-foot room, recover the two rooms, and make other necessary improvements.

The following donations have not been reported: A. M. George, \$20.00; Oscar Walters, \$10.00; Jas. H. Burns, \$10.00; Zula Wheeler, \$1.00; G. W. Burnett, \$1.00; church of Christ, Sabinal, Texas, by Q. T. Penick, \$5.00; church at Griffis Chapel, by W. F. Freeman, \$5.00; church at Griffis Springs, \$4.85; W. K. Owen, \$2.00; Mary Owen, \$5.00.

We have spent part of this amount for living expenses, as several instructed us to use the money as we saw fit; but have enough to go on and make the necessary improvements. We are so thankful to all. Our pencil will not tell our appreciation of the little home our friends have made it possible for us to own. I am still unable to walk without crutches, and will appreciate any further help from The Way readers.

OTIS J. HAYNES.

Rt. 7, Pine Bluff, Arkansas.

Since making my last report to you, I have started on the house and find that I will lack about \$30 having enough money to make the necessary improvements. You may state this to the readers of The Way, and I trust we will get the required help, I am still unable to walk without crutches, am not able to get around and preach much away from home, but am making an effort to get me a gentle horse and buggy and then I will preach all the time I am able. Don't think I will ever be able to do hard work any more. Pray for me. Shall try and get you a few more subscribers when I get some way to get about.

OTIS J. HAYNES.

Rt. 7, Pine Bluff, Arkansas.

I closed a two weeks' meeting (save three days I was sick) for the brethren at Mt. Vernon, seven miles north of Clarksville, Arkansas, October 8. No one obeyed the gospel, but the brethren took new courage. The world could not be induced to attend regularly, as the sects furnished them some worldly thing to go to a good deal of the time. Besides, one who calls himself a brother, held a picture show in a schoolhouse, in one-fourth mile of the church house, two nights during the meeting, but he never attended church at all. Those worshipping there sure are loyal. They do not have a modern S. S. and affirm they will not have. I sure enjoy meeting with and preaching for such a loyal band. They supported me very well financially considering the hard times. I am now in an interesting meeting five miles east of Walls, Oklahoma, which will close October 22. I will then go to Shady Point, Oklahoma, for a few days' meeting, and then, unless further calls, I will be idle for a while.

Brethren, souls can be saved in winter. Why not try it? W. F. GREEN.

Rt. 5, Booneville, Arkansas.

If any who read this know of any members of the church of Christ at or near Athens, Georgia, please write to Sister G. M. Brogdon, 397 Bloomfield street, Athens, Georgia.

CONCERNING SHREVEPORT CHURCH

Shreveport, La., Oct. 10, 1922.

Dear Bro. Teurman:

I see in the October number of the Gospel Guide that Bro. Warlick says Bro. Trott boasts of the fact that they held the church property in Shreveport when Trott and Chism debated there.

If Bro. Trott made that boast he did wrong, for the S. S. people were left in full charge of the tabernacle, and finally got up a "charter" of the church of Christ under the laws of Louisiana and sold the tabernacle and lot for \$1200, and kept every cent of the money, and when Taylor moved to Shreveport he bought a lot in his own name with part of that \$1200, and he re-sold it to that incorporated church for \$700, thereby, I suppose, making \$100 in the deal. Then they built a tabernacle on the lot, with rooms in it for Taylor to live in.

Warlick says, Taylor with his band is "doing far more for the cause than the anti-Sunday School bunch and a dozen others like it is doing."

I live in Shreveport, and if Taylor has baptized any one here except his seventeen year old nephew since he first got his bunch together, I do not know it.

Our little band of thirty-four members has had eleven additions from all sources since last May.

I can't understand why people professing to be christians will misrepresent facts.

H. H. MONTGOMERY.

Shreveport, Louisiana.

TAYLOR-COWAN DEBATE.

I have carefully read the Taylor-Cowan Debate on the question of christian women teaching in public, and the use of uninspired literature, and dividing the audience into classes; consequently to be taught by as many teachers, all speaking at once.

From what I had read in a certain paper, of the strength of Taylor, and the weakness and ignorance of Cowan and "his bunch" of "ignoramuses," I was expecting to see Cowan badly and plainly defeated; but it is plainly and completely the reverse of that. Had I not known better, I would have thought Taylor is a sectarian trying to sustain his weak position.

Most of Taylor's speeches sound to me like those of boys in literary societies, debating questions assigned them, which they do not believe, but whack away on it the best they can to make a show at argument so as not to fail or fall down in the presence of their best girl or "jady love"!

In the course of the discussion Cowan said that Brothers Chism, Warlick (Joe) and Tant are not as strong as Taylor; and that Taylor is putting up the best fight and better argument than they.

If that is true (and Cowan ought to know, as he has heard them), they had better quit trying to uphold practices for which there is no command, approved example nor fair logical inference in the scripture.

This debate is sold for 50 cents by Mrs. T. F. Stewart, Tuscola, Texas, R. 1. It contains 93 large pages of good print. While there are some grammatical and typographical errors therein, it is quite readable and interesting.

C. D. MOORE.

Paden City, West Virginia.

Fort Smith, Ark., Oct. 18, 1922.

Our work is progressing fine. I preached at Cedars, Oklahoma (just a few miles from Fort Smith) the third Sunday in this month. Two made the good confession and are to be baptized for remission of sins next Lord's day, October 22. Both of these were heads of families; and there are others who said they would come prepared to be baptized at the same time. This makes a total of 28 that has been added to the one body in and around Fort Smith since September 1. Of this number, twenty (including the two to be baptized) were baptized. We want to hear from destitute places, as well as from established congregations who want meetings for next year; beginning at least as early as May 1, as we are arranging our work now for next year. Please let us hear from you, brethren. We will be found giving you the plain gospel of Christ. Please take notice that my address is now 1417 North Eleventh street, Fort Smith, Arkansas.

G. B. HARRELL.

The saints scattered over this country are rejoicing on account of the successful meeting conducted near Council Hill, Okla-

homa, by Brother W. G. Ashley, a worthy and powerful young evangelist. Elm Grove, the scene of the meeting, is a Baptist stronghold, alive with prejudice, and though some good seed had been sown by such men as W. W. Slater, N. O. White and C. Stetson, we had never succeeded in breaking the ice until Brother Ashley's meeting. The meeting resulted in thirteen baptisms, converts representing an intelligent part of the community. Brother Ashley stood behind the cross exalting the Christ, and preaching to both saint and sinner alike (something rarely done), declaring all the counsel of God and exposing error in and out of the church. Brother Ashley is only a young man, having been in the work eleven years, but I regard him as one of the strongest men I have ever heard. He preached the gospel with power and eloquence, firmly, and without compromise; yet in the spirit of meekness and love, and the hearers responded to the teaching. He expects to move to our little town in the near future, where he will use his efforts in building up a model New Testament church in Council Hill. We gladly welcome such men and their estimable families to our community. May he live a long and useful life in the Lord's service.

L. G. PARK.

Council Hill, Okla

We have a good little church house and congregation at Deeming. They worship as the Book directs. Bro. Sam Ruebush is one of the elders, and a good and a godly man. He has ten boys. All that are large enough are working in the church.

Bro. Bryant, a fine gospel preacher, has just moved away to Mesa, Arizona. If anyone in reach of him needs a meeting and wants a good preacher and one that preaches the Bible as it is written, and lives it as he preaches it, call him. He will do you good work, and he is able to meet anyone on any Bible subject. We enjoy reading the many good reports from our true and old-time preachers. On with the good work, and banish all the evil that has crept into the church. C. H. JAMES.

Deming, New Mexico.

Dear Bro. Teurman:

It is with regret that I am forced to make or have made further calls for more help to get through another winter, but our circumstances are such that we are compelled to have some help or we perish. I will tell you our circumstances and then if you will make a call through the A. W. it will be our final call and we will appreciate it. Winter is on us and we have no means to buy fuel. We are destitute of food and raiment. Myself and children have no shoes for winter. My health is so poor that I must stay indoors in bad weather. I have lung trouble and exposure puts me in bed. We have gone hungry and almost bare through the summer, but can't go that way through winter. I know the calls for help are many, but all receive some help, and we should let our requests

be made known. We are in the midst of awful times for the Lord's people. So we ought to have the same care one for another and not weary in well doing. Faith apart from works is dead. Thanking you for what you have done,

Thy brother,

McKinney, Texas. E. GILLESPIE.

WHY IS IT?

If our brother who signs himself "A Contender For the Truth" will examine the Revised Version he will find in the margin "a loaf" in Matthew, Mark and Luke; in Living Oracles, one of the best translations, he will find "a loaf" instead of bread; in Modern Speech New Testament, "a paschal biscuit," instead of bread. We should not get too critical without we are sure we are right.

B. MITCHELL.

Bradentown, Florida.

KINGDOM OF GOD.

The kingdom of God is mentioned seventy-one times in the New Testament. The kingdom of heaven twenty-eight times, and every time in the gospel by Matthew. "His kingdom," referring to the kingdom of God, some ten or a dozen times in the Old and New Testaments; "My kingdom," with similar references, several times. "Kingdom of his dear Son" one time.

That I may impress it on your memory never to be forgotten, I will say that "the spiritual kingdom of the Lord Jesus Christ" is mentioned just as often as the boy saw squirrels in the woods. "Pa," said the little fellow, "give me the gun, there is a thousand squirrels in the woods." "What, a thousand, my son. Did you count them?" "No." "Well, how many did you count, ten?" "No." "Five? One?" "No. I tell you, I saw a bush shake and heard something run on the ground." And that is just as often as "the spiritual kingdom of the Lord Jesus Christ" is mentioned in the New Testament.

Our fervid evangelists, in their wild and excited imaginations see "the kingdom of the Lord Jesus Christ" a thousand times in the New Testament, and proclaim it a thousand times to their delighted hearers; it is so good, so soul and body satisfying, that they, the hearers, feel free to take soul and body out into the world and serve Woodrow Wilson, and Warren Harding, and Eugene Debs, and any and all other world celebrities, while in the spirit they serve the Lord Jesus Christ, for is not his kingdom a "spiritual" kingdom. Yes, under the preaching it has shrunk up to that, the bush has shaken, and something has run on the ground, and boylike they see a thousand mentions of it.

Reader, when your preacher comes around the next time, tell him on my authority that there is no "spiritual kingdom of the Lord Jesus Christ" mentioned in the New Testament, and if he thinks there is please step around and settle with me.

GEO. DOUGLAS.

THE INDIA MEETING.

Our meeting closed last night. We had all kinds of hindrances—dengue fever, State Fair, picture shows, and, worst of all, ungodliness, together with some bad weather. Of course, we couldn't help the latter. But in spite of all we had a good meeting. Bro. W. G. Tucker, formerly of Arkansas, but now of Munday, Texas, did the preaching, and I want you all to understand that he did the right thing in this meeting—he preached the gospel to the church. He also succeeded in converting the church, all of which made the meeting a grand success. It was all I could do to hold the "Arkansawyer" down to the work I thought was needed; but in spite of all, he would break over and "spute" the question with the devil in general. Brother Tucker made some arguments in comparing the law of Moses with that of the law of Christ that I never heard before, even in debate on the subject, all of which, I think, is in harmony with other scriptures. For fear of making the report too long, I refrain from giving his scripture proofs. The meeting closed with better attendance than we had at the beginning. But let me finish telling why the meeting was a success in spite of no additions. First, he showed the church that in striving for masteries they could not be crowned unless they strive lawfully, and that anyone presuming to do this or that in the worship without precept or apostolic example is a rebel in God's sight and will be lost. Untold good was accomplished in the way and manner he presented the truth to the church.

The first Lord's day of the meeting we had some of the Ferris congregation with us, who are of the Sunday School persuasion. Our lesson for study that day was I. Cor., 14th chapter, with other scriptures bearing on the teaching in the assembly. I don't know why they never came back during the meeting. If there is a congregation anywhere in need of a resurrection from the dead and new life put in them, send for Brother Tucker.

Yours for the way of the Lord,
A. J. WITHERSPOON.
Rt. 1, Ferris, Texas.

Lometa, Texas, Oct. 22, 1922.

In October 1st issue of The A. W. I saw a call from Sister Latia Delk of Mesquite, Texas, for a preacher to hold a meeting there. I wrote to her and agreed to begin preaching there Friday night before the second Lord's day in November. Sister Delk states that she is the only member of the church living there, and can promise no "salary" for my work. We have all been preaching "Do mission work," but have been content to "Let John do it." I have accepted this call from that lonely sister in Christ and shall do my best for the upbuilding of the cause of Christ while there. What I would like very much is for some brother to meet me there that can lead the song service and help us fight the

battle. We cannot promise any "pay," but will some brother share this sacrifice with us? If so, write me at once. All we ask from the brotherhood at large is your prayers. Any other place wanting a meeting please write me. If I get more calls than I can fill I will send my son, who would like to be busy preaching the gospel.
Lometa, Texas. W. A. McMILLAN.

Bro. Wm. Guy Ashley has just closed a meeting of about three weeks' duration near Lindsay, Oklahoma, during which time three young men were buried with their Lord in baptism, and many others fully taught and almost persuaded. I will say further that "the heathen raged" and some of the people did "imagine a vain thing." Brethren, if you want a fearless and able preacher of God's word, and one who will not shun to declare all of the counsel of God, call Bro. Ashley to hold your meeting. If you are bothered with infidelity, or any other unbelief, or if the church is worldly minded, he is fully able to correct such teaching and manner of life. He is kind, but plain in his teaching, and delivers the truth in a very convincing manner. Brethren, call Bro. Ashley out and encourage him in the work he is doing, for he is worthy.

GEO. C. HUGHES.

Lindsay, Oklahoma.

I have held three mission meetings the past summer, baptized seventeen, and established two new local congregations—one at Mulberry, the other at Colbert, Oklahoma, in Bryan County. I will visit each of them once a month for a while. I hope soon to get all of the members at each place to subscribe for the Way. I will do all I can for the paper everywhere I go.

R. L. GARDENHIRE.

Rt 2, Pottsboro, Texas.

Brother Homer A. Gay recently preached at Tennyson and Maverick, Texas, and baptized one person at each place. Brother Gay signed propositions for debate with a Baptist preacher at Mavorick, but the Methodists and Baptists objected to having the debate and it did not mature.

Munday, Texas, Oct. 26, 1922.

The meeting at the School auditorium at East India, near Ferris, Texas, closed last Sunday night. We had a much better meeting than we thought for a few days we would have. No one obeyed the gospel, but they had the gospel preached to them the best I could preach it, and the attendance was fair the latter half of the meeting. What members we have there are fine. A few have been meeting regularly for some time. A few who have not been regular in their attendance now seem to realize the importance of the matter, and promise to do their duty. While there are not many in all, they have a splendid opportunity to do a great work there. There is plenty of material to work on, and with one of the best leaders I have met in a

long time, in the person of Brother A. J. Witherspoon, they should, and I believe will, accomplish much. Brother Witherspoon is well posted, enthusiastic, and very much determined to press the battle to a victory. The preacher that puts unscriptural things over him will be smooth indeed. As Brother Witherspoon will report the meeting I will say no more.

