

THE APOSTOLIC WAY

Issued Semi-Monthly.

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

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ARE WE WRONG?

The readers of the Way have my article of November 15th and Brother Trott's reply to it. If it were not for the sake of the truth I would not say another word on the subject, but in order that the truth may be fully known on this subject, I will write this brief article.

Brother Trott says he does not "belong to any lodges." I am glad he does not. He further says he is not "interested in politics." I am certainly glad of this, I am also glad that he says he has "no defense to make for the tobacco habit." The only difference that I can see between us is, Brother Trott thinks if one preaches against such things he is exercising his opinions in a way that is wrong.

I offered my reasons for preaching against such things in my former article and the most of them stand unnoticed.

Brother Trott speaks of men not keeping their noses clean and of others not cleaning up after engaging in filthy work. He says "Yet I would not select these things for subjects in preaching or even refer to them, though they are filthy in a sense." I never take such things as these as subjects to preach on during a protracted meeting, yet I refer to such things sometimes and I think II Cor. 7:1 has reference to any "physical habit which does not have its origin in immorality." I wish to say I am forced to believe that II Cor. 7:1 includes any filthy habit. Paul says, "All filthiness of the flesh." If this language does not include any physical habit that will make one filthy I am a stranger to the language. If Paul had not wanted to include all filthiness of the flesh, why did he say "all filthiness of the flesh." All filthiness of the spirit is also condemned. What if I should say it did not include all filthiness of the spirit? I am afraid to say it, are you?

I mentioned Paul's language in Gal. 5. "such like" in order to show that we have the right to compare things by that which is revealed. If a practice does not harmonize with the word of God it is wrong. And for this reason I preach against Sunday schools, picture shows, card playing and many such things. There is no direct mention of such things in the New Testament.

yet we can clearly see that such things are not in harmony with the truth.

I find just as much scripture against Christians belonging to lodges, in order to do good works, as I do against Christians teaching in a Sunday school. God tells us how and where to do our good works. Eph. 3:21. We are to glorify God through the church, not some lodge. The church is to take care of the widows who are widows indeed. I Tim. 5:9. It is wrong to do such work in or through any other organization. Col. 3:17. The church is also commanded to take care of the poor Saints. I Cor. 16:2. We have by both precept and example the way to do good works. The Apostles have also shown us by both precept and example how to teach an assembly. I Cor. 14:31 Act. 2nd chapter, Act 20:7-8. So if it is right to preach against Sunday schools it is right also to preach against lodges, etc.

I do not think we should try to edify the church by opinions, I think it is just as wrong to preach opinions to the church as it is to preach them to the world. I am sure both are wrong. II Tim. 4:2.

I am sure the Bible is plain on the subject of teaching. I agree with Brother Trott in saying there is a difference in preaching the Gospel to the world and teaching the church, yet Paul reasoned of righteousness, temperance and judgment to come. When he was preaching or reasoning with Felix, Act 24: 25, certainly Paul was teaching this man to exercise self-control. Christians sometimes need to be taught against the things which are the first principles of the doctrine of Christ. Heb. 5:12. Yet, I don't take the subject of baptism to preach to the church.

On conclusion, I wish to say that the things which are under consideration need to be studied by all. The only reason I have written, is to get people to think on these things.

D. J. WHITTEN.

REPLY.

I am glad Brother Whitten has written again upon this subject, for I believe the distinction between what should be preached to the world and what we may talk about in teaching the church is too little understood, so that the ideas of some are very vague in (Continued on Page 6)

COWAN AND MANSFIELD DISCUSSION.

I have just returned from Spaulding Oklahoma, where I attended the debate which the head line suggests.

Brother R. H. Howard of Holdenville, moderated for Brother Cowan and Brother G. T. Searcy for Brother Mansfield. Six sessions of two hours each comprised the time of discussion.

Mansfield affirmed that the use of human uninspired literature, division into classes with women teachers are scriptural.

The following contradictions of the affirmative show it is a difficult and untenable position, first, the Sunday school is a part of the church (first session). The Sunday school is a separate institution (second session). Again it was argued in the first session of debate that women cannot evangelize. Later that they can, relying on Act. 8:1-4.

The following were presented as arguments in defense of the proposition.

(a) Women teachers.

1. There were women prophets. Acts 21:9 I Cor. 11:3-5. They prophesied. Acts 2:17; I Cor. 11:5. Therefore women can or may teach in the public assembly.

2. Women labored with Paul in the gospel. Phil. 4:3. Paul preached when he labored. I Cor. 15:10-11. Therefore women can teach in the public assembly.

3. I Corinthians 14:34 refers to a secret thing which the women are not to ask of in public. Things which were not included in such secrets might be spoken. Therefore women can teach in the public assemblies of the church.

(b) Classes.

1. In Neh. 8:1-9, Ezra because of the immense crowd sent men to explain the law. Hence classes were recognized. These are the only so-called arguments or examples presented which are worthy of mention. The negation was presented, by Brother Cowan with answers as follows:

(a) Women teachers.

1. It is agreed that women prophesied, but not in the church assembly since Paul said, "Let your women keep silent in the churches for it is not permitted unto them (Continued on Page 2)

THE READERS OF THE APOSTOLIC WAY THAT HAVE BEEN HELPING INCREASE THE PAPER'S CIRCULATION WILL BE GLAD TO LEARN THAT DURING THE FIRST FIFTEEN DAYS OF DECEMBER WE RECEIVED 175 NEW SUBSCRIBERS. WE NEED 300 MORE NEW NAMES TO MAKE THE 1,000 WE CALLED FOR, A FEW WEEKS AGO.

G. C. BREWER HAS CHANGED

Brother G. C. Brewer, while addressing the school at Abilene last summer, in speaking of an objector said: he "knew a man who at first, began to object to women teaching in the S.S., to uninspired literature, and the dividing of the assembly into classes." He also said, "that this man died in the penitentiary where he belonged." His audience cheered. Why did they cheer? Because they no doubt, thought he was preaching the truth, and of course they were glad to hear it. But this man is not the same G. C. Brewer that he used to be, why? I had the privilege of hearing him address the church at Gunter a few nights ago, the same kind of objectors that he said ought to be in the penitentiary, and he praised them very highly for the good works they were doing as a church. He was also delighted in the splendid work the school was doing. He advised the young to take advantage of the opportunities that surround them at Gunter. But what are some of these opportunities? They have the opportunity of learning that the Sunday school with all of its parts is wrong. Now our reason for believing that Brother Brewer has changed is: a Christian man cannot afford to contradict himself this way. If the people at Gunter are doing things that they should go to the penitentiary for, and a preacher like Brewer has the privilege of being with them, and talking to them, and knowing at the time, (as he did) that they were this kind of objectors, surely he would reprove them if he would follow Paul's advice to Timothy. To say the least of it he could not afford to praise them in the thing that he believed to be wrong. Abilene, and others will possibly be sorry to hear of Brother Brewer's recent change, since they so heartily indorsed his position last summer.

To those who may need my service in meetings for the coming year, I have some time not yet taken.

Your brother in Christ,
I. G. HAYES

Gunter, Texas.

COWAN AND MANSFIELD DISCUSSION.

(Continued from Page 1)

to speak but let them be in subjection as also saith the law." I Cor. 14:34.

2. The word women is not found in Phil. 4:3 in the original text. Furthermore, if such were true this would be proof for women preaching which Mansfield says they cannot do.

3. The woman's silence in the assembly was not because of some secret thing but because God's word said, "It is a shame for a woman to speak in the church. This prohibition is on her because she was first in the transgression. I Tim. 2:11-15.

(b) Work in classes or class system.

1. Neh. 8:1-9 proves nothing for the class

CONSISTENCY.

Let us be consistent. Paul says, "We command you Brethren in the name of our Lord Jesus Christ that you withdraw yourself from every brother that walketh disorderly." If one walk disorderly and we withdraw from him and then one hundred walk disorderly and we fail to withdraw from them, what have we done?

James says if we have respect to persons we commit sin and are judges of evil thought and are transgressors of the law. If one man steals, we withdraw from him; another commits adultery and we have fellowship with him are we not respecter of persons? Now we (The Church of Christ) do not fellowship those who have instruments and societies. Now here rises the Sunday school and many say, "I don't believe in it and believe it wrong," but they continue to fellowship those that do, but will not fellowship those that use instruments. How can we do this in the face of James statement, for we can't do so without respecting one party above another. If there is a big sin and a small one, I believe the Sunday school to be the big one for it breaks two commandments: I Cor. 14:29, 34, and is also adding to the Word, while the music is only adding to the Word. "A little leaven leaveneth the whole lump," a little evil teaching in the congregation corrupts the whole congregation.

A BROTHER.

can have faith in the later but not the other. "For whatsoever is not of faith is sin." Let us be careful what we teach our children about the so-called "Christmas" being our Savior's birthday.

P. S. HALL.

Route, 1, Box 893, Montebello, Cal.

PLEASE TAKE NOTICE.

We, the Church of Christ, meet at the small Woodman Hall on Taylor street between Fourth and Fifth, every Lords day at 11 a. m.

Brethren when passing through Amarillo on or near Lord day will please stop at Brother M. D. Scroggins, 1203 South Johnston street or Brother H. A. Daniel, 401 North Buchanan street and we will entertain and show you where the Loyal Body of Christ meets in Amarillo. If passing through we will welcome you, we need your brotherly love and assistance, at our place of worship.

Brethren be like Brother S. L. Cantrell, who found us, by an ad in the paper; on Lords day preached for us and edifying us much.

Brethren pray for and don't forget us, we are few in number but contend for the one faith, the one faith that comes by hearing the Word of God. Romans 10:17.