Brethren, what are we going to do this winter? Shall we continue to hold meetings and do good, or shall we just play around as usual until next summer? There are many churches that should have at least a week's meeting for the edification of their membership. It is very important at this time that the all things commanded be taught. It is hard to do much teaching to the church during the protracted meeting, as it is almost impossible at many places to have meetings in the day, that is, we think it is. That apparent impossibility, however, should be overcome in most instances, and the preacher used both day and night. Brethren, get busy and arrange for a meeting during the winter. Greater efforts will have to be made before we accomplish that that should be accomplished. The Apostle Paul said: "Be instant in season, out of season." Will you do it? I will be glad to arrange to go anywhere any time during the winter; so will others. Let the preachers hear from you right away. Mrs. Tucker is still suffering badly. Doctor Trott is doing all he can to relieve her. We are hoping for results, but the condition is stubborn.

W. G. TUCKER.

Alma, Oklahoma, Oct. 26, 1922.

I have just returned from Healdton. L lectured last night at Worth. Found a good band of brethren there, but some of the usual trouble at Healdton. I am sending you three new subs. I have been very busy, rushed for time, but I had rather wear out than rust out. I go to Asphal-tum tomorrow. Wish you success in every good work and success to The Apostolic Way, the best paper in the brotherhood.

J. C. OSTERLOH.

A. B. A. RAILWAY
SLEEPING CAR SERVICE
Between

ATLANTA and SOUTH GEORGIA		
Read down		Read up
9:25 pm Lv.	Atlanta	Ar. 6:00 am
12:05 am Ar.	Manchester	Lv. 3:15 am
3:25 am Ar.	Montezuma	Lv. 1:35 am
4:40 am Ar.	Cordele	Lv. 12:30 pm
5:55 am Ar.	Fitzgerald	Lv. 11:10 pm
7:10 am Ar.	Douglas	Lv. 9:45 pm
7:30 am Ar.	Tifton	Lv. 9:37 pm
8:40 am Ar.	Moultrie	Lv. 8:30 pm
8:55 am Ar.	Waycross	Lv. 7:55 pm
9:50 am Ar.	Thomasville	Lv. 7:20 pm
11:00 am Ar.	Brunswick	Lv. 5:40 pm

Eastbound train leaving Birmingham 4:25 pm and westbound arriving Birmingham 11:30 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.

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DARE HE DO IT?

Brother Showalter, editor of the Firm Foundation, writes to me, saying: "I am sending you under separate enclosure a copy of the Showalter-Clark Discussion on the Bible school question.

"I am surprised that you did not read the discussion as it appeared in the columns of the Firm Foundation some time ago.

"I still think that it should be published in *The Apostolic Way*."

The truth is, that this matter was in no sense a discussion of the Sunday School (or Bible School, as Showalter calls it) question. What was it? The matter, when carefully read, will show that it was a search for the question. And when the question was found, did Bro. Showalter dare to debate it? He did not, as anyone can learn by reading the matter presented in his pamphlet which he calls a "discussion" of the question." But the "question" was the very thing Showalter did not dare to discuss with N. L. Clark.

Now, if he will discuss the question with Brother Clark, *The Apostolic Way* will be very glad to publish it in connection with the Firm Foundation. Dare he do it? Well, he has taken a back seat so far. He says, "And as to a formal debate (Yes, or an informal debate. The man who talks about a debate of any kind where there is no issue talks nonsense.) it would be necessary for him (Clark) to deny some proposition that I affirm or else affirm a proposition that I could consistently deny before there could be a debate of this kind."

Why, to be sure! Hence the absurdity of "Announcing The Showalter-Clark Discussion on the Sunday School Question," when in fact Showalter backed off from discussing that very question and has remained backed off to this very day!

Brother Clark quotes: "Bible schools are authorized by the New Testament," and then says to Showalter, "If you or any other representative man among us will affirm the proposition I have just quoted, I will deny it. Of course, by the term 'Bible school,' I mean what is commonly called among us 'Sunday Schools.'" But no sooner was this done than Showalter took to the tall timber, and for a bracer put out his famous "pamphlet" fake, advertising that the "discussion" was a thing of the past—yes, yes, he had met Clark in a "discussion" on the "question"; while in fact the craven soul had skulked away to his hole—"far away and out of danger."

Now since he has tried to blindfold his brethren, I suggest that they blindfold him, and see whether they can back him into a "discussion" of the "question" with Clark. Yes, why not try it?

And if he can not be forced to meet Clark, let him try his hand with A. McGary, once editor of the Firm Foundation, and let us see how his Sunday School "under the supervision of the Elders" comes out in a contest with McGary's in which "No elder has any more right to supervise the teaching of the Bible to children, than he has to supervise the teaching of the a, b, c's to them."

And let us see McGary's separate "institution," which is "no more a part of the church, or the church at work, than an Odd Fellows' Lodge or any other fraternal order," wrestle with Showalter's in which "We maintain that the church should do the teaching, and not endorse or institute or establish Sunday Schools for the purpose as the sectarian denominations have done." Yes, "The Bible study on the Lord's day should be the work of the church. There is no need of a separate organization."

Then let Brother Clark engage the winner. Why not? Now you Sunday School advocates, don't all speak at once.

H. C. HARPER.

NEW SPECIAL OFFER.

We will send *The Way* to all new subscribers from now until January, 1924, for the regular yearly price of \$1.00. In other words, all new subscribers will get the paper for the remainder of this year and all of next for one dollar.

Many subscriptions expire soon. Will not all those secure at least three new names on the above offer and in this way get their paper renewed free?

There are no doubt many who will read this offer who will call to mind a number of their friends who might be benefitted by reading the paper. You could perhaps do no better work than to have the paper sent to them.

Let every friend get busy at once and do his or her best to help in this way.

APOSTASY.

Paul personifies the great apostasy and says "Let no man deceive you by any means, for that day (the day of Christ's coming) shall not come except there come a falling away first and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, showing himself that he is God." As the man of sin was to usurp the authority of the divine lawgiver and change times and laws, so he corrupted christianity in all its forms. John says, "And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand and in their fore-

head, and that no man had a right to buy and sell save he that had the mark." That Roman Catholicism is that man of sin, also "the mother of harlots," "Mystery Babylon," there is no doubt. The mark of the beast proves it. When the priest christens the child he signs the cross on the forehead. This family mark belongs to the mother of harlots.

It is not my purpose to discuss this phase of the apostasy. All writers, so far as known to me, have failed to recognize the spirit of covetousness as one of the leading features.

Paul, when describing the "perilous times," names covetousness as the prolific root of all the evils which would prevail.

When Peter was describing these false teachers who would arise in the church, and describing them with a view of being recognized as soon as seen, and hated when recognized, he named the spirit of covetousness as their leading feature. "And through covetousness shall they with feigned words make merchandise of you."

The spirit of covetousness appears to have been the principal element in the first transgression. And having entered into the composition of the first sin it has acquired a bad pre-eminence and maintained its fatal ascendancy under each succeeding dispensation of religion.

The Catholic church is the greatest money machine on earth today. Her characteristics are portrayed by John. "The merchants of the earth have waxed rich through the abundance of her delicacies." The mother of harlots has conceived, mammon has been born again, regenerated, christened "The God of the World." Mystery Babylon is its sanctuary. It is honored, deified. Alas! it has, without a figure, its priests, its appropriation temples, its ceremonies. Here are assembled all the fermenting elements favorable to its spontaneous generation.

There were two leading features of the apostasy: (1) Divorcing the mind away from God's word. (2) Popularizing riches.

It took three hundred and twenty-five years to produce the first human creed at the Council of Nice, that finally ended in the prohibition of the Bible to the common people.

Presumption by substitution has been one of the greatest evils that have ever led men away from God. This has ever been the great lever of satan. This it was that led the patriarchs into idolatry. In this way they "changed the truths of God into a lie and worshiped and served the creature more than the Creator."

Christ had said. "Ye can not serve God and mammon." To him these appeared but two great classes in which all minor distinctions were merged—the servants of

the whole world appeared to be engrossed in a great experiment to effect a compromise between these two claimants. Against such he enters the divine protest, affirming with solemnity and confidence of one who knew that though the experiment had been made and repeated in every age it had failed as often as it had been made, and will prove eternally impracticable. "Ye can not serve God and mammon." Also propounding a question that is unanswerable: "What doth it profit a man if he gain the whole world and lose his own soul?" Serving God or serving mammon is the hinge upon which our destinies hang.

Christ during his personal ministry illustrated in many ways how that mammon could be made subservient in serving God.

His following in the first church at Jerusalem served God and not mammon. They used mammon as a potent means to glorify God. "They said naught of the things God they possessed as their own." They had "all things common."

Alas! the church as an enterprise of mercy in which God had embarked his highest glory and in which is involved the happiness of his people was arrested and lost to myriads by the spirit of greed.

We may think that we have accepted christianity pure and simple, that we repudiate Rome and all of her paraphernalia. But are we not lingering in her sanctuary (Mystery Babylon)? Are we do to the call of God to "come out of her: people and be not partaker of her sins?"

The apostasy popularized mammon. A false standard of morality has been created by which it is made of less to consequence to be wise and virtuous than to be rich.

Mammon is the only power which receives universal homage. It is worshiped in all lands and by all classes, without a single hypocrite.

Every nation that has come and gone had its idol. With some that idol was wisdom; in others glory; in other power; in others pleasure. But the universal idol now is, "Gold, the god of the world."

Adairsville, Georgia. W. H. BIRD.

A CAR FOR BROTHER STEWART.

To All the Brethren and Sisters Scattered Abroad and Faithful to Christ:

I am asking you that can help me to get Brother and Sister T. F. Stewart a car so he can have some way to go and spread the gospel. He is a faithful brother in Christ, and if anybody needs a car he does, and I am willing to help all I can. He is a poor man—works for his living and preaches all the time. He has lived here about three years and has done more than anybody else for the cause of Christ in this country. He speaks where the word speaks, and is as good a man as I ever saw. I think he lives up to what he preaches. When he moved here he established a congregation, and now we have church meeting in one mile of home, where we can

meet every Lord's day. I think we will prosper if we help a preacher like him. Acts 20:35. I wish you knew him like I do; you would be glad to help him. I hope it will be God's will for you to hear him, in my prayer. J. H. SNODGRASS.

P. S.—Send all donations to J. H. Snodgrass, Route 1, Tuscola, Texas.

THEN AND NOW.

History is the record of the acts of man. We read history to learn of the past, and write to record the acts of our day for instruction to those who come after us.

I. Then.

Paul at Troas. Acts 20:7-12. "On the first day of the week, when we had met for the breaking of bread, Paul, who was intending to leave the next day, began to address those who were present and prolonged his address till midnight."

The first day began at sundown as the seventh day closed. Many of these disciples of the Lord were slaves, the property of pagan masters who claimed their service during the daylight hours seven days of the week. They had no time to keep their Lord's memorial but the hours of the night. The seventh day ended, they assembled at the very earliest of the first day for worship. See them, with tired bodies and weary limbs, assemble to remember their Lord! No wonder Eutychus "was overcome with great drowsiness." His master had exacted service with rigor. Still he had been taught "not to forsake the assembling." He remembered his Lord. No one can know what fatigue of body really is who has never been a slave. Yes, all night long they stayed to store up in receptive minds the precious word of their beloved Paul. We do not even know what Paul said. All night they listened, but at daybreak their master with lash in hand drove them again to their tasks and the meeting for worship comes to a close. The daylight hours of the first day—from sun to sun—they labor, but, oh! the sweetness of the thought—"they have broken the bread—they have remembered their Lord" and the days otherwise long are shortened by looking forward to the next first day when tired body forgets rest to remember the Lord.

II. Now.

PLANS FOR SUNDAY SCHOOL MEET MADE. Joplin, Missouri, Will Have Two Teams in Athletic Events at Lakeside October 7.

Plans for taking part in the fourth annual athletic meet of the Jasper County Sunday School Association at Lakeside park, Saturday, October 7, were made last night at a meeting of the older boys and girls' council of the Joplin district.

The meeting, largely attended, was held at the First Presbyterian church, with Mrs. W. B. Joiner, young peoples' superintendent, presiding.

Two Teams From Here.

The Joplin district will enter two teams in the events this year, a team of older boys and girls, 16 to 24 years old, and a team of children, boys and girls 12 to 15 years old. The older team already has been organized with a number of young men and young women signed up as contestants. It was decided to hold practice each Friday afternoon on the tennis courts between Second and Third streets on Byers avenue. The older boys

and girls will practice at 5:30 o'clock and the younger team at 4:30 o'clock.

The two divisions of contestants, the younger and older boys and girls, compete separately for honors. A loving cup is to be awarded the winning team of each division. There are twelve districts in the county. Madison district, near Carthage, captured both trophies last year and it is expected that there will be a lively contest to take the honors from that team.

Mrs. Joiner predicted yesterday that the meet will be the largest and most successful ever held.

In order to enter the contests, boys and girls must have attended Sunday School two out of four Sundays immediately preceding the meet. Credentials must be shown by each entrant. In order for a district to enter the younger boys' and girls' division, at least five contestants must take part. At least seven boys and seven girls must be entered by each district which competes in the older boys' and girls' divisions. In the younger division, each district must have one leader for each 10 contestants. Entrants in both divisions must compete in every event scheduled. The two contests are separate. There is no maximum limit to the number of contestants a division may enter.

The athletic meet will consume a whole day. basket dinner will be held at 12 o'clock.

The events in the younger division for boys are: 50-yard dash, broad jump, and 100-yard relay race; for girls, 50-yard dash, baseball throw and 50-yard relay race. In the older division, the events for boys are: 50-yard dash, 100-yard dash, broad jump, high jump and 100-yard relay race; for girls: 50-yard dash, standing broad jump, baseball throw, 50-yard relay race and running broad jump.

FINAL—Revelation 20:11-15. "Then another book was opened, the Book of Life; and the dead were judged, according to their actions, by what was written in the books " and all whose names were not found written in the Book of Life were hurled into the lake of fire."

R. L. LUDLAM, JR.

1723 So. V Street, Fort Smith, Arkansas.

ANOTHER DEBATE PENDING.

Arrangements are being made for a debate at Pottsboro, Texas, between Brethren J. N. Cowan and A. R. Lawrence on the Sunday School question. Will announce the time in next issue.

Cowan and Lawrence are ready and anxious to thrash this question out. Are the churches ready? I have had several calls for a series of debates on this question by those who oppose the Sunday School, but it seems almost impossible to get the Sunday School brethren to even try to defend their practice. There is some prospects of another one up in the Panhandle. Where can we arrange for another one where we can get a good hearing?

The Chestnut Street church at Abilene say they will help support Lawrence, and I am sure the loyal brethren will help support Cowan. In this way it will not be hard on any one. HARDY BONEBRAKE.

Brother Will T. Taylor, Route 1, Carpenter, Oklahoma, should like to keep busy holding meetings during the winter. Brother Taylor is a good man, capable of faithfully preaching the word. Why not one or more churches call him out and support him in holding a few mission meetings at prospective points?

THE A. W. OF NOVEMBER 1, 1922.