Your Brother in Christ,

M. D. SCROGGINS.

The editors of some religious journals may not want their readers to feel like they have a right to suggest, but we are just the opposite. We want our readers to feel like making suggestions. In a multitude of counsel there is wisdom. A man who is not able to hear the advice and suggestions of others without being improperly influenced, is hardly the man to be in charge of a religious journal.

system since the people gathered themselves together as one man Neh. 8:1. When called for scripture for the classes this scripture was not repeated. Brother Cowan placed the organ in the Sunday school on Brother Mansfield's argument that it was a separate institution, and asked for authority which would remove it. The organ remained there Mansfield argued that prayer in the Sunday school is not worship, but likened such unto the prayer of a dying infidel thus placing them on par. Shameful! Brother Cowan held out the home as the institution in which the children should be taught. Eph. 6:4. The completeness of the divine body—the church. Col. 2:10. The glory to be given unto God through the church. Eph. 3:21. The all-sufficiency of God's word, II Tim. 3:16. The divine example of teaching when the whole church is come together. I Cor. 14:23, 26, 31-35.

LELAND H. KNIGHT.

Boonville, Ark.

"THE LORD'S BIRTHDAY, OR CHRISTMAS."

"Christmas" is from two words, viz., "Christ" and "mass."

It originated with the apostasy—the Catholic church.

It originally embraced a festival of twelve days.

Man has no divine authority to create days for worship in a church capacity. (See Gal. 4:10).

The exact day of Christ's birth is unknown.

We learn from Luke 2:8 that it was at a time when the shepherds were out with their flocks. They kept them in the sheepfolds until spring; therefore it must have been much later than Dec. 25. (J.S.D.)

The above goes to show the uncertainty of Dec. 25 being the birthday of our Savior. The day He arose from the dead means a great deal to the Christian. This was "upon the first day of the week." Matthew, Mark, Luke and John all testify to this effect. We

QUESTIONS.

The following questions were sent to me by a brother in Texas, not for the purpose of publication, but as they might be of some benefit to the readers of the Apostolic Way I am sending them with my answers to the Way for publication.

First: When is an alien sinner dead to sin, before or after baptism?

He is dead to sin after baptism. "For he that is dead is freed from sin." Romans 6:7. The sinner is saved from sin after baptism, Mark 16:16.

Second: Does the words, "dead to sin," mean that he has just quit sinning, or does it mean his sins are forgiven?

When one is dead to sin, he is freed from sin; his sins have been forgiven. A sinner is dead in sin until his sins are forgiven, after his sins are forgiven, he is dead to sin, having been freed from sin. Eph. 2:1. Romans 6:7, 11. Christ died to sin—his life was separated from a sinful world. He was crucified, died and was buried while he was dead, he arose from the dead to a new life. Freed from the trials and persecutions of a sinful world. A sinner is dead in sin until after he is buried by baptism into Christ, where he receives forgiveness of sins. Col. 1:14. When he rises from his burial in baptism, he is freed from sin, hence, dead to sin.

Third: When a sinner hears the word of the Lord preached, believes it, repents of his sins, confesses Christ and wants to be baptized, is he a child of God or a child of the devil; or is he neither one? If not a child of God, nor of the devil what is he?

One is not a child of God until he is baptized. Paul said, "For we are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ." Gal. 3:27.

Fourth: When a sinner is begotten by the word, is he changed then from a sinner to start the growth to become a child of God? If so, at what stage is he a child of God?

In nature a child is begotten in the womb. He is not begotten before he enters the womb. He must be born before he can enjoy life. Jesus said, "Except a man be born of water and of the Spirit, he can not enter into the Kingdom of God." John 3:5. Figuratively, when one is buried by baptism into Christ, the water is the womb where he is begotten—receives life. There is no spiritual life out of Christ. John 1:4. I John 5:12. When he is born of water in obedience to the teaching of the spirit, he enters into a new life. Jesus received or took his life again while he was buried, then he arose, and came out of his grave—was born from the dead. So when the dead sinner in obedience to the commands of Jesus is buried by baptism, he receives life and is raised to walk in newness of life.

Fifth: When a sinner hears what is he? And when he repents what is he? And so

A FIRM STAND FOR TRUTH.

"Brother, you said Brother King and I were the ones that you were indebted to for your being opposed to the Sunday school. Well, I hope you will continue to give God the glory in the Church and never bow the knee to the image of a Sunday school. It is a shame and disgrace to religion because they take the place of the Church. I could endorse the organ easier than the Sunday school. I have been trying for the past five or six years to find some man that will try to defend the thing, but can't find any one that will debate the question."

A Proposition.

"The Sunday school with its organization of officers, literature and work authorized by the word of God.

"Aff. _____

"Neg. W. C. Rice.

"Now Brother Phillips, if you can find any man who will sign this proposition, let me have the job. If the Sunday school is not authorized by the Lord, it is of the devil."

The above was sent me in a letter today from Brother W. C. Rice of Mountain Home, Arkansas. His statement was so striking that I thought it worthy of passing it over to the readers of the Way.

Would to God that all preachers in the Church of Christ had the courage to defend the truth, regardless of what man says.

Your Brother in hope,
DOUGLAS PHILLIPS.

on—as he develops at what stage is he a child of God? If a child before he is born, what sort of a child is he?

He becomes a child of God when he is baptized, not before. Gal. 3:27.

A. J. JERNIGAN.

A PLAIN INQUIRY:

Brethren, have you carefully studied the letters to the churches, especially those chapters and verses which give instructions to each one of us, individually, as to our life and conduct?

Are we more careful about our words, since we became Christians? Do we tell as many lies now, as we did before our obedience? Do we backbite and talk in a mean way about our neighbors, as some of us did before we became Christians? If we do, I am afraid the word of God is having little effect in shaping our lives into lives which will be for good—lives whose influence will be to the upbuilding of the Cause of redeeming love. I know of whole churches where the congregations are decaying and losing their saving power over the world around them on account of Ungodly members in said congregations. Yes, I know of leaders in the church whose children are not members and who put in the Lord's days hunting or idling away precious moments in card playing and even gambling. Some of the leaders spend their winter days reading the latest novels. Oh! I long to see the time when parents will implicitly follow Paul's instructions and bring their children up in the "nurture and admonition," of the Lord. There is absolutely no excuse for parents, in these days, to let their boys and girls run wild and do as the world around them. I have known children to say, "If pa and ma have religion, my God, I don't want any." Brother, sister, is that the way

your children talk? What is the reason, for such talk? Do you ever read and explain the scriptures to your children? Do you ever encourage them to read the Bible? Could you, off hand, tell your boy or girl where they might find what Christ said about the "bread and wine?" If the children should ask you where they could find what the apostle told sinners to do in order to be saved, could you point out the Book, chapters and verses where the conversions are recorded? Really, have you studied the New Testament any since last summer, if then? Have you a New Testament? If so, be thankful. I know of many Christian families who have not.

In these degenerate times, it means something to be a Christian and to live up to that high calling. I don't want to censure but I do want to encourage all to take a lively interest in divine duties and things.

I would like to put in this winter helping congregations to strengthen their efforts and thus render my mite towards the upbuilding of Zion. I want to make a trip down through Arkansas and go as far north as County Line, Arkansas. Churches needing any assistance in short meetings, may write me at Carpenter, Oklahoma.

WILLIAM TARLETON TAYLOR.

We have a number of articles, and quite a few letters, that have never been disposed of because we are not able to hire another stenographer. Wife and I work fourteen hours per day. Sometimes more, and keep one stenographer. Much of the material which accumulated after Brother Teurman's death and before we began publishing the A. W. is still tied in bundles. We are slowly gaining but have not caught up.

THE APOSTOLIC WAY

3504 Brady St., Dallas, Texas.

EDUCATING OUR CHILDREN.

NO. 3.

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SOME OF MANSFIELD'S SAYINGS IN THE COWAN-MANSFIELD DEBATE.

Brother Cowan asked me to report the debate he had with Lee Mansfield at Spaulding, but I turned the job over to Brother L. H. Knight of Booneville, Arkansas. However, I give below some of Mansfield's wild sayings and admissions.

He said, "The Sunday school is not the church but a community assembly."

When pressed for the authority for the elders of the church taking charge of, or the oversight of the Sunday school, he said that the elders only take charge of the teachers of the Sunday school.

You can guess the tight he was in when he said that praying in the Sunday school was not worship. One of his explanations was, that a dying thief prayed but did not worship. Thus he placed the prayer in a Sunday school on a par with the prayer of a dying thief. Brother Cowan plainly and scripturally proved that the home and the church were the only institutions in the world today authorized of God, and that children should be taught in the home until they were of gospel address and ready for the church to teach them. Mansfield denied this by saying that many homes had infidel fathers and mothers with no literature in it but infidel literature and the home, therefore, was not ordained of God. He further said that no father was ever commanded to teach his children as such. He was continually making just such "busts" as these throughout the debate. But again, he said that the women in I Cor. 14:34-35 were married women and as such they were to keep silent, and were not permitted to teach. Brother Cowan showed, if that be true according to Mansfield, that, if a woman was married and had children, she was not permitted to teach them but the job would be turned over to some giddy, flippy girl.

R. H. HOWARD.

This, the third article under this heading, is devoted to an effort to show that the Church may teach the Bible in a school. Note that I do not say in a Bible School, but in a school. Since no school is authorized to teach the Bible School must be regarded as an innovation and for that reason discarded. The church is God's means of teaching divine truth to all people in all places and relations.

The Church in any locality should edify itself in the assembly. In this gathering the right of speech is granted to all the male members of the body, on condition that they speak one at a time. See I Cor. 14. Indirectly we may teach the unbelievers that may chance to come to the assembly, verses 24, 25. Again the churches may partake with the preachers in evangelistic work; for example, the Church at Philippi assisted Paul by sending once and again to his necessity, Phil. 4:15, 18. And again individual members of the Church may preach the word everywhere, Acts 8:1, 4. Whether we preach (or teach) publicly or privately, in the assembled Church or in mission fields, under the support of a local Church or at our own expense, we must not forget that we are of the one body, the Church, and that, after all, it is the Church that is doing the teaching. If in any of the above named ways the Scriptures are taught, it should be done to the glory of God in the Church by Christ Jesus, not to the glory of some man or set of men in a human institution. Read Eph. 3:20, 21.