The initial article by Bro. Bradbury is a fine sermon condensed. I commend it to the searchers for truth along that line.

"Great Men Tied," by Bro. Cowan, is to the point. What a sad thing it is to be a great man tied down to a little fellow and can't get loose. Can't somebody cut the Gordian knot and set them free?

"Is the Holy Spirit a Person?" by W. G. Ashley, is fine. No man could do a better job. He proved his position conclusively, and is entitled to full commendation.

The reply, by A. Harless, is equally as good and conclusive, and lands Ashley in the ditch. No man could do a better job.

Stop, boys! You do not know what you are writing about. Honors are easy; now quit.

The question is an infinite one, and that man has never lived who was competent to handle it; but it is a fact that the less a man knows about a question the more he can say on it. So please confine yourselves to practical finite questions. The best that is in the two articles is the kind brotherly spirit in which they are written.

Six and a half columns given to the S. S. question is fine reading; all good matter; but I am like the boy at the sugar barrel—I have eaten all that was good.

Three columns of the civil government question will sour on some digestions, but will not give anyone the colic.

Some calls for financial help should receive the earnest consideration of the parties most contiguous to the needy. The 24th chapter of Matthew makes fine reading on this particular point.

On the whole, the issue is fine—better than I could have done.

GEO. DOUGLAS.

MY TRIP TO INDIANA.

This was indeed a great trip for me. I went to this State in answer to a call of the brethren in that part to hold a series of meetings. I regret very much that I was called home by telegram to the bedside of a very sick wife and daughter. So I never got to finish the work. I held the first meeting at Mount Olive congregation, near Ellettsville, Indiana, and found a very faithful and loyal band of brethren and sisters. Three were baptized and two reclaimed. Next, I went to Unionville, and found another very faithful band and baptized two. Then I went to East Unity church, near Cloverdale, and had a fine interest when I received the telegram. This is also a true band of worshippers. The last named congregation was established in 1867 on a loyal basis and has ever been the same. I do not know how old the other churches are, but they are all good ones. Much of the present loyalty and zeal is due to the faithful efforts of that grand old soldier of the cross, W. H. Purlee. The goal that we aimed to reach was lost on account of my being called home. For good reasons we will not state the climax we aimed to reach in the Indiana work. I

have been earnestly solicited to return and complete the work, which probably will be arranged for next April.

At this writing, I am at Odom, Texas, in a very interesting meeting, and am only sixteen miles from home, where I can go back and forth frequently. Wife is improving again, and I hope to be out again soon in the great fight for the truth. I have several debates pending, but at this writing cannot make a definite announcement. One is with the Baptists and the others with the Sunday School advocates.

With love to all, and wishing success to
The A. W. J. N. COWAN.

214 Carrizo St., Corpus Christi, Texas.

BAPTISM.

Baptism is the only thing that was ever commanded to be done in the three great names of Father, Son and Holy Spirit. Matt. 28:19. We must be born of water and of the Spirit. John 3:5. We must be in Christ. John 10:9; 15:1-10; 17:20-23; Rom. 12:5; 16:7; II Cor. 5:17; Col. 2:9-10; I John 3:24, 5:11, 12; Rev. 14:13. We are baptized into Christ. Rom. 6:3; Gal. 3:27. We are baptized into one body. I. Cor. 12:13. Baptized into the name of Christ. Acts 2:38; 8:16; 10:48; 19:5. "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. "Therefore if any man be in Christ, he is a new creature." II. Cor. 5:17; Gal. 6:15. New man. Eph. 2:15; 4:24; Col. 3:10. New life. Rom. 6:4. New and living way. Heb. 10:20. Strait gate and narrow way, which leads to life, and few there be that find it. Matt. 7:13, 14; Luke 13:24. Must die. John 12:24; Rom. 6:2-8; I. Cor. 15:36; Col. 2:20; 3:3. Crucified with Christ. Rom. 6:6; Gal. 2:20; 5:24; 6:4. Buried with him by baptism. Rom. 6:4. Buried in baptism. Col. 2:12. Planted in the likeness of his death. Rom. 6:5; II. Tim. 2:11, 12; Rom. 4:25. "Be baptized and wash away thy sins, calling on the name of the Lord." Acts 22:16; 2:38; 8:36-39; 10:47, 48; Eph. 5:26; Titus 3:5; Heb. 10:22; I. Pet. 3:20, 21; I. John 5:8. "Risen with Christ." Col. 3:1; 2:12; Eph. 2:6; Rom. 6:4, 5, 13. Quickened together with him. Col. 2:13; Eph. 2:5. "If Christ be not raised your faith is vain; Ye are yet in your sins." I. Cor. 15:17; Rom. 4:25; John 12:32; 3:14, 15. Christ is our example; we must follow his steps. I. Pet. 2:21; Matt. 3:13-17; Acts 5:29-32. Christ is the door of the sheep. John 10:7-9. "By me if any man enter in, he shall be saved." John 10:9. "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10:1. "For as many of you as have been baptized into Christ, have put on Christ." Gal. 3:27. Perhaps this is the wedding garment. Matt. 22:11-14; 28:3; Rev. 3:18; 4:4; 7:9; 19:8-14. We must be in Christ, in order to produce fruit. John 15:1-8. "Every branch in me that beareth not fruit, he taketh away," etc. John 15:2; Matt. 3:10; 21:19; 15:13; Luke 13:7.

INFANTS.

I think I can prove by scripture that sprinkling little infants is sin. "Without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. Therefore baptizing infants would be displeasing to God. "See here is water, what doth hinder me to be baptized?" Acts 8:36. "Philip said, If thou believest with all thine heart, thou mayest." Acts 8:37. Therefore, unbelieved would hinder infants from being baptized. Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16. Infants have no sins to wash away; for Paul says they are holy. I. Cor. 7:14. They can not call on the name of the Lord. Rom. 10:13; Acts 2:21; 9:14. Therefore, infants can not be baptized. Faith comes by hearing the word of God. Rom. 10:17. And, "Whatsoever is

not of faith is sin." Rom. 14:23. Therefore, it is sin to sprinkle infants. "Whatsoever ye do in word or deed, do all in the name the Lord Jesus." Col. 3:17; Acts 2:38; 8:16; 10:48; 19:5.

You can not baptize them in the name of Christ, for he never authorized it. Acts 15:24. And we must not add to God's word. Rev. 22:18, 19; Deut. 4:2; 12:32; Josh. 1:7; Prov. 30:5, 6. "He that believeth not shall be damned." Mark 16:16; II. Thes. 2:12. This would damn all little infants, if they are gospel subjects, for they can not believe. But I deny that they are gospel subjects. Christ came to call sinners, not innocent infants. Matt. 9:13; Mark 2:17; Luke 5:32; 19:10; I. Tim. 1:15. They do not belong to the class mentioned in Rom. 2:8, 9; Phil. 3:19; II. Thes. 1:8, 9; I. Pet. 4:17, 18; Rev. 14:9-11; 21:6, etc. If they are gospel subjects, they must eat the Lord's supper. John 6:48-58; Matt. 26:26-28; Mark 14:22-24; Luke 22:19, 20; Acts 2:42, 46; 20:7-11; I. Cor. 10:16-21; 11:17-34; Heb. 10:25-31.

A. J. THOMPSON.

ABSTAIN FROM EATING BLOOD.

The eating of blood has always been forbidden by the word of God. It was forbidden in the Patriarchal and Jewish dispensations; and by consulting the fifteenth chapter of Acts of Apostles, it becomes very apparent that the eating of blood is also prohibited in the Christian dispensation.

Immediately after the flood, God commanded, "Flesh with the life thereof, which is the blood thereof, shall ye not eat." (Gen. 9:4). And the command is restated in the Mosaic code in the following language: "Moreover, ye shall eat no manner of blood, whether it be of fowl or of beast." (Lev. 7:25-27).

Coming this side of the cross, we find that the Holy Spirit decreed through the teachers and prophets of the mother church that the followers of Christ should abstain from eating blood. "As it is written," "Abstain from meats offered to idols, and from blood, and from things strangled." (Acts 15:29). And as this decree was given especially to Gentile Christians, it is highly important that they give it due heed and consideration. For it will not do to pass over the matter lightly.

The life is in the blood, and it is clearly wrong for Christians to eat it. Nevertheless, many Christians are extremely careless relative to this matter. I fear that the majority of them are not as careful to carry out this teaching as they ought to be. But we should always see to it that both animals and fowls are properly drained of all blood in preparing them for food. And we should call the attention of others to this matter.

Some people think that meat has a superior flavor when the blood is left in it. And in some places, people actually eat blood puddings. Moreover, it is a matter of inquiry as to what all the big packing houses do make of blood!

Let us follow the teaching of God's word in this, as well as in all other things. For "it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

WM. GUY ASHLEY.

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McGARY'S S. S. PAMPHLET REVIEWED.

(Number Two.)

Bro. McGary weaves a little story as an illustration. He says: "Harper heard I was on my way to write on the Sunday School question, the negative side of which question he is very much in love with. So this fellow who was so desperately in love with the girl decided that he would intercept his supposed rival, at the river, and give him such a thrashing that he wouldn't be able to cross the river—as Harper attempted to do me, so instanter, on the Sunday School question. But when the desperate lover reached the river he found, to his utter consternation, that his supposed rival had beat him to the river and crossed and tied the boat on the other side, and had safely gone on his way—as I'm going on my way."

But McGary admits that I have intercepted my "supposed rival," for he says, "Along came Bro. Harper, at full tilt and in hot haste, and jumped on me and romped all over me with rough heels." (p. 2.)

Yes, and Harper will see that he never gets across that wide, wide river to his beloved Sunday School.

McGary sets up a straw man and pretends that he is meeting Harper. In fact his whole fight is based upon misrepresentation. He says: "Now, can Harper or any of his Anti-Sunday School wiseacres, whose interpretation of I. Cor. 14:34-35 forbids any woman to 'teach' or 'speak,' inform us how these Phillip girls did that, that is, how they 'did prophesy' without teaching or speaking?" Again he says, "But the hard-boiled interpretation that the Anti-Sunday School sophists seek to fix upon Paul's forbidding women to 'teach in the church'—which is, in effect, that it forbids women 'teaching' anywhere or in any capacity."

Now, if McGary can not confine himself to the truth, he should quit his "defense of the Sunday Schools"—unless the defense of this human "institution" requires such tactics to defend it.

As a matter of truth, we do not "interpret" I. Cor. 14:34, 35, at all. It says "in the church," and we take it just as it

reads. And when any man says that we so interpret this scripture or any other, or make the contention, that a woman is forbidden to teach "anywhere or in any capacity," he falsifies.

And anybody, except the half-witted, knows that when brethren contend that the Sunday School is "the church at work," or that it is "under the supervision of the Elders," this scripture applies to the Sunday School. Even McGary knows, this much, but he must say something in defense of the Sunday School, you know. But I am on hand at the river, and if he doesn't quit his meanness, I'll not only "romp all over" him; but I'll put him into the river.

Now watch him again. He says: "The stress he (Harper) puts upon my saying that 'the Bible gives neither direct precept nor example for the Sunday School' is this: It implies that his contention is, that a Christian must not take part in anything for which 'the Bible does not give direct precept or example.'"

What I said "implies" no such thing. I plainly said: "And thus saith the Lord for our faith and practice." Our "faith and practice" is far from "anything." And to make what I said imply "that a Christian must not take part in anything for which the Bible does not give direct precept or example, is to falsify; and nobody knows this better than McGary does; but he must say something in defense of the Sunday School—he must say something, no matter how untrue it is.

Here is the situation: Those who have come out on the Sunday School question (except McGary), have contended that the Bible authorizes it. Now if this is true, the Sunday School is a part of our "faith and practice," just as instrumental music is, if the Bible authorizes it; and no church can be apostolic and not have it—the Sunday School or instrumental music.

On the other hand, if the Bible does not authorize the Sunday School, or instrumental music, it is no part of our "faith and practice." And if McGary, or anyone else, persists in foisting the Sunday School, or instrumental music, upon the churches to their disturbance or disruption, he sins.

On this line, notice these postulates, taken from the Davis and Showalter "Bible Briefs."

"God does not have to condemn a thing to make it wrong. The absence of authority makes it wrong."

"We are authorized to give glory to God in the church. Eph. 3:20, 21. This excludes every other institution as a means of serving God."

Now per McGary, the Sunday School is some "other institution."

Therefore the Sunday school as another institution is excluded as a means of serving God.

Now let McGary fire one at Showalter.

But "Harper's paper." Well, "Harper's paper" is no part of our "faith and practice." And I freely admit that "no one will be condemned for not taking part in a religious paper." And if I understand the

matter, McGary need have no more to do with Harper's paper than he does with Harper's wife. And if "Harper's paper" gets in Brother McGary's way, I say kick it out—just as I expect to do with the Sunday School. But McGary, already fearing that he will be drowned since I have "intercepted" him at the river on his way to his beloved Sunday School, is grabbing at straws, as drowning men are said to do. The old Digressive came with his tuning fork, his song book, his carpet, and his what-not; the New, comes with his "religious paper," his "prayer meeting," etc., etc. For "As the old cock crows, the young one learns," you know. But McGary need not think he can lead me off. I am not going up his "fool hill" with him, nor am I going to sleepy hollow.

He says, " 'Things' in this chapter have puzzled my mind from the first time I ever read them to this writing," referring to I. Cor. 14 ch.

I will say that this is the case with many, very many, who read Acts 2:38 with their heads filled with false ideas—they can't understand it. But he continues, saying, "For it puzzles me, in that I can't understand why Paul thus discriminated tween married and unmarried women. Maybe Bro. Harper can enlighten me on this particular matter."

Well, if Harper can not unravel what "puzzles" this innocent soul, I am sure any standard Greek-English lexicon can—unless he closes his eyes, stops his ears, and hardens his heart. The Greek word here is the one that means in English—"woman," married or unmarried; and the man who translates it anything else puts his interpretation into the passage.

Now get Warlick to take the padlock off the Guide and let you deny this if you dare. But since you concede the correct teaching of this scripture, as I have shown in "Number one," I pass it now.

H. C. HARPER.

(To be continued.)

"TAKE UP THY CROSS."

"If any man will come after me, let him deny himself, and take up his cross daily and follow me."

This language of the Savior occurs in Matthew, Mark and Luke. Twice in Matthew; twice in Mark, and twice in Luke.

This language ought to be familiar to all Bible readers. It is of infinite importance to every rational man or woman in Bible lands. Our eternal destiny, good or evil; heaven or hell depend upon our compliance with this demand of the Savior. It is given in plain, unmistakable language.

In one instance (Mark 10:21) a rich young man came to the Lord and asked him what he should do to inherit eternal life. The man was a lovable character, for the Savior loved him, and answering his question said: "Thou knowest the commandments," etc. The young man replied: "All these have I observed from my youth." Then the Savior answered: "One thing thou

lackest: go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross and follow me." The man was sad at that saying, and went away grieved; for he had great possessions.

This answer of the Savior is in keeping with other sayings of his on this line; for instance, Luke 14:26. "If any man come to me, and leave not his father, and mother, and wife, and children, and brethren, and sisters; yea, and his own life also, he can not be my disciple."