The Church is "the pillar and ground of the truth." I Tim. 3:15. By the Church the manifold wisdom of God must be made known, Eph. 3:10. No man can successfully maintain that God reveals Himself through any agency other than the Church, nor he can be show that the Church may teach anything except divine truth. If then the Bible is to be taught anywhere at any time, the Church must teach it.

A number of years ago a certain preacher made regular visits to the railroad shops in Denison and preached to the workmen, and nobody called that a Bible Railroad Shop, or a Christian Shop. Brother A. Ellmore, while in a hospital in McKinney, preached to the patients, visitors, employees, and managers. Was that a Christian hospital? The railroad shop in Denison did not teach the Scriptures, but the officials merely gave the Church access to the shop for the purpose of teaching. Similarly the managers of the hospital gave permission, and the man of God, as a representative of the Master and as a member of His body, proclaimed the truth to those who would hear.

Were I invited to visit the public school in Gunter each day for the purpose of teaching the Bible, I should gladly accept the invitation; yet I should regard myself not as a part of the school but rather as a servant of the Lord, striving to do his will. If I along with others teach the Bible in Gunter College every day, does that fact show that Gunter College is teaching the Bible? No—not unless Gunter College directs and supports that work. Just as the officials of the shop in Denison gave permission, so do the managers of Gunter College give permission to the Church to arrange for, direct, and support as it will the work of teaching the Bible in the school property to all who will come—in the school or in no way connected with it. We assemble not as a school, but as an assembly of people, come together for worship and service to God. The school calls as did the man of Macedonia (Acts 16) and the Church responds by teaching the Scriptures to all who can be influenced to attend.

The apostles preached in the temple, in the Jewish synagogues, in the courts, at the jail house, by the river-side, along the road, in a school, in private homes—anywhere, everywhere, to anybody and everybody that would listen, and frequently to those who seemingly did not listen very gratefully. Not once, however, did any of the early disciples perform the work of the Lord in the name of any institution other than the Church.

In view of these facts I feel confident that I speak the truth when I say that the Church, not only may, but must avail itself of all opportunities of teaching the Scriptures—in the shops, in the hospitals, in the schools, or anywhere else.

In my next article I shall try to show why the teaching of the Scriptures in any assembly of a public character should be done without the use of classes and without encouraging women to speak.

JNO. R. FREEMAN.

Gunter, Texas.

THE UNJUST. (No. 3)

By H. C. Harper.

Let us notice Matt. 10:28 again. Jesus says: "And fear not them that kill the body, but are not able to kill the soul; but rather fear him that is able to destroy both soul and body in hell."

I have already called attention to the fact that the word here rendered "hell" is gehenna, in the original. In fact there are three distinct Greek words that are each rendered "hell" in the Common version; namely, gehenna, hades, and tartarus; and this has given deceivers vantage ground from which to attack the truth.

For example, J. F. Rutherford, materialistic Russellite, tells us in his book, "The Harp of God," that "No man has a soul." (p.28.) And he juggles with the word "hell" as cunningly as did Russell, who howled long and loud on "to hell and back," as though he had found a way out of hell (gehenna), when in truth the word hell (hades) is the word used in the Greek where he quotes "hell" to prove "to hell and back."

Has a man a soul? Yes, and it might be as truthfully said that no man has a body as to say that "No man has a soul." Listen! "God said unto him, Thou fool, this night thy soul shall be required of thee." (Luke 12:20.)

Hades—hell is not the place of eternal punishment of "the devil and his angels" and those "on the left hand." (Matt. 25:31-46.) But these deceivers (and they are deceivers) can play a siren tune on "hell" because hades and gehenna are each translated hell; and thus they lure men to destruction—"into everlasting fire, prepared for the devil and his angels," the gehenna—hell of Matt. 10:28, the "hell" into which the unjust go "both soul and body."

Rutherford says: "The fact that he (Christ) did not remain in hell is proof conclusive that hell is not a place of eternal torture."

Rutherford here shows that he is either an ignoramus or a deceiver.

As a matter of truth, the "hell" to which Christ went, is not the hell (gehenna) of "eternal torture." Christ went to hades—hell, "the common receptacle of disembodied spirits." (See Acts 2:27, 30, 31 and Thayer's Unabridged Lexicon, page 11.)

All go to hades—hell—the just and the unjust, so far as the spirit of man is concerned, while the bodies, which are mortal (Rom. 6:12) go to earth—some in tombs, some in graves, some in the sea, and some to rest on the lap of the earth, which receives them all. (See Rev. 20:13.)

And just as sure as Christ is the "Rock" (Matt. 16:18), just that sure it is that the "gates of" hades—hell did not prevail against him—he came back a mighty conqueror; and he says, "I am he that liveth,

and was dead, and behold, I live forevermore; and have the keys of death and of hades (hell)." Rev. 1:18.)

Yes, Christ has the keys of hades (hell), and he is going to empty it of every soul. (Rev. 20:13). And the "spirit" and the "body," which were separated (and "the body without the spirit is dead"—James 2:26), will be reunited when the body is "raised incorruptible" (I Cor. 15:52). "And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O Hades (Hell) where is thy victory?" (I Cor. 15:54-55). "For he (Christ) must reign till all enemies are put beneath his feet; the last enemy to be destroyed is Death." (I Cor. 15:25, 26).

"And I saw the dead, small and great, stand before God. And whosoever was not found written in the Book of Life was cast into the lake of fire." (Rev. 20:11-15). "He that overcometh shall inherit all things; and I will be to him a God; and he shall be to me a son. But the fearful, and unbelieving, and defiled with abominations, and murderers, and fornicators, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." (Rev. 21:7-8).

"And the devil, who deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are; and they shall be tormented day and night forever and forever." (Rev. 20:10).

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another." (Matt. 25:31, 32). "Then shall he say to them on the left hand, Depart from me, ye accursed, into eternal fire, prepared for the devil and his angels. And these shall go away into eternal punishment, but the righteous into eternal life." (Matt. 25:41-46.)

"But after thy hardness and impenitent heart, treasurest up unto thyself wrath for the day of wrath and of the revelation of the righteous judgment of God, who will render to every man according to his works: to them that by patient continuance in well-doing seek for honor, and glory, and immortality, eternal life; but to them that are contentious, and do not obey the truth, but obey unrighteousness, tribulation and anguish, wrath and indignation, on every soul of man that doeth evil." (Rom. 2:4-9).

Fear Him—yes, "Fear Him that is able to destroy both soul and body in hell (gehenna)." Destroy: "to devote or give up to eternal misery." (Thayer's Unabridged Lexicon, p.64). Yes, cast into gehenna

(hell) with the devil and his angels, and tormented "forever and forever," "both soul and body." No coming back from gehenna (hell), no coming back from the "much worse punishment" than death, a physical death. (See Heb. 10:28, 29).

KEEPING THE UNITY OF THE SPIRIT.

By H. C. HARPER.

In Eph. 4:1, 4, we are told to walk worthy of the calling wherewith we are called, "giving diligence to keep the unity of the Spirit in the bond of peace." (Am. R. V.)

Follows it not, then, that those who are not giving diligence to keep the unity of the Spirit, are not walking worthy of their calling? That those who are causing division, are not giving diligence to keep the unity here required, is evident to all; but this giving of diligence to the end that unity may prevail, is required of all—not simply those who are causing division. And here is an obligation, as I see it, that many a child of God has failed to realize. But this has ever been the burden of my soul since I took upon myself this holy calling. There is an important work here for every child of God. And had this duty been pressed by the teachers among Christians as its importance merits, the condition of the churches of Christ today would be far different in this matter than it is.

Yes, this matter of unity is one of transcendent importance; the salvation of every Christian hinges upon it, as well as the salvation of the world. We have seen that no Christian is worthy of his calling unless he is giving diligence to keep this unity; and that a lack of this unity is keeping the world from believing in Christ, is most certain; for Jesus said, when praying to the Father, "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou didst send me." John 17:20, 21.)

I have emphasized the important clause in the foregoing passage of scripture that it may arrest our attention as its importance merits. Many persons seem to think that because they are not doing any thing to cause division, therefore they are in no way responsible for the results of division, but this is a mistake. The question that confronts them is, What am I diligently doing to check or destroy division that already exists, and what am I diligently, yes, diligently, doing to check those tendencies that are making for division? Doing, yes, doing; and not only doing, but diligently doing; yes, guarding the body of Christ at this point as you would guard no other treasure upon earth. And this is your duty—a duty

(Continued on Page 6)

(Continued from Page 5)

of every Christian. There is no place where the non-committal man can hide from this duty; there is no place for the compromiser; there is no place for the religious coward. Strike for unity, brother, sister; and strike hard. What will God say of your diligence in the face of the task that is now before us? Have you done your duty? Has your endeavor, your diligence, been the measure of your love for the body of Christ—the body purchased with his own blood? Think seriously now; and resolve before you lay this paper aside that you will do something, and do it diligently, to keep the unity for which the Saviour prayed, the unity of the Spirit. May God bless you. You can pray for this unity; you can talk for this unity; you can plead for this unity; you can always lend your influence on every occasion for this unity. If you love your soul, if you love the soul of your brother, if you love the world—give diligence to keep the unity of the Spirit.

(To Be Continued).

AS A COUNTY JUDGE SEES IT.