This all teaches plainly that one must be willing to forsake any and every thing, even his own life, before he can be a follower of Christ. I do not understand this to mean that when one comes to Christ he must at once abandon all his possessions, or divide them among the poor; but I do think it teaches we must have that spirit, and do it if necessary. My reason for so thinking is that under the law of Moses, which was still in force at that time, the Jews were to give one-tenth of their earnings and make free-will offerings, on certain occasions, but not all that they possessed, unless there was necessity for it, like that in Jerusalem (Acts 5) when persecution and other circumstances made it necessary for these early Christians to do this.

Now with all of this before us, I ask where is the man or woman, in the church or out of it, who would not go away sad like this young man did, if he or she should ask the same question and get the same answer that the Savior gave this young man? Is it not a fact that almost every one of us is in exactly the same pitiful plight that this young man was in, and even worse than he was, for he had kept the commandments from his youth, so far as to win the Savior's love.

When we read the story of this young man, we, in our self-satisfied condition, feel sorry for the poor fellow, without suspecting that we are in as bad shape, or worse than he. It is a sad affair indeed for all of us, and when we grieve for this young man, let us not forget to consider our own case and get ourselves right while we have it in our power. This man's possessions stood as a wall between him and eternal life. He loved his possessions more than he loved Christ or eternal life, and went away sorrowful to get what short pleasures he could out of his wealth; and perhaps ninety out of one hundred professed followers of Christ today are doing the very same. We may not be so rich as he, but whether rich or poor we are under the same rule, and will fare just as he, if we withhold our substance when service to Christ calls for it. When the Savior called his Apostles, Peter and Andrew, to follow him, they left their nets, their wealth, I presume, and went after him. Then when he called James and John, they left their ship and their old father, their possessions, and followed him. The rich young man could not make that sacrifice, and where are the ones who do it now? Is it I, or is it

you? We need our money to build fine houses, to buy fine clothes, luxurious living, automobiles, jewelry, to go to picture shows, circuses, etc., and we are kept so busy making money to provide all these luxuries that we have neither time nor money to spare for poor people, or for the service of God, or for anything else but for our own pleasures.

I fear we are in a worse condition than that poor young man, whom we all pity. It is time for us to get to doing something for our day is rapidly passing and the night is approaching when we can do nothing, only reap what we are sowing.

Albany, Texas. A. M. GEORGE.

"PROVE ALL THINGS."

The Apostle Paul said: "Prove all things; hold fast that which is good." I. Thess. 5:21.

It is the solemn duty of every one to furnish real proof for the thing for which he contends being a part of the will of God. If a thing is thought to be useful and right, a thing that should obtain in the church of Christ, he who advocates it is logically, scripturally and reasonably expected to prove it to be so. Precept and example has always been accepted by Christians as proof. One precept, or one example for a thing will satisfy everybody who wants the entire will of God to obtain. The entire righteousness of God must obtain in the churches of Christ. The righteousness of God is revealed in the gospel of Christ. Romans 1:16, 17.

If a thing is useful and right, or of the righteousness of God, it is embodied in the gospel of Christ; the gospel is in easy reach of all, and there is just one reason why you can not prove the thing for which you contend being a part of the righteousness of God, and that is, it is not revealed in the gospel.

Now, with such preachers as Brothers Showalter, Nichol, Warlick, McQuiddy, and a host of others I might mention, who are contending for the Sunday School system of teaching, may we not expect one of them, or all of them, to furnish at least one precept or example from the gospel of Christ for their teaching and practice? Just one proof would eliminate at once the dissatisfaction and division that exists in the churches over the matter. If you have your feet shod "with the preparation of the gospel of peace," walk over and show us. In many of the churches that have the S. S. there are members that object. There are churches that don't have it that have members that want it, and they want it solely because such preachers as Showalter, Nichol and Warlick advocate it. There is just one reason why anyone should object to it; that is, it is not found in the righteousness of God. There is just one reason that anyone should contend for it; that is, it is a part of the righteousness of God. Seems that the matter could be settled at once and save the cause of Christ any further disgrace. It is not sufficient to say that it is nowhere forbidden; that is

true of a number of things taught and practiced by religious people. We are to walk by faith. "The faith" consists of what is said in the gospel, not what it does not say.

Let one of the above named preachers, or all others not named, produce one precept or example from the New Testament for the Sunday School, or any other system in which the people are divided into classes and taught by a plurality of teachers teaching at the same time, and the opposition to it will cease at once.

Hurry up, now; "The King's interests demands haste."

DON'T FAIL US THIS TIME.

Yours for the whole truth,
Munday, Texas. W. G. TUCKER.

CONSIDERATIONS.

Many brethren often complain about receiving so little for the work that they do. But this is wrong. For if we can not give the world more than we receive we are not doing the world much good. Moreover, if we get full pay or reward for our labor here they will not be any room for reward on the other side. Let us be contented with our lot now, and let us hope for a fuller and better compensation in the world to come.

Men and women who permit impure thoughts to dwell in their hearts will be led into immoral and disgusting habits. Purify the heart, think pure, high and noble thoughts, and the life is exalted and put on a higher plane. As has been said, we can not keep birds from lighting on our heads, but we can prevent their building nests in our hair. "As he thinketh in his heart, so is he."

Many people live as though they thought this life would never end and eternity never begin. They have no concern whatever for the welfare of their souls, and they go on heedless of all warnings. Beware!

The person who thinks that he is as good as he can be in a bad condition of heart. The Christian life is a growth, and there is always room for improvement. We should strive each day to become more Christ-like. To do this, we should study more, think more, learn more, and do more in the way of truth and righteousness.

If women would spend as much time beautifying their souls—"the hidden man of the heart"—as they do beautifying their bodies, there would be more beauty in their lives, and the world would be sweetened and blessed by their influence. "In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but which becometh women professing

godliness, with good works." (I. Tim. 2:9, 10.)

It is a wonder that some brethren have not accused the Apostles of being hobby riders. The Apostle John was a hobbyist of "love, and Paul was an anti when it came to keeping the old law. To call a man a crank or hobby rider is a good deal easier than meeting his arguments; and many people have dodged behind this subterfuge.

"Yes, Brother Blank preaches too hard; why he hurts people's feelings and makes them mad." But hold a minute, brother! Did not Christ and the Apostles do some mighty hard preaching and thus often make people mad? Did Stephen preach too hard when he stirred the people up so bad that they gnashed their teeth and rushed upon him, stoning him to death? Such a pity that some of our modern brethren were not there to advise him into avoid such blunders! For had he used more discretion, he might have avoided such an early and untimely death and been spared to do more preaching! Too bad! Too bad!

DOTHAN L. SHELTON.

The Divinely Given Pattern for Churches of Christ.

(Number Three.)

With this very incomplete indication of our Lord's revelation concerning the "ONE BODY" and its ministry, and of the use of the word church to designate IT, let us concern ourselves with seeking his equally important revelation concerning local visible assemblies, called "churches of Christ" (Rom. 16:16) and "churches of God" (I. Cor. 11:16).

Such churches are visible and must be local. They are composed of men and women in the flesh, and due recognition is taken of the frailties of "the flesh," and efficient instruction provided for dealing with them.

A brief resurvey of the record of the beginnings, as preserved for us in the book of Acts, with a few pertinent references, will go far in clearing our minds on this matter. Acts. Acts 2:41, 42, reveals divine order so clearly as to render lengthy comments unnecessary.

In Matt. 28:19, 20, we behold the risen Lord commanding his Apostles to "disciple all nations," "baptizing them into the name of the Father and of the Son and of the Holy Spirit, * * * teaching them to observe ALL THINGS whatsoever I have commanded you."

That this command of Mtat. 28:19, 20 was given to the "Apostles," and not to any "church," already supposed to exist, or to any set of ecclesiastical dignitaries who were to be self-perpetuating, but to his "Apostles" as such, is evident from Acts 1:2-3, especially 1:2.

In Acts 2:14-40 we behold "the twelve standing up" and Peter acting, upon this occasion, as spokesman, even as our Lord

had promised him (Matt. 16:19), and carrying out the first one-third of the commands given in Matt. 28:19, 20. This was done by preaching Jesus as having been "made both Lord and Christ," and, of the believers, commanding REPENTANCE and BAPTISM "for the remission of sins."

As a result of this preaching of "the gospel" we read that "They that received his word gladly were baptized." Thus the second part, or one-third, of the threefold command of Matt. 28:19, 20 was obeyed when they were baptized.

We further read that "the same day there were added unto them about three thousands souls"—added to "the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone." This placed them definitely within "the house of God," and as "members" of "the church, which is his body."

And then we read (Acts 2:42) "THEY continued steadfastly in THE APOSTLES' DOCTRINE, and FELLOWSHIP, and BREAKING OF BREAD, and PRAYERS." No ceremonials marked the establishment or "organization" (so-called) of the local assembly. They simply "assembled" and "continued steadfastly in the four things which constitute the sole scriptural activities FOR a local, visible assembly.

It is worth our while to digress here just long enough to point out that after making disciples, and baptizing the disciplined ones that the APOSTLES carried out the third and last one-third part of their command from the Lord (Matt. 28:19-21) and TAUGHT the baptized DISCIPLES the "ALL THINGS WHATSOEVER" he had commanded them. Teaching the "ALL THINGS" was the "Apostles' doctrine," or "Apostles' teaching" in which these "disciples," "continued steadfastly." Not merely learning it, but putting it into practice as fast as they learned, for "they continued steadfastly" not only or merely "in the Apostles' doctrine," but also "in fellowship, breaking of bread and prayers."

The marks of identity of a "true church of Christ" are neither to be sought for nor found in its age, size, earthly lineage (succession), but in (1) Its material: baptized, repentant believers. (2) Its teaching: the TINUING STEADFASTLY IN the Apostles' Doctrine, fellowship, breaking of bread and prayers. Any church having these marks is a "church of Christ," and will continue to be just as long as these exist.

The "APOSTLES' DOCTRINE" (APOSTLES' TEACHING) involves much more than their "teaching" concerning the steps "into Christ," or than the elucidation of the mysteries of God. It includes the "ALL THINGS" of Matt. 28:19, 20, which were to be taught to disciples "to OBSERVE." As we have before shown, these "ALL THINGS" are to be learned, by us, from the study of the apostolic, evangelistic, pastoral and teachers' writings of the New Testament, where we have preserved for us "the APOSTLES' DOCTRINE." The

proper occupation for a "church of Christ" is learning and practicing the things therein enjoined upon individual christians and upon "churches of Christ." We will, a little further on in this section of this study consider some of the further "APOSTOLIC TEACHINGS" concerning churches of Christ, as they are set forth in I. Corinthians, II. Corinthians, I. Timothy, Titus, Thessalonians, etc. But, just now, let us note some of the things involved in FELLOWSHIP, BREAKING OF BREAD, and PRAYERS.

1. "FELLOWSHIP." There were then, and there are now, some who "labor in the word and doctrine." FELLOWSHIP is, literally, having a part in supporting those who thus labor or, as it is phrased, in another scripture, being "fellow-helper to the truth." FELLOWSHIP is much more than a sentimental good feeling toward our brethren and fellow workers, and the enjoyment of their society. It is having a part and BEING A PARTY TO the things being done by them. Hence the admonition, "Have NO FELLOWSHIP with the unfruitful works of darkness." There is no difference, in responsibility, between preaching a doctrine and helping support one who does preach it. To support or help support one who is engaged in any pursuit is to have FELLOWSHIP with the thing being done.

All disciples are commanded, and should be taught to make other disciples. But concerning those who "labor in the word and doctrine" or go to distant points to carry the gospel, we are taught, "If they go forth taking nothing from the Gentiles, we ought to receive such, that we might be fellow helpers to the truth" (II. Jno. 7:8); and again: "If thou bring them forward on their journey, after a godly sort, thou shalt do well" (II. Jno. 6). Paul spoke to one congregation of "your FELLOWSHIP in the gospel," adding, later, "In the beginning of the GOSPEL, no other church communicated with me in the matter of giving and receiving." (Phil. 4:15.) That is real FELLOWSHIP, just as clothing or feeding a destitute brother is LOVING "IN DEED."

"BE FELLOW-HELPERS TO THE TRUTH. (II. Jno. 8.) "Have NO FELLOWSHIP with the unfruitful works of darkness." (Eph. 5:11.)

2. "BREAKING OF BREAD." "Disciples came together the first day of the week to break bread" (Acts 20:7). The first disciples "continued" "in the breaking of bread." This theme of "the Lord's supper is too great to attempt to cover within the limitations of this article. It is worthy of a whole volume by itself, and worthy of most exhaustive study by all christians and assemblies of christians. Briefly, we may say, "Disciples CAME TOGETHER * * * TO break bread." It was the primary reason FOR "coming together." Sermons or mutual instruction and exhortation might FOLLOW IT; but "TO break bread" was the center of the assembling.

Do we assemble, to HEAR A SERMON,

or for BIBLE SCHOOL, or for any other purpose, and incidentally remain to "break bread"? Then we do dishonor our Lord and set aside divine order.

I. Cor. 11:17-34 will repay the most careful and prayerful examination, for instructions touching this solemn and sacred memorial feast.

3. PRAYERS. (Worship and intercession), which must form a very real part of individual Christian and of assembly life. 5 Tim. 2:1, 2, 3. "I exhort therefore that first of all, supplications, prayers, intercessions and giving of thanks be made for all men, for kings and for all that are in authority; that we may lead a quiet and peaceable life in all Godliness and honesty." "I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting." 1. Tim. 2:8. It is worthy of note that it is not "a prayer," that is enjoined; but "prayers," and not by a "man" but "men." Formalism and having "a prayer" do not fulfill this command. It is also evident, from I. Tim. 2:8, that women are not to lead in public prayer and worship, as it is from verses 12 to 14 that they are not to teach nor usurp authority over the man."

4. "ALL THINGS whatsoever I have commanded you"—"the Apostles' doctrine."

Passing now further over into the New Testament records of the "all things" which were commanded them by our Lord, and taught by them to the disciples, we learn, from various scriptures, that from amongst brethren, possessing very definite and specified qualifications, bishops (overscers) were to be chosen, as well as deacons (assistants), Philip 1:1, I. Peter 5:1-3; I. Tim. 5:17; Acts 6:3; I. Tim. 3:15; Titus 1:5-11; Acts 14:23. See J. B. Rotherman's translation on this last passage: "appointing unto them by vote elders."

It is manifest that officers are not essential to the existence of an assembly. It must needs EXIST before it could choose officers. It evidently could exist for an indefinite period without them. There is no hint anywhere in the scriptures that any assembly "could not eat the Lord's supper, because it had no bishops and deacons;" and yet we know, from the record in the book of Acts, that many assemblies did exist for a considerable period without elders and deacons. (Act. 14:21-23.)

The scriptures make it very clear that apostles, evangelists, prophets, pastors and teachers were not chosen by assemblies, but by God, who "set" them in "the church, which is his body." No list of the qualifications, such as they must possess, is recorded in the scriptures. The all-wise God needed no such list to guide him in his choice; and he chose, called, qualified, ordained and gave them; therefore, no such list is found; finite men do need such lists and instructions to guide them in choosing officers for an assembly, therefore they are given. "These things write I unto thee that thou mayest know how thou oughtest to behave thyself in

the House of God, which is the church of the living God." (1. Tim. 3:14, 15.)