Some time ago Brother Tant, in the Firm Foundation, had a good deal to say about we are drifting, and now it seems to have taken the rounds of the Brethren to say something in regard to his letter thru the Firm Foundation; now comes forward Brother Showalter in his editorial and says that there are unpropitious tendencies and that some are "drifting" there can be no reasonable doubt and says neither is the trouble to be laid at the door of those who are doing best to teach their children and others the word of God. The innovator comes up with the pathos and the grace that seems most winning and places the blame on these whose Faith and Practice have remained unchanged through the passing years, but the thing I want to know is how many years have passed that we have been teaching, having the congregation divided in classes, having women teachers. Brother W. F. Ledlow in the same issue of the Firm Foundation on the same page, it being on the second page issue of November the 6th, 1923, says in his reply to his critics of a letter he had written some time back to the Firm Foundation on the changes that had taken place in the Church of Christ in the last twenty-five years, "Certainly I feel that we all know what great improvements the Church has made in the past twenty-five years, along educational lines and general church work we have grown wonderfully. I can well remember when we almost to a man in Oklahoma opposed the Sunday schools, Bible colleges, women teachers, literature, life insurance, located preachers, and had there been an individual communion cup, we would have opposed them also, as I see it, we have "changed" but if any one prefers to use the word

"improved" I have no objection.

Yes there are many of us that were living in Texas twenty-five years ago know that the same changes has taken place in Texas as he says has in Oklahoma. What will people think of these two Brethren when one tries to make people believe that the church had those different things in it all along the past years and then another writer in the same paper on same page says they have come into the church in the last twenty-five years, and the fact of this contention is known by the Brotherhood that these innovations have come in in less than twenty-five years.

Oh consistency thou art a jewel.

Now you that call the whole church together and everybody else and there are 100 come together and then divide them into classes and have Bible study 45 minutes then have ten minutes recess and come together again, look you see just the same 100 you saw in Sunday school. If it is the church now what was it ten minutes ago? You can see that your women were teaching in the church when the whole church was called together, which is forbidden by Paul.

JOHN ATCHISON.

REPLY.

(Continued from Page 1)

this respect. I have received a great many criticisms of my article on this subject, most of them very kind, some not so kind and others very bitter indeed. One brother, who gives no name or address and mailed his letter on the train, says, "If I believed your reply to Brother Whitten to be the truth I would return to the gambling-table, the dance hall, the theatre, and all my old evil ways." This would certainly be a terrible result of my conscientious belief that some lines of teaching belong to the edification of the "one body" and some to the work of an evangelist.

It is true, I wrote nothing in my article about several arguments advanced by Brother Whitten, because it is not what he advocates or opposes that I am contending against, but merely the place in which, or the circumstances under which, they are promulgated.

If Brother Whitten believes that all filthiness of the flesh is as inclusive as he says, why does he not preach against ALL instead of selecting a few? But I am confident that Brother Whitten's idea of what constitutes "all filthiness of the flesh" is not exactly in harmony with Paul's. In Eph. 5:19-21, the Apostle says "Now the works of the flesh are manifest, which are these; Adultery fornication uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness and such like."

I believe with all my heart that these constitute ALL of the things which Paul denominates "filthiness of the flesh."

I consider the excessive use of rouge, the

lipstick, gum chewing, bobbed hair and many other things unbecoming a Christian, but do not advert to them when preaching to the world. My reason is that I believe the apostles are our models in all things and Paul admonished a young preacher. "But continue thou in the things thou hast learned and hast been assured of, knowing of whom thou hast learned them." II Tim. 3:14. Also, he wrote to the Phillippian brethren, "Those things which ye have both learned, and received, and heard, and seen in me, do." Phil. 4:9.

We have several sermons recorded in the New Testament, which I am sure are recorded, partly, at least to guide the evangelist in his public proclamation of the word of God to the world. Beginning with Peter's sermon on Pentecost, I have carefully gone through them all down to that last great sermon of the Apostle Paul, before Agrippa and have failed to find in any of them the slightest reference to those things which pertain to the edification of the body of Christ. All the passages which I have seen used to justify preaching to the world on such things are found in letters or addresses to the church. I simply preach to the world the things the Apostles preached to the world and to the church, I address such things as the apostles did. I believe that in doing this I am safe and absolutely sure of my ground. I am sure some opinions are right and some are wrong, for an opinion is the inference drawn from the statement of some principle and may be a correct inference or a wrong one.

It is right that such inferences, or opinions, should be discussed among the brethren, so that we may decide as to whether they are right or wrong, and conduct ourselves accordingly; but what the unsaved need is to be convinced of the fact that Jesus is the Son of God, of his infinite love, his power to save, and the terms upon which the pardon and blessings may be received. Until he accepts the Saviour and obeys his command to be baptized in his name for the remission of sins, nothing he does can make his condition any worse—his very unbelief condemns him to eternal punishment; but after he becomes a child of God, he will naturally wish to conform his life, as nearly as possible, to the life of Christ and purify himself, even as He is pure.

I am sure Brother Whitten is only seeking the truth in this matter and I know I am and hope it may prove profitable to all.

G. A. TROTT.

Brother R. L. Fleenor of Cabot, Arkansas, wants to communicate with brethren near that place who are satisfied with the Book. He wants to meet with such a "body."

THE HOLY SPIRIT.

"But if the Spirit of him that raised up Jesus from the dead, dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwell in you." Romans 8:11.

"But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you." Romans 8:9.

These and many other scriptures could be produced to prove that there is a Holy Spirit.