It should be very plain, from these facts, that churches can no more pick out, and choose, and "ordain" a "pastor" than they could pick out, choose and "ordain" an "apostle" or a "prophet." God's choice was sought by "the eleven," as to which of the two men, possessing the required experience, should succeed the defaulting Judas. (Acts 1:24.) While a little later, in securing deacons, "the multitude of the disciples" were "called together" and instructed, "Look you out men" possessing certain requisite qualifications. Then they (the disciples: thus instructed, "chose" certain ones. (Acts 6:1-7.)

The function of bishops (also frequently called "Elders") is indicated the title given to them—"bishops," which means overseers, and also by the scriptures defining their essential qualifications. (I. Tim. 3 and Titus 1:6-11), with others well known.

K. B. FORD.

Brother Ford's articles have been good in the main. However, in the above article I believe he assumes the very point which needs proving, and that is that Acts 2:42 gives us an account of what the church did when assembled. I am quite sure Brother Ford (as well as some other good brethren), does not reason correctly here. It is quite evident that Luke is only stating the general conduct of the Jerusalem disciples in Acts 2:42. They stood for the things taught by the Apostles; they were co-partners in the work; that is, it was a matter, a work in which all had a common feeling and interest; they assembled to break bread (and Brother Ford is correct in saying that to "break bread" should be the primary object of our coming together upon the first day of the week); they were a devoted, a praying people.

I make these brief remarks in this connection in the interest of truth, and with no desire to provoke a controversy over the matter.—C. T.

OKLAHOMA JOTTINGS.

Correspondents will please take notice that my address has changed from Phillipsburg, Missouri, to Council Hill, Oklahoma. Those desiring my services as a preacher will kindly write me at Council Hill in the future. After December 1 I shall be ready to consider work in reach of home; and I shall appreciate all the work offered me. This has been one of the very busiest year's of my life; and from the way the calls for meetings for another year are coming in, I expect to be even busier next year.

Recently, I had the pleasure of visiting Brethren Howard and Wiggs of Holdenville, Oklahoma, and it is needless to state that I had a very pleasant stay with them. I love our old soldiers of the cross, and I am always glad of the opportunity to associate with them. Earlier in the fall I had the pleasure of visiting Brethren

George, Trott and Clark, all of Texas.

Among our young preachers whom I have met on my trip this year who deserve favorable mention are L. W. Hayhurst, Potosi, Texas; Alva Berry, Winters, Texas, Route 3; Dothan L. Shelton, Ballinger, Texas; Will Hanley, Tennyson, Texas. These brethren impress me as being good, faithful and worthy young men. They deserve our encouragement and appreciation. And we have other young preachers besides these who should have more encouragement. Let us get busy and lend a helping hand to all such. The cause of Christ needs them.

I notice that Brother Joe Warlick says Brother Cowan is a very poor debater; that any two-by-four Methodist circuit rider could beat him! Well, I have heard both Brother Warlick and Brother Cowan in debate, and I want to state that I consider Cowan fully the equal of such men as Warlick, Nichol and Chism. As a debater, he is second to none. Not only does he stay with the truth, he manifests a better spirit than most debaters. If Brother Warlick could get rid of some of his egotism he would be more tolerable. We all know he's just bluffing; he is deathly afraid to meet the real issue, realizing that he doesn't have the truth. Less bluffing, Brother Warlick; either defend the S. S. or leave off your blustering.

WM. GUY ASHLEY.

THE TAYLOR-COWAN DEBATE.

While I had reasons for believing those in favor of the Sunday School were not circulating the Taylor-Cowan Debate, yet to be sure I recently wrote to Brother T. F. Stewart, publisher of the tract, for the facts. The following letter from Brother Stewart speaks for itself:

"About the S. S. brethren publishing the Taylor-Cowan Debate tract, will say they have never done one thing to put it in circulation. No, Taylor does not sell any of the books at all. He has never ordered a copy. He takes no interest in it at all. When he was asked to look over his part of MSS. he left town and went fishing and stayed away as long as his pastorship position allowed. He left Monday, and had to be back for prayer meeting Wednesday night. He didn't offer to sell or help in any way to dispose of them. We sent an announcement of the publication of the tract to the Firm Foundation in a very few words, asking for space and stating we were willing to pay for same if they wished; also at the same time sent in two subs. on their 25 cent offer. Two brethren just wanted to see how they were conducting the F. F.; they were readers and supporters of The Apostolic Way. We received a card to effect that subs. were received, still no mention of the announcement. That was September 10. We are subscribers to the F. F. ourselves. We have mailed out over 500 tracts to date. I believe we will need a second edition before spring, or by then. Good reports coming in from effect of tract. Will write at length and tell you some changes that the tract has caused that has brightened our lives."

CLARENCE TEURMAN.

NOTES FROM WEST VIRGINIA.

Was with the little band of worshipers at Sardis, Ohio, yesterday (Nov. 5) and spoke to an appreciative audience on the "Death, Burial and Resurrection of Christ," and what it means to the christian.

Just closed a fine meeting at Shock, W. Va., where I found five members who have been isolated (as they seemed to think) from the worship for years, and after I had continued the meeting over three Lord's days we had the satisfaction of baptizing seven others into Christ—three men and their wives and one young lady—five of whom were members of the Missionary Baptist church. We established the worship and they are able to edify themselves in love.

While I was at Shock, Bro. George Miller and I drove over to the Old Henderson Chapel, a place where was once a flourishing congregation, but through deaths, removals and other causes the house has been abandoned for many years. Bro. George Henderson, who now lives on the old Henderson farm, is interested in having the gospel preached in the old "Chapel," and he and I and Bro. Grover Miller started a "fund" to reroof the house preparatory to holding a series of meetings sometime in the near future. Bro. Henderson gave \$20, Bro. Grover Miller gave \$5, and I gave \$1, and I hereby appeal to all who may be interested in this matter to send a contribution to Bro. Grover Miller, Shock, W. Va., as he has been selected to receive the money; and as he is a merchant, he can get the material for the roof.

Am at home for a few days' rest, and will start for Springdale, W. Va., to begin a meeting where we silenced the organ and Sunday School some time ago.

My time is all taken for next summer from May until September, but have some time open during the winter. Write me if you need me for a meeting.

JNO. W. UTT.

Paden City, West Virginia.

Paul, in writing to Timothy, said: "Preach the word; be instant in season; out of season; reprove, rebuke, exhort with all long suffering and doctrine." I. Tim. 4:2. This was a solemn charge given to Timothy, but it applies to all preachers of the gospel today.

(1) We are told to "Preach the word," and we do not have to guess at what we are to preach, for we have the scriptures given by inspiration of God. II. Tim. 3:15, 16. So we will never make a mistake, or go astray, so long as we are guided by God's holy book—the Bible.

(2) "Be instant in season; out of season"—all the time at work, "never idle"; endeavoring at all times to advance the cause of the Christ; ever enduring "hardness" as good soldiers.

Of course this admonition is to preachers now, but does it apply to preachers only? It seems so, judging from the ef-

forts put forth by some brethren, or rather the lack of effort. But fortunately we find in Rom. 12:1 something that will embrace all of us—both the preacher and the brethren.

So let us ask ourselves this question, Am I doing all I can for the cause of Christ? Will our God accept the offering I have made and am making in his service, and for the spread of the gospel in destitute places? Then let us all prayerfully and carefully answer the questions, and if we have fallen short of this "reasonable service" may we begin at once to do our "whole duty" in this respect.

In the summer months—July and August—most all congregations have their "big meetings," and after these months pass most all of our preachers are idle at least a greater part of the time, and if he gets any work to do he has to continually ask for it; then some supposed good brother or sister will be heard to exclaim, That preacher is imposing himself on us! And because of him not getting the support he deserves his clothes become faded and worn, then some supposedly good christian will be heard to say, why doesn't that preacher get him some decent clothes? for I am positively ashamed of his appearance! These are only common expressions we hear, and in most cases are caused by the neglect of the brotherhood toward those who are doing their best to heed Paul's admonition to "Preach the word."

This neglect is the cause of so many of our preachers accepting "local" work, and hence a party to sounding in the word, instead of sounding it out; for I have never talked to a preacher that was doing local work, but what said he had rather be out doing the work of an evangelist, but he must support his family. Of course, this doesn't justify him to do such, but he is not to blame for it all. There is enough work that should be done to keep us all busy all the time if we would all—both the brethren and preacher—do our duty as God requires us to do.

We will all have to stand before our God some day and give an account unto him for the way we heed his commands, so let us wake up and get busy in his sweet service while we may.

I would like to begin a meeting somewhere the fourth Lord's day in November. Who wants me? We should have meetings in the winter as well as in the summer. So if any place desires my service in December let me hear at once.

W. A. McMILLAN.

Lometa, Texas.

Send us three yearly subscriptions at our regular subscription price of \$1.00 and you will receive the paper a full year for the favor.

How about that mission meeting? Call Bro. D. L. Shelton, Ballinger, Texas, for work. He is a noble young preacher, wor-

thy of your support and encouragement. Remember, boys of today are the men of tomorrow, and let us not forget our young preachers.

T. F. STEWART.

Tuscola, Texas.

A NEEDED CALL.

Dear Bro. Teurman:

Below is a letter that we, the true church of Christ, received from Sister Beesley, Waco, Texas. We would be glad that you publish it that it may reach the brotherhood. We responded to the call. We have known her by reputation for some time, and believe her to be one of the one "common faith."

A. E. COGBURN.

Desdemonia, Texas.

"Dear Brothers in Christ: I will write to you and I don't think you will turn a deaf ear to me. I am in trouble on account of sickness. I have been sick, and my two oldest children have been bad sick with dengue fever. Brethren will please aid us. I am behind with house rent and have nothing to live on.

"Your sister in Christ,

"MRS. J. M. BEESLEY.

"905 Baylor Street, Waco, Texas."

Brother Homer A. Gay writes under date of November 5: "The Maverick people have the lumber on the ground for their house, and it soon will be ready for use."

Fort Stockton, Texas, Nov. 8, 1922.

Brother Sidney W. Smith closed a week's meeting here Sunday night. Had a good meeting. Most of the teaching was to the church and we were all greatly benefited. This is Brother Smith's fourth meeting here and he has indeed been a great help to the cause of Christ at Fort Stockton. We wish to express our appreciation of the assistance of the brethren from Imperial, Texas, in this meeting.

THE CHURCH OF CHRIST.

Fort Stockton, Texas.

A., B. A. RAILWAY
SLEEPING CAR SERVICE

Between

ATLANTA and SOUTH GEORGIA

Read down		Ar.	Read up
9:25 pm Lv.	Atlanta	Ar.	6:00 am
12:05 am Ar.	Manchester	Lv.	3:15 am
3:25 am Ar.	Montezuma	Lv.	1:35 am
4:40 am Ar.	Cordele	Lv.	12:30 pm
5:55 am Ar.	Fitzgerald	Lv.	11:10 pm
7:10 am Ar.	Douglas	Lv.	9:45 pm
7:30 am Ar.	Tifton	Lv.	9:37 pm
8:40 am Ar.	Moultrie	Lv.	8:30 pm
8:55 am Ar.	Waycross	Lv.	7:55 pm
9:50 am Ar.	Thomasville	Lv.	7:20 pm
11:00 am Ar.	Brunswick	Lv.	5:40 pm

Eastbound train leaving Birmingham 4:25 pm and westbound arriving Birmingham 11:30 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

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NUMBER 9

SECOND CORINTHIANS 3:17.

"Now the Lord is that Spirit: and where the Spirit of the Lord is there is liberty."

This text of scripture will be better understood when we take notice of the fact that in this chapter the two covenants are compared. The new covenant was of the Spirit. See verses 3, 6, 8. Those then who came into this covenant of the Spirit were freed from the bondage of the law.

Paul then affirms a truth when he said that there is liberty, so far as the law of Moses is concerned where the spirit of Christ is. The spirit of Christ is the new covenant, and not in the old.

Being liberated from the bondage of the law by reason of the new covenant, where the spirit of the Lord is, I think and believe to be the thought.

In the face of these truths, I should like to ask Brother Warlick if this is not in substance what we all have been preaching all the while? Brother Rice, however, is now teaching all over the land that II. Cor. 3:17 proves that when the Holy Spirit said to do anything, and did not say how to do it, that we were at liberty to choose the method. What do you think about that, Brother Warlick? Was such a subject being discussed by the great Apostle? Are you still going to hold Brother Rice up as a standard by which to be governed? Are you going to say now that those who are not in line with him are not loyal gospel preachers? I should like to ask Brother Rice if it is not a fact that in every covenant given by Christ his spirit is present? If yes, how then does he explain that we are at liberty touching these covenants?

To illustrate: Christ commands people to repent. His spirit is in the covenant. Are we then at liberty to do as we please? If not, why not, since the spirit of the Lord is in the command, and you say that where the spirit of the Lord is we are at liberty.

Christ said, "He that believeth and is baptized shall be saved." Is his spirit in the statement? You answer, yes. We, then, are at liberty, are we not, to either accept or reject, and same results will be obtained? Why not? The spirit of the Lord is there, and you say that, where the spirit of the Lord is, we are at liberty.

It seems to me that the opposite would be true—that where the spirit of the Lord is, we are not at liberty, but must be subject to what he said.

I should like to ask Brother Rice another question. If it be true that where the spirit of the Lord is we are at liberty in the sense as claimed by him, is it not also true that where the spirit of the Lord is not we are not at liberty? If yes, it then follows that Brother Rice disproves the very thing he intends to prove.

Christ said, "Go teach," but he did not say how. The spirit of the Lord then is not in the method and where the spirit of the Lord is not, we are not at liberty. According, then, to John M. Rice, himself, we are not at liberty to choose the method of doing what Christ said to do, because his spirit is not in the method. We are at liberty only where the spirit of the Lord is, and inasmuch as he did not say how to teach, his spirit is not there.

I am wondering what Sunday School preachers will say next. We anxiously await the next turn. A. BRADBURY.

Sweet Water, Texas.

SPECIAL OFFER.

We will send The Way to all new subscribers from now until January, 1924, for the regular yearly price of \$1.00. In other words, all new subscribers will get the paper for the remainder of this year and all of next for one dollar.

Many subscriptions expire soon. Will not all those secure at least three new names on the above offer and in this way get their paper renewed free?

There are no doubt many who will read this offer who will call to mind a number of their friends who might be benefitted by reading the paper. You could perhaps do no better work than to have the paper sent to them.

Let every friend get busy at once and do his or her best to help in this way.

KEEP THE RECORD STRAIGHT.

Bro. H. H. Montgomery rightly says that if I stated (as Bro. Warlick charged in the Guide) that the sound brethren at Shreveport retained the church house there, I did wrong; but this is just one of those reckless and utterly imaginative utterances for which Bro. Warlick is noted. As a matter of fact, I never at any time said, wrote, intimated or remotely hinted at such a thing, hence have nothing to take back or apologize for.

Though Bro. Warlick bitterly denied what he calls my false insinuation, that he habitually belittles his opponents and said "when I have met men of ability, like Bogard, Hall, Ditzler and many others, I have been free and frank to say so"; in the very same issue of his paper he fully sustains my charge in reporting a debate with Bogard, calling his arguments "silly," boastfully stating that "Mr. Bogard always has the opening and closing," thus intimating that Bogard is not his equal and says of him, "only incompetents will talk otherwise," thus plainly branding Bogard as an incompetent, verbum sat.

Keep our evangelists busy; we are gain-

ing ground every day in our fight for that which is written and against innovations of every kind, but we can not afford to be idle for a day or an hour. Let every church select a place and an evangelist and have at least one winter meeting held where it will do the most good. Let every individual member use his time and his means to the best advantage for the great cause we are advocating, so that when we come to stand at the judgment seat of Christ we may be free from the blood of all men.

G. A. TROTT.

WHAT ARE YOU DOING WITH YOUR TALENTS?

Every christian who has sense enough to get into the church of God has one or more talents, and God has given them to be used for increase, and you, reader, whoever you may be, if you claim the name christian, and have a right to it, have one or more talents, and whether one or ten, you will be held accountable by your Creator for the use you make of them; and the one who has only one talent is under as great obligation to God to make the best possible use of it as Paul, Peter, or even the Lord himself.

Though you may not believe this, it is true, and you can't escape the fearful consequences of neglecting your duty. Read Matt. 25:30. "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

It is a horrible truth that ninety or more out of every one hundred so-called christians have buried their talents and are cumbering the church as drones. No matter how small, or how big you may be, you have your just part to do; and woe to you if you do not do it!

The time is rapidly coming when you will have to come to a settlement with the Master, and account to him for what you will have done with your talent, or talents. These idlers in the churches—the ninety—do not seem to realize that God demands anything of them, for they rarely ever do anything; but when the time comes for the settlement they will discover their mistake and wail and gnash their teeth in hopeless despair.

God planted his church in the world to save the world. If you are a member of the church you are under as great responsibility to do your utmost as any other member. God demands it of you, but he allows you to choose whether you will obey him or not. Now is your time, but his time will come by and by.

The world is on a steep down grade to destruction, and every church and every christian is required to be up and doing to serve as many as possible; you, as well as

the preachers, elders, or anyone else; and you would better wake up and get to work. Don't forget it.

Don't fall back on that old saying, "Charity begins at home," and try to make it justify your stinginess, selfishness and lack of love and respect for God. You can't fool God—nor fool with him.

Don't try to quiet your conscience with the idea that your lack of talent will excuse you from service. You have at least one talent, and you can and must use it, or answer for your failure. Such a course will bring the wrath of God upon you.

Thousands are dying in sin for want of the gospel. The church has the gospel, and there are many faithful preachers ready and anxious to go out and give it to them, but these ninety drones are so in love with the world and its pleasures, so full of selfishness and devoid of love of God, that they will not send the preachers to them, but think they do well to call a preacher to preach to them once a year.

If they succeed in gaining a few members, where is the gain? It is a few more added to a dead body, and they in turn will soon be dead. Such churches are simply stumbling blocks in the way of the world; "they have a name to live, but are dead," and will reap the full measure of God's wrath. Talk to them about helping to send the preachers out with the gospel, and they are so poor that they can hardly live themselves; they need help as much as others; and yet they spend perhaps fifty dollars a year, each member, for tobacco, circuses, baseball, movies, lodges, fairs, etc. They get returns for the fifty dollars so spent in a little transient worldly pleasure, and endless torment in the world to come.

Oh, what fools men are, and women, too. The Lord said: "If you would be my disciple deny yourself and take up your cross daily and follow me." It is not much in the way of self-denial and carrying a cross to go to see a game of baseball, to see lewd pictures, to visit lodges, to see a circus, to get a pound of tobacco, a lot of jewelry, etc. But this and other similar indulgences is the usual way the churches are going, or the individuals that compose the churches: and such individuals and churches, instead of being the salt of the earth, are the cause of a very large part of the ignorance of the Bible, and the consequent depravity, lawlessness and crime that is now devastating the earth.

Every man or woman who professes to be a christian should cut off all such expenditures and use everything he or she has, over and above needful things for the relief of the worthy poor and to send the preachers out with the gospel to save the people, and if you do not do it the people will die in their sins, and their blood will be required at your hands. See Ezek. 33.

Every christian is a watchman to warn the people to the limit of his ability, and there is no escape for the one who fails through carelessness or indifference, or laziness, or stinginess.

The preachers should be kept in the field

all the time, summer and winter, and be supported by these at home, but they are idle much of the time because they can't go at their own cost, and the stay-at-homes will not help them. Think of this, for you are making a record that will trouble you by and by.

The preacher can not preach much and work for a living, too, but he and his family must have shelter, food and raiment, as well as the balance of us. If they preach the gospel they should live of the gospel, and every christian should contribute his or her part, and every real christian will; only the make-believes do not.

These dead churches are of less benefit to the world than the Masons, the Woodmen of the World and other worldly institutions.

The non-christian world shames the churches that wear the name of Christ. Wake up! You are sleeping the day away, and the night is coming on apace. Be a christian, or quit and go along with the world, where you belong.

The money foolishly spent by so-called christians, if properly used, would put into the church treasuries in Texas, alone, a million dollars a year, and send preachers to every nook and corner.

This is a fearful matter, and there is going to be a fearful reckoning.

Don't think how this all fits somebody else and forget yourself; for who is guiltless? What have we done? Have we gone everywhere, or anywhere, teaching the people, or helped others to go, like those christians in Acts 8:4, who left home and everything and went over the country teaching the people? Or sold their lands and ministered to those who were in need, as in Acts 5? Do your contributions to the treasury average ten cents a week? Don't get impatient and say this is foolishness. True christians have always done these things and are now doing them, but they are very hard to find. Remember the story of the flood—eight saved out of the world.

Be a christian, or go with the world. You can not fool God, nor can you fool with him.

A. M. GEORGE.

Albany, Texas.

FAITH.

1. What is faith? 2. How do we come into possession of faith? 3. What does faith do for us?

Now, to my mind, here are three very important questions. And they are questions that all christians should be familiar with. But are they? Another important question (Yes, and I will add one more): How much faith does God require us to have in order to save us?

I understand the word faith is used in more than one sense. For instance, it is used as "the faith," meaning the gospel or system of faith; and "your faith," meaning what you believe. And this last meaning is what I refer to in my first question; briefly stating that it is the belief of evidence, let that evidence be either of a car-

nal or spiritual nature. And I will say further that it is owing to the confidence we have in the one testifying as to the strength of our faith in the evidence. If we have full and complete confidence in the testator, then our faith is strong in his testimony, or evidence.

And now, dear brother, sister, how much confidence have you in the one that testifies in the fifth, sixth and seventh chapters of Matthew? I had a brother, an elder of the church, to make the statement in regard to myself, that he believed if a man should step up to me and smite me on the right cheek, that I would not turn the other; but would strike him back. I guess he was measuring my corn in his own half bushel. And this statement was made in public, from the stand; and when he got through I replied to him and told him that he did not believe anything of the kind, for he had no evidence to that effect, and a man has to have evidence before he can believe anything.

Now the testator in this case is Jesus Christ, the Son of the living God, and his testimony is given in plain, unmistakable, unimpeachable language.

Now suppose I have not got confidence in this testator to accept his sermon in full and shape my life accordingly, but shape my life according to my own estimation of right and wrong; have I enough faith to save me? If so, then all the world will be saved. But suppose I have confidence enough in the testator to accept a part of his testimony, such as suits me, and reject that which does not suit me, such as the foregoing, have I enough faith to save me? Jesus says, "Ye shall know the truth, and the truth shall make you free."

But the point is, how much truth does it take to give one a free pass through the pearly gates into the everlasting city of God? I understand that faith (or a full confidence in the testator), repentance, confession and baptism from the heart, or with a full purpose of heart, to obey the commands of the Lord, makes one free from all past sins. But is that sufficient of itself to give us a home in heaven? Surely not. Then how much more faith will it take to insure us a home in heaven? In other words, how much of the sermon on the mount can we reject and still be on safe ground?

Last August there was a big preacher held a two weeks' meeting here, and on the second day he made this statement publicly; he said, "I know I haven't got as much faith as Daniel had, but it's of the same kind." Since that day I have thought a great deal about that statement. In the first place, how much faith did Daniel have? Daniel was a slave of the king of Babylon and obeyed the king faithfully except when his obedience to the king involved his disobedience to his God; then, knowing that he would be cast into the lions' den, and not knowing what the outcome would be, he obeyed God rather than man. Now would God be well pleased with us and say well done good and faithful ser-

vant, enter into the joy of thy Lord on less faith than that?

More than that, that preacher need not select and single out Daniel and say what he did in regard to him; look at the number in Hebrews, eleventh chapter, and Daniel was counted in with them. And then come on down this side the cross and look at Stephen and all the Apostles and the thousands of saints who suffered death on account of the faith they had. He could single out any one of the rest and say as much about them.

Now if that preacher told the truth in that statement I am afraid his chance for salvation is slim, indeed; and if he did not tell the truth it is slimmer. And just to think, a man, a preacher, a "big" preacher, going about over the country preaching the gospel, trying to save sinners, and him with not faith enough to save him, unless we can be saved on less faith than they had, and that I do not believe.

But here I am on the sixth page and have not done the subject half justice.

Would be glad if some able writer would take up the subject and give us some good and much needed lessons on it.

Yours in hope of eternal life, which hope is built on the faith of the gospel of the Son of God.

S. W. HIGDON.

Hamilton, Texas.

THAT "SPECIAL OFFER."

I would be glad to see every christian who is not a reader of The Apostolic Way take advantage of the special one dollar offer that Bro. Teurman is now making.

If you don't take The A. W. you ought to. Your family is going to read something, and if you furnish them with good literature they will read it and be benefited; but if you will not, they will read something else.

Let me insist that every one who reads this take advantage of this special offer. If you are not already a reader of The Apostolic Way, just try it one year, and if you are a subscriber secure at least one subscription to the paper. By this means we can put the paper into the home of almost every christian, as well as the homes of many others. Let us all take a renewed interest and do all we can.

There was a young preacher once, who was struggling along, trying to do good, and was making slow progress. He said, "Well, if the churches would call me out and give me work, I could make good." A friend said, "Perhaps they don't know about you; why don't you write the papers and get your name before the brotherhood as an evangelist?" He did, and he soon had all the work he could do, and more. By and by, the editor sent him a request to get up a club and help boost the paper, and he threw it aside, saying, "I don't see what makes that editor always be begging. I have no time to be running around getting up subscriptions for a paper. I am a preacher, and mighty busy." He forgot how he managed to get busy.

Now, brother preachers, the papers help us; let's help them. And it is a small return for the publicity they give us to get a few subscriptions along the way.

Now, let's all send in a bunch right away to The Apostolic Way on that one dollar offer. The further the paper goes the further your message goes, and the more work you will get, and the more good you will do.

May God help us all to sow the seed by word and by pen.

This is the sincere desire of

H. C. PEARSON.

Gainesville, Texas.

KEEP HIS WORD.

"If a man love me he will keep my commandments (words)." Jno. 14:23. And the Apostle Paul added, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." I. Cor. 14:37.

Moreover, we are to observe all things that Christ commands through the Apostles. Matt. 28:20. Therefore, if we are spiritual, let us acknowledge the teachings of the Apostles—the commandments of Christ—and observe them if we love him.

One of these Apostles said, "His divine power has given unto us all things that pertain unto life and godliness through the knowledge of him who has called us unto glory and virtue." II. Pet. 1:3.

Since we are to observe all things commanded us, and since all things that pertain to life and godliness have been furnished, it surely follows that God's plan as given us in the New Testament is perfect and complete.

God has left nothing for us to choose except the issues of life and death. If we love him we will keep his commandments, we will observe all things commanded us; and in doing this we will find no time to search out any method except that of the Lord; and in order that we may know of the Lord's method we have only to read, for "whereby when you read you may understand my knowledge in the mystery of Christ." Eph. 3:4. Sure, the Lord has left it to us to find the method, and to find it we have only to turn to Eph. 3:4.

But, we ask, Is the method of teaching and learning essential to life and godliness? If not, since the grace of God commands no more than this, can we be obligated to accept any method, seeing, as some say, God has given none? Tit. 2:11-12. But if the method is essential to life and godliness then it is given as the Apostle said. But again, if not given it would seem to pertain to death and ungodliness to find one.

Said Paul, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof; for correction, for instruction in righteousness." (II. Tim. 3:16). And this, "that the man of God might be thorough furnished unto all good works." Verse 17.

Surely the method of teaching is a good work, and for this reason the scriptures assist the man of God in that they perfectly qualify him in teaching. Holy men of God, we learn, spake as they were moved by the Holy Spirit. But many holy (?) men do not these days. They do not speak as the oracles of God.

We are admonished to be of the same mind and judgment, and not be divided. This we can do only so long as we speak the same things. We can speak the same things only so long as we speak as the oracles of God. This we fervently hope and pray the church of God will decide to do in the near future.

Yours for the good old book.

J. B. MADDUX.

Okra, Texas.

THREE DEBATES.

I am to meet Lee P. Mansfield at Sulphur, Oklahoma, beginning December 10th. Will meet A. R. Lawrence at Pottsboro, Texas, beginning December 19th. And will meet C. A. Smith, Baptist, at or near Shawnee, Oklahoma, beginning January 2nd.

The first two of these debates are with the Sunday School brethren. We want as many brethren to come as can possibly get there. There is going to be "something doing."

J. N. COWAN.

214 Carrizo St., Corpus Christi, Texas.

Parkersburg, W. Va., Nov. 16, 1922.

Dear Brother Teurman:

On the 20th of this month I will start for Florida with Brother C. D. Moore. I will have my wife and boy with me. We are going there to work some in mission work, also for our health. I wish you would make a little note of this in the A. W. so that if any of the really loyal congregations wish me to assist them in meetings they will know where to find me. My address will be as follows, Summerfield, Florida, R. F. D., care T. R. Burnett. Hope to see you before I return north.

J. E. McVEY.

"HOT SHOT" WARMED OVER.

"Hot Shot" is a tract C. H. Cayce, Primitive Baptist, put out against us some years ago. Brother Walter McMurry has reviewed the tract, answering the hundred and sixty-six questions asked by Cayce and asking Cayce the same number of questions in a small tract, separate from his replies to Cayce. Brother McMurry proposes to use all money received for the tracts toward establishing a home for orphan children. Send him thirty-five cents and get both tracts. Address, Walter McMurry, Cordover, Alabama.

Send us three yearly subscriptions at our regular subscription price of \$1.00 and you will receive the paper a full year for the favor.

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McGARY'S S. S. PAMPHLET REVIEWED.

(Number Three.)

McGary says: "Robert Raikes never so much as heard of the kind of Sunday School that I advocate."

Yes, and the same thing may truthfully be said of any inspired man, for "The Bible gives us neither precept nor example for a Sunday School," says McGary.

But he says: "So I located my Sunday School way out in nature's raw woods, where even the shadow of no church-house could fall upon it."

Yes, "my Sunday School" is McGary's "institution," and "my church" is Christ's. (Matt. 16:18.) And in order to establish his "institution" McGary knocks Showalter's and Warlick's Sunday School "sky-high."

And what "defense" does McGary offer for his Sunday School? None from the Bible, for he informs us that "The Bible gives us neither precept nor example for a Sunday School." And he can not bring it in even as an expedient, for Showalter and Warlick will not tolerate a Sunday School separate and apart from the church and there is nothing but strife, and alienation, and division as a result of its introduction.

And McGary will not tolerate the Showalter Sunday School or the Warlick Sunday School, for he says: "I have no part nor lot nor patience with those brethren who teach that the Sunday School is any part of the church." And he tells us: "The Sunday School is no more a part of the church, or the church at work, than an Odd Fellow's Lodge or any other fraternal order." And again he says: "The Sunday School is no more the church, nor a part of it, than is the public school." Again he says: "As there is a sort of general quasi recognition of the Sunday School as a part of the church, I wanted to knock this absurd nonsense sky-high the first lick."

Many years ago, when trying to get McGary to word a proposition on the Sunday School that he would affirm, I told him I would "join the one found in the Bible." He admits his Sunday School is not found there, and I can not join Showalter's or Warlick's, for to do so I would be compelled to defend what McGary calls "sub-

limated nonsense"—or run as Sunday School advocates do when pressed on the question.

But McGary says: "I'll bring it ("my Sunday School") out of the woods into the city, and have it to meet in the city church-house. And although it is now in the city meeting in the city church-house, it is identically the same institution that it was out in the backwoods, meeting under an oak?"

Yes, we see the same "institution," an "institution" wholly of man, "my Sunday School." And McGary says he will bring it into the church-house. And will he bring the organ into this "institution" in the church-house, as the Digressives did when they introduced the organ? And they contended that the Sunday School is not the church, hence you old fogies must keep still, for we are going to have the organ in the Sunday School. And next it was played in God's institution, the church. Is McGary heading us to Babylon? "Look before you leap."

But McGary says: "The Sunday School is a method of teaching the Bible." If so, why does McGary kick up so much "sublimated nonsense" over Showalter's or Warlick's Sunday School? As a matter of fact, the Sunday School, anybody's, is not a "method of teaching" anything whatever, as everyone familiar with pedagogy knows.

What is a Sunday School? Let one who knows tell. "Sunday School, a school held on Sunday for religious instruction."—Webster.

But McGary says: "Robert Raikes' Sunday School was not a Bible School, but a reading, writing and arithmetic school, taught on Sunday." And he tells us: "It is amusing to note the assurance with which fanatical teachers frequently deal with facts of which they are in total ignorance."

It certainly is amusing, as the following facts will show: "Raikes, Robert—originated the system of Sunday Schools by gathering together a number of street children for 'secular and religious teaching.'"—New Century Encyclopedia. Now who knows the facts of history?

And McGary informs(?) us that there were no free schools in England at this time. But anyone may know that he is again mistaken by reading the article on "education" in the Britannica.

Truly, it is amazing to note the assurance with which fanatical teachers frequently deal with the facts of which they are in total ignorance.

But he says: "Bro. Harper asks: 'What kind of Sunday School will Bro. McGary affirm that the Bible teaches?'" And he tells us: "It will afford me exquisite gratification to answer his question, which I proceed to do in the following way."

And his "way" is not to answer the question at all; the Bible teaches no kind of Sunday School; for the Bible gives us neither precept nor example for a Sunday School, as McGary admits; hence, instead of answering my question he proceeds to

set up "my Sunday School" in the backwoods and then brings it into the city church-house, making it an "institution" of his own devising. And he will "affirm" nothing, as usual. And the baby sprinkler can proceed with "exquisite gratification" in the same "way" to sustain his "institution."

Now why all this "beating around the bush"?

H. C. HARPER.

IS THE HOLY SPIRIT A PERSON?

(Number Two.)

Believing that long drawn out discussions make against our paper, I had hoped that I might not be led into a prolonged discussion of this subject. Moreover, as our venerable Brother Harless had already written seven articles on the subject, it strikes me that he should have been content to drop the matter; for with seven articles to my one, he would have yet had the advantage over me as to space. Of course, if the question were one that involved our practices, it would be somewhat different; but the question is more theoretical than practical.

Brother Harless is to be commended for his kindness in manner which he manifests; and I shall endeavor to reciprocate the good spirit which he exhibits. For it becomes my duty to "intreat him as a father," considering the fact that he is an old man and I am a young man. I. Tim. 5:1.)

In the first place, let us clearly understand the issue. I am affirming that the Holy Spirit is a personal being, whose personal attributes are as separate and independent as is Christ's, all of which our good Brother Harless denies.

Beginning with the first of his review, I note that our brother states that I misunderstood him in thinking that he taught that the Holy Spirit was merely an influence; and he illustrates his position by saying, "One boy may have an influence over another boy, but the boy is one thing, and the influence another." Why, certainly. But you see the boy stands for the Spirit, and the influence wielded by the boy represents the influence exercised by the Spirit. And just as there could have been no influence without the boy as a person, there could be no influence by the Holy Spirit if he were not person! As brother Harless well says, we should distinguish between a thing and its influence. I thank him for the illustration; it belongs to my position, not to his.

Coming to his second paragraph, I read, "There is one Spirit," not a person, not an object of worship, not a God, but the Spirit of God. Not a separate intelligence from God, but bears the same relation to God that your spirit does to you." But it should be borne in mind that the very language used by Paul in Eph. 4 relative to there being one God, one Spirit and one Lord—Christ—demonstrates the separate existence of all three. "There is one Spirit, * * * one Lord, * * * one God

and Father." The Holy Spirit is therefore as separate and distinct from God as a person as is Christ, our Lord; for there is one of each. And furthermore, if the Holy Spirit sustains the same or identical relation to God that our spirits do to us, we would have God a dual being. And it is just as reasonable to believe in a triune God as a dual God. Our brother opposes a "three in one God," but accepts a "two in one God!" Nor is this all. For if the Holy Spirit bears the same relation to God that our spirits do to us (and Brother Harless says it does), then since God's Spirit left heaven and came down to earth to dwell "forever" with christians, that would argue that God is dead! For James says, "The body without the spirit is dead." (James 2:26.) Brother Harless makes God the body or outer being, and the Holy Spirit the inner being in the existence of deity. But does he not know that the spirit constitutes the intelligent, feeling and knowing part of a being? "For what man knoweth the things of a man, save the spirit of a man which is in him?" I. Cor. 2:11). Our brother has the Holy Spirit the inner, conscious, knowing part of God, but still he says we must not worship the Spirit. Well, that being true, we can not worship the living, intelligent, knowing part of deity! Such is the utter confusion into which our beloved brother has stumbled. He takes the position that the Holy Spirit is a part of God, hence as the Spirit is not to be worshipped, then we can only worship a part of God!

Relative to the influence wielded by God and satan, let Brother Harless remember that both God and satan are spirit beings, sustaining personal existence; and that the good or evil disposition in either case comes from persons, not from mere emanations. And the same is true regarding the Holy Spirit.

Replying to what I had to say about the Holy Spirit taking part in the great drama of creation, Brother Harless says the Spirit was simply the plan that God worked upon! [Here is his illustration; "If our brother should plan to build a dwelling house, his spirit, his plans, must be made known to the workmen, so they can cause his spirit to move upon that building." (Black type mine.) According to this, "The Plan of God brooded over the face of the deep"! And "by his Plan were the heavens garnished"! "By his Spirit" denotes agency, and it is unreasonable to think that a plan could be an agent in bringing about action.

Furthermore, Brother Harless admits my contention in the following: "Yes, we have the Spirit in the likeness of man, with all the component parts of the body; a real person indeed." Thanks, Brother Harless. Since you admit that man is in the likeness of the Spirit, and that he is a person, then you must admit that the Holy Spirit is a person, having bodily parts, or else deny that man is made in the image or likeness of the Holy Spirit. Is man made in the likeness of an impersonal

something? "And God said, Let US make man in OUR image." Would these personal pronouns be used in reference to a mere "plan"?

But Brother Harless wants me to tell him how the Holy Spirit can dwell on earth and in heaven at the same time, if he is a person. And he also desires that I explain how the Spirit can be a person if he dwells in more than one person at a time. Well, Brother Harless admits that God is a person (or, at least, his outer being, his body is); and when he has explained how God can be in heaven and on earth at the same time, he will have explained how the Spirit can do so; and the same is true with reference to the Spirit's dwelling in different christians at the same time. The truth is, the Spirit, Christ and God all dwell in christians by faith. (Eph. 3:17; Gal. 3:2; Jno. 6:63.) Neither of them dwell in us literally or in person.

Referring to my argument based on Acts 5:4, where it is said that Ananias lied to the Spirit, Brother Harless says that the "Holy Ghost" and God are here used interchangeably, but he will not have it that even this proves that the Spirit is a person. His argument is that the Holy Ghost here mentioned was God himself, but still he is not a person! Then, per this idea, God is not a person! In one place the Spirit of God is God; in another place he is the Plan of God; and in still another place he is the inner part of God—bearing the same relation to God that our spirits do to us!

In attempting to get around my argument that the Spirit is a person because he can be grieved—subjected to pain (Eph. 4:30), our brother says Lot's soul was grieved, but he denies the soul of Lot being a person. Well, I should like to know if his soul was not part and parcel of his person? Is our good brother about to turn materialist on us, and deny that a man's soul is a part of his personal existence, but just his breath? Why, he even argues that a political party can be grieved. But will he tell us how a political party can be pained only through its members—personal beings? His other illustration, about the farmer's spirit being grieved, is clearly against him. For the man's spirit is a part of his personality.

All his statements about the Spirit speaking through the prophets and apostles proves nothing for his position. For while these men were God's mouthpieces, still it remains a fact that the Holy Spirit was sent from heaven to speak to these inspired teachers. And their words were the words of the Spirit. The Holy Spirit was a personal being, for he spoke words. (Jno. 16:13; I. Cor. 2:13.) And a mere emanation can not speak in terms of words.

Brother Harless tries to evade the force of the fact that personal pronouns are used to designate the Holy Spirit by referring to Exo. 27:8, where the altar was designated by the personal pronouns "he" and "his." The Revision renders the word

"its" instead of "he" and "his," however; and this takes his argument away from him. It is true that things are sometimes spoken of by way of personification, in which case personal pronouns are used; but the Spirit has too many things of personal nature attributed to it to be considered a mere personification.

Again, our worthy brother denies that "in the name of" means by the authority of. (Matt. 28:19.) But in this he is clearly mistaken; for my contention is borne out by both English and Greek authority. Because James said, "There is one law-giver," it does not follow that the Holy Spirit had nothing to do with the giving or authorizing of that law. It is the Spirit's law as well as God's; for it is called "the law of the Spirit." (Rom. 8:2.) Matt. 28:19 proves that the Holy Spirit is a real, personal being, whose personal existence is just as independent and distinct as is God's or Christ's. According to our brother's position, the Holy Spirit is a part of the Father himself. Hence if his theory is correct, the commission should read thusly: "Baptizing them in the name of the Father (God), and of the Son, and of the Father." Or perhaps it is his idea that one is baptized in the name of half of God—his body—and then in the name of the other half; his Spirit or inner being! Pardon this manner of reasoning; I am simply following the wanderings of our confused brother.

With reference to the Holy Spirit making "intercession for the saints," Brother Harless says this is done "by the church" when prayers and intercessions are made! Well! well! The Holy Spirit makes intercession "by the church"—saints, says Brother Harless; but Paul said that the Spirit made intercession "for the saints." Surely our brother knows the difference between "BY" and "FOR"! Moreover, since he says the Holy Spirit is "not a separate intelligence from God, but bears the same relation to God that your spirit does to you," he has God praying—making intercession to himself! Nor is this all. Paul said that this interceding can not be uttered; and since Brother Harless makes the intercession of the Spirit the praying of the church, then when the church prays, the prayer can not be "uttered"! Is the church a dumb spirit?

The Holy Spirit is a person. He can "speak," "hear," "teach," "testify," "see," "comfort," make "intercession" and groan, and he can also be grieved. He is the third being in the trinity. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." (I. Jno. 5:7.) This shows that in some senses the three persons in the Godhead are one. In some other senses, they are three. Certainly they are not one person. The Father ranks first, the Son second, and the Holy Spirit third. And the very fact that in both I. John 5:7 and Matt. 28:19, the Son, or Word, comes between the Father and the Holy Spirit, proves conclusively that the Father and

the Spirit are separate and distinct as persons. Please remember it is "the Father AND the Holy spirit"; not the Father, "EVEN the Holy Spirit." The Father is the superior person in the trinity, while Christ and the Spirit are subordinate in the divine relationship. Both Christ and the Holy Spirit make intercession for the saints. (Rom. 8:26-34). An the word "also," verse thirty-four, shows that the Spirit makes intercession just as Christ does.

WM. GUY ASHLEY.

Council Hill, Oklahoma.

REPLY TO BROTHER ASHLEY.

Is the Holy Spirit a Person?

To this question, I answer, No; Brother Ashley says, Yes. I received his belated reply to my first (if I am permitted to call it a reply), yesterday, the 20th inst. I love Brother Ashley and the spirit (spirit of Christ) he seems to exhibit. His spirit comes to me by and through his word. I have his mind, and the spirit that prompted him to action. He had planned to answer, and his spirit caused him to answer according to the plan he had in mind. Yes, his spirit "moved upon" the plan of his answer, and his answer appeared. Even so when God's Spirit "moved upon the waters, the dry land appeared."

Brother Ashley seemed to be in Oklahoma when he planned his answer, I in West Virginia. Quite a distance between us; but I have his mind and the spirit of his contention. Yet I hope Brother Ashley is not dead, neither has lost his mind.

Brother Ashley tells us he is a young man, and shows due respect to the "hoary head." This is right. I admire this spirit. I also respect his youth, and "intreat him as a brother." I. Tim. 5:1.

But to claim that God is dead, if the Holy Spirit is not a person is sufficient to tell us he is young, if not "a babe in Christ Jesus." Paul says, "In malice be ye children, but in understanding be men." I must say, with due respect to Brother Ashley's age, that he is a champion in misunderstanding. He first charged me with teaching the "Holy Spirit" is nothing but an influence. In his last, he seems to think, by my illustration of the boy and his influence, I admit the personality of the Spirit. Also, in my saying, we will allow Brother Ashley his way in saying God spoke to his son and also to the "Holy Spirit," when he said, "Let us make man in our image, after our likeness." He says in this, I admitted the personality of the "Holy Spirit." I can not understand how he could make such a blunder. I will just attribute it to his age.

If Brother Ashley did not do what I kindly asked him to do, define a person and tell us if the "Holy Spirit" had an "image," a "likeness," and if man was created in the "image and likeness" of the "Holy Spirit," how such a spirit could be in heaven and upon the earth at the same time, or be in more than one christian at the same time. If he defines a person as having body and

parts, as all persons have, then God must have a multitude of "Holy Spirit." If he defines it after his Roman Catholic idea, "without body or parts," he loses his proof text, that he clings to so tenaciously, that the "Holy Spirit" is called "he," "himself," etc. It is foolish to speak of a person "without body or parts," and doubly foolish to claim that such a being is either masculine or feminine gender. I ask you again, dear brother, to define a person. It is your duty as an honest opponent to do this. If a person has an "image," a "likeness," body and parts, tell us how this person can be in more places than one at the same time. If you prefer the Pope's answer, "without body or parts," then please tell us how anything without body or parts can be either masculine or feminine gender. The only way gender can be determined is by parts; no one knows this better than does Brother Ashley. I will risk my reputation as a prophet that Brother Ashley will again evade my questions, and not attempt to define a person. I would admonish you, dear brother, in the words of the Lord by the prophet, "Let them bring forth their witnesses, that they may be justified, or let them hear and say it is truth." Isa. 45:22. If my witnesses fail to justify me I will come out in public and say I was deceived. Will you, dear brother, do the same? It is truth I want, and not controversy. Brother Ashley is not satisfied with "one lawgiver," it matters not what the Apostle says about it.

I find but little in his last that demands attention. To attempt to call attention to all he says would only be repeating what was answered in my first reply. I have called attention to his misunderstanding and his youth. I hope when he "becomes a man he will put away childish things." When he does this, away goes his "Triune God," his "third person in the Godhead," the Holy Spirit a God, a person, an object of worship, Christ a God-man, three Gods in one God, and one God in three, etc.

You can find proof abundant in the Nicene and Athenian creeds to prove your contention. Yes, you can find the "Trinity" there in its purity, but not in God's word.

You seem to think this doctrine of but little importance. It is a flagitious effort of satan to set up a god to worship that is not the God of the Bible. To force the doctrine of the Trinity upon the church by Alexander and his followers, backed by "Constantine the Great," just after the Nicene council, A. D. 325, caused the great slaughter of the church in the early part of the fourth century. Under one decree one million christians suffered death in a few short years. Why were they murdered? They refused to accept this new god, "Triune," (three-one) God!

This same mob that accepted the doctrine of the Trinity also burned the works of Arius and all the Bibles they could find. It is the foundation of Roman Catholicism. Yes, it is the "mark of the beast," and you think it makes but little

difference what kind of a God we worship. This doctrine makes God and disputes his word. Let us beware, "God is not man's head."

The Spirit intercedes, by prayer, supplication and groaning. A groan or a sigh can not be spoken (uttered). To learn how spirits speak, either good or bad, see I. John 4. The spirit in the church is the cause of the groaning. It intercedes by and through the "temple of God," where alone we find "the spirit of truth."

If I have failed to answer anything that demanded an answer, call my attention to it in your next, if there be a "next."

If you think you have any more evidence to sustain your contention, please bring it out. Give me a chance to do something. You are in the lead. I call your last a cold trail. There is no new evidence offered. Not a new argument. It seems your evidence is all in, and all exploded. You have failed to make one point. This is evident to an intelligent brotherhood. You have done as well as any man that has ever disputed my claim, that the doctrine of the Trinity is a base falsehood. It has caused millions to lay down their lives. I stand with the martyred church.

My advice, dear brother, is for you to drop the subject. You surely can see you have made a failure. I believe you are honest; but I would advise you to give this subject a study. If you will give it the same attention I have given it, I believe you and I will be of the same mind and the same judgment."

Some other man may think he can do better.

Some will say, neither of you know what you are writing about. They are honest in this. They know but little about it and think no one else does. Some will see the truth and embrace it; others will not.

I have read the Bible through to see just what God has said about himself, his Son and his "Holy Spirit." I marked every place "God's Spirit" is mentioned and reviewed it about ten times upon the same subject. If all will do the same thing we will soon be out of "Babylon" as far as this false doctrine is concerned.

Let us then teach our people to stop committing murder, and then we may claim a restoration.

Please accept the foregoing in the spirit it is written, in love for you and the truth. If I have said anything that needs it, I beg your pardon.

With brotherly love and fraternal fellowship, I remain your brother in the one hope.

A. HARLESS.
Garrett's Bend, West Virginia.

We will continue to send The Way to all new subscribers for all of November and December of this year and all of next year for one dollar to all names that reach us by our next mailing date, December 15. We have printed a number of extra copies of November and December issues to supply new subscribers.

HELP BROTHER GILLESPIE.

Brethren in the Lord, greeting: I am personally acquainted with E. Gillespie, of McKinney, Texas. Will say, in meekness, that I love him as a "brother in the Lord"; love him for the "work's sake," "in faith and verity." He is, in reality, a consecrated and devoted christian gentleman.

To know is to love him, and though feeble in body and a little confused in mind, yet he is reasonably strong in expression. Thus he's easily and quickly understood even by strangers, if they will; but give him their attention, the consideration he deserves. I was in his home once last summer. My purpose was to form his acquaintance, and that I did. He is one of the "practices what he preacheth" sort. My reception was grand and royal, though humble, the kind that counts for something in a lasting way.

W. J. HARRIS.

Little Rock, Arkansas.

THE AGE OF BENEVOLENCE.

From what we glean from the secular press and the worldly minded boasting of the millions that are being devoted to charitable institutions, it is claimed we are living in the "Age of Benevolence."

Is that absolutely true? The truth appears as the benevolence of the age has increased the spirit of greed has increased more, and tainted and oppressed by its influence. How large a proportion of what is cast into the christian treasury is merely a kind of quitrent, paid to the cause of religion by the spirit of trade that it might be left free to devote itself to the absorbing claims of the world. How small a proportion of it is subtracted from the vanities and indulgences of life; how little comes from self-denial, without which on christian principles there is no true charity.

Never, perhaps, was Self-Denial a rarer virtue than in the present age.

What is the prevailing idea in our schools? There is a prevailing indifference to that knowledge of which is not profitable in a pecuniary point of view. The learning that is sought is that which teaches the art of making money. Someone has said, "Whatever men are taught highly to respect gradually acquires the rank of virtue."

The supreme influence of wealth may be judged by the simple phrase—"a man is worth so much"—worth just so much as his money amounts to, and no more. "Poor creatures" is an exclamation that often expresses contempt as pity.

What is generally understood by good society? Certainly the exclusion of nothing bad but poverty. It may exclude all virtues provided there be a sufficiency of wealth.

We find ourselves in a world where a thousand conflicting objects propose themselves to our attention, each claiming to

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deserve our regard; but who thinks of disturbing the ratified decisions of generations that of all these objects money is the main chance.

Whatever attainments a man may be making in other respects, he only is said to be getting on in the world who is increasing his property.

Very few, even of professed christians, know the full import of Paul's expression,

"Godliness with contentment is great gain." The term gain is seldom applied to knowledge, virtue or happiness. It is reserved solely to mark the accumulation of property, as if nothing else were gain. The highest eulogy that seems can be bestowed upon a man is to say that "he is making money," and he himself is considered crowned with praise.

To live now is to live in the temple of mammon; and it is impossible to see the god served daily, to behold the reverence of the multitude, to stand in the presence of the ideal, without catching the contagion of awe and yielding to the sorcery of wealth.

This is why God desires his people to be a separate people. "Wherefore come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing, and I will receive you."

The Apostle James deprecated that homage to wealth, which implies that it is honorable for its own sake alone, and that poverty is disgraceful, however borne. A homage which is sinful everywhere, can not be practiced in the divine assembly without offering insult to the throne of God. James 2:1-4. This is a graphic picture of the present day.

The Apostle James say, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

Here the Apostle refers to the earliest, most plausible and most prevailing form of the spirit of covetousness not sufficiently developed to be conspicuous to the eye of man, yet sufficiently active to incur the enmity of God. It is that quiet and ordinary operation of the principle which abounds most with excuses which is seldom questioned, even by the majority of professing christians, which the morality of the world allows and commends, which may live through a whole life under the decent garb of frugality and honest industry, and which thus silently works the destruction of multitudes without alarming them. He who "knew what was in man" sought to alarm our vigilance by saying of this sin what he said so emphatically of no other, "Take heed, and beware of it." The very prevalence of the evil forms its powerful protection and plea, owing to the prevalence of the reason that we are unconscious of it.

Having been born in the climate we are not aware of anything pernicious about it. The guilt of this, as of every other sin, is measured by a graduated scale. As all around us indulge in it up to a certain point of the scale, it is only from that point we allow covetousness to begin. Indignation is reserved till that point is passed, and the passion has become monstrous and extreme and the resentment which we let loose on such personification of the vice seems to discharge us from all suspicion, and grant us a fresh dispensation to indulge in the quiet of ordinary worldliness.

Our covetousness may not be so determined as to distinguish us from the mul-

titude, but sufficiently marked to show that our treasures are not in heaven. Such an one was born with the world in their breasts, and nothing has yet expelled it. They may regularly receive the seed, but the soil is preoccupied. "The cares of this world and the deceitfulness of riches choke the world and render it unfruitful." They will listen to an ordinary exposition of the vanity of wealth (but few preachers will speak on this subject) and will appear to give it their assent, but they will continue their pursuit of that vanity with an avidity which seems increased by the temporary interruption.

But let the exposition be more than usual; let it aim at awakening the conviction of the dangers attending wealth; let it set forth the general preferableness of competence to affluence. This will disturb the settled order of his sentiments.

Such a representation of the snares of wealth is regarded by him as the empty declamation of a man who has been made grouchy by disappointments or who has been soured by losses, or has never known the sweets of wealth. And if the preacher declares unsanctified riches are only the means of purchasing disappointment, that the possessor suffers rather than enjoys them, that his wants multiply faster than his means, he now listens with an increased smile of skepticism, a feeling of incredulity. Such a feeling, if put into words, would express itself thus, "Oh, if I might be made rich I would make myself happy. Tell me not of dangers; cheerfully would I risk all." His life is spent in strict accordance with his desire. He reverses the Lord's declaration as if he had said, "A man's life consisteth in the abundance of things which he possesseth." Such gives the enemies of true religion an occasion to triumph and to say as an infidel said once, quoting Christ's language, "By their fruits ye shall know them." What are the fruits of your professed followers of Christ? They do not follow him; they follow the footsteps of the worldly in the way to wealth." That infidel knew that to expect to reap fruits of christian benevolence from such would be to look for "grapes from thorns and figs from thistles." "Love not the world, neither the things of the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life is not of the Father but of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever." I. John 2:15-17.

Here the Apostle is so plain in the contrast that we can not misapply his words unless we do it willfully. But note how explicit he is that we may know how to escape the guilt of loving the "world." "The lust of the flesh, and the lust of the eyes, and the pride of life." By doing "the will of God." Is it not true that we make ourselves believe that we are not guilty of "loving the world" when we are not temperate, licentious, and we are care-

ful about mingling in certain society; we do not indulge in a certain class of worldly amusements. That is good. But do you not emulate the most worldly in the embellishment of your house, the decoration of yourself, the splendor of their equipage, or the luxury of their table?

Those of the world can range and wander at will over a large field of sinful indulgences. You can not without bringing reproach. Your worldliness is only confined to a smaller compass. Accordingly, the only difference between such and the world is not in the greater moderation of worldly aims, not in the superior simplicity of tastes, the spiritual elevation of pursuits, the enlarged benevolence and christian devotedness of life. But the time which the world occupy in spending the professed christian employs in accumulating; the energies which they waste in worldly pleasures we waste in worldly pursuits. May we not be more worldly in reality than they for not allowing ourselves to be worldly in appearance?

The world has its sects, as well as that which is called the church, and, after all, may we be said to belong to one of the "stricter sects" of the world?

So, after all, it not only is a question of how we are living, but where?

W. H. BIRD.

Adairsville, Georgia.

GOD IS LOVE.

My dear Brethren and Sisters in Christ Jesus: We thank you one and all very kindly for your brotherly kindness and love shown to us in the spirit and name of him who said "Love one another." May the grace of our Lord Jesus Christ be with you, both now and forever more. May you abide in his love, for "love is of God." Let us all turn and read I. John, fourth chapter, beginning at the seventh verse and read to close.

God first loved us, "for God is love." Paul, the great Apostle to the Gentiles, says in his I. Cor. letter, "If I have all faith so I could remove mountains and have not love I am nothing." James also, says "faith apart from works is dead, being alone." Our faith is perfected by works prompted by the love of God shed abroad in our hearts by the Holy Spirit. God made known his love for us in giving his Son to die for us. Jesus so loved not only Alexander and his followers, backed by Constantine the Great, just after the year 313 A. D. 925 caused the great "While we were yet sinners Christ died for us."

If we love him we will show our love for him in keeping his commandments. And this is his commandment, that you love one another. Now let us hear the great Apostle Peter in his second letter, first chapter, beginning with the fifth verse. We read, "And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly

kindness; and to brotherly kindness charity" (love). Read on to the fourteenth verse. Blessed thought, glorious promise to the faithful in Christ Jesus.

The Apostle Paul in the last verse of his thirteenth chapter of I. Corinthians concludes by saying, "But now abideth faith, hope and love, these three, but the greatest of these is love."

Why this? Because "love is of God." "He that loveth is begotten of God."

We again thank all who have aided us in our time of need and afflictions. May God bless you and in that great day of final accounts reward you openly for your obedience to him. "Let brotherly love continue."

Yours in christian love,
McKinney, Texas. E. GILLESPIE.

The meeting near Walls, Oklahoma, closed with good interest, but no visible results, while several expressed themselves as almost persuaded, and the brethren took new courage and are now worshiping regularly. I also held at Shady Point, Oklahoma, from Monday night until Sunday night, next, baptizing two young ladies the same hour of the night (Acts 16:33), one a teacher, who was to go to her school the next morning. Both places supported me very well.

Many thanks to Brother Walter Gray of Hartshorne, Oklahoma, for his information concerning the disloyalty of W. E. Jones. From the report of the debate between him and Yandell, some might take him to be "true blue." I never met Brother Jones before, and was only with him about thirty-six hours, and twelve hours of that time they were debating.

I have not contracted for any winter meetings. W. F. GREEN.

Rt. 5, Boonville, Arkansas.

R. H. Howard of Holdingville, Oklahoma, has just closed a week's meeting here. No visible results. Bro. Howard is a strong man in both teaching and practice. He did most of his preaching to the church, and I believe it will do much good.

Alex, Oklahoma. S. E. CAVIN.

A. B. A. RAILWAY SLEEPING CAR SERVICE

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3:25 am Ar.	Montezuma	Lv. 1:35 am
4:40 am Ar.	Cordele	Lv. 12:30 pm
5:55 am Ar.	Fitzgerald	Lv. 11:10 pm
7:10 am Ar.	Douglas	Lv. 9:45 pm
7:30 am Ar.	Tifton	Lv. 9:37 pm
8:40 am Ar.	Moultrie	Lv. 8:30 pm
8:55 am Ar.	Waycross	Lv. 7:55 pm
9:50 am Ar.	Thomasville	Lv. 7:20 pm
11:00 am Ar.	Brunswick	Lv. 5:40 pm

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W. W. CROXTON, P.T.M.,
Atlanta, Ga.