No plainer said Paul, "that there is one body, one Lord, one Faith, one Baptism, and one God," than he said, "that there is one Spirit. Eph. 4:4-5. And if we had no Holy Spirit, we fail to see any reason an inspired Apostle could offer for having affirmed that there was. It occurs to me the argument that denies the existence of the Holy Spirit therefore, denies the existence of God. I affirm that there is a Holy Spirit and am willing to take the consequences of my affirmation, and I deny that the Holy Spirit is God. Then to begin read John 16:7-15. Nevertheless, I tell you the truth it is expedient for you that I go away for if I go not away, the Comforter will not come unto you but if I depart I will send Him unto you; and when He is come He will reprove the world of sin and of righteousness and of judgment, of sin because they believe not on me of righteousness because I go to my Father and you see me no more. Of judgment, because the prince of this world is judged. Howbeit, then He, the spirit of truth (is He) will guide you into all truth for He shall not speak of himself, but whatsoever He shall hear that shall He speak and He will show you things to come.

He shall glorify me for He shall receive of mine and show it unto you. All things that the Father hath are mine, therefore, said I, He shall take of mine and shall show it unto you. The personal pronoun he, is mentioned, if I mistake not, ten times in Jno. 16:7-15, in reference to the Holy Spirit, him once and himself, once. He is also called Comforter, reprover and guide. How can He be all this without being a person? And I almost forgot to mention the fact that He speaks, "He shall not speak of himself." Now let's notice John 14:26. "But the comforter, which is the Holy Ghost, whom the Father shall send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Note God first was to send the Comforter which was the Holy Ghost. Second, he was to teach the disciples, (hence a teacher). Third, and bring to their memory all things Christ had said to them. Now are we to understand that God sent himself or something else instead of sending the Holy Spirit like Christ affirmed he would?

Moreover, at the Jordan, when Christ was baptized, the Father, Son and Holy Spirit

were all observed in a way. Matt. 3. First, Christ came up out of the water. Second, the Holy Spirit descended in the bodily shape of a dove. Third, the voice of God came from Heaven acknowledging His Son. This should convince the most skeptical on this occasion God was in Heaven, Christ and the Holy Spirit on earth; hence the Father, the Son and the Holy Spirit. Some have vainly contended that the Holy Spirit was the word of God but the Apostle Paul explodes this idea in Eph. 6:17. Said he, "Take the sword of the Spirit which is the word of God." The sword of the soldier is not the soldier but the weapon of the soldier, just so the word of God is the weapon of the Spirit. Much could be said relative to the Holy Spirit but lest we might take up more space than could be justly allotted, we will close. I hope the reader will observe that I have not speculated on this question but only called attention to and made simple arguments from the word of God.

Yours, for the Good Old Book,
J. B. Maddux.

DOES GOD STILL MEAN WHAT HE SAID?

God in every age has set before man a blessing and a curse, a blessing for obedience and a curse for disobedience. Deut. 11:26, 28.

Beginning with the first man, Adam, we find this true. And the Lord commanded the man, saying, "Of every tree in the garden thou mayest freely eat; but of the tree of Knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die." Gen. 2:16, 17. Adam disobeyed and God cursed him. Gen. 3:17, 24. Nadab and Abihu offered a strange fire before the Lord, which he commanded them not, and there went out the fire from the Lord and devoured them and they died before the Lord. Lev. 10:1, 2.

God told Moses to speak to the rock and it should give forth his water, Moses both spoke to and smote the rock and for this (apparently) small offense, he was not permitted to enter the promised land. Num. 20th chapter.

Uzzah reached forth his hand to stay the ark. No doubt, thinking it would please God, but at the same time he was disobeying and the anger of the Lord was kindled against him. And God smote him there for his error. 2 Sam. 6:6, 8.

Thus we learn how God dealt with people in olden times. And the Apostle James said, "With God, there is no variableness neither shadow of turning." Jas. 1:17.

Jesus said, "Go preach the gospel to every creature, he that believeth and is baptized, shall be saved, but he that believeth not shall be damned." Mark 16:15, 16.

The demonional world rejects baptism as an act of pardon. Hence the question arises. Does God mean what he says? But

again, "I suffer not a woman to teach nor usurp authority over the man, but be silence." 1 Tim. 2:12. "Let your keep silent in the churches; for it is not permitted unto them to speak, but to be in obedience as also saith the law." 1 Cor. 14:34. Does God mean what he says?

C. R. GRAVES.

THE COMPROMISING MAN.

In my last article I wrote of the noncommittal man of whom we should beware or avoid.

The compromising man is more easily detected but just as dangerous. We've been taught too much truth to believe any false teacher, among us recommending any sort of compromise with false doctrines. Yet, a few years ago, C. R. Nichol, an editor of the Gospel Advocate, while holding a meeting among us, came out plainly in recommending the building of the so-called Union Tabernacles with the help of the different denominations in which they could preach their (false) doctrines and in which we also could preach to the people. This was too ridiculous to even mention among folks who have been taught the Bible or who have had a little experience, and especially among those who have been taught the Bible. Some of the brethren helped to build a Union Tabernacle at High Hill, near Lynnville, Kentucky, and now Mormons have full control at that place. Once I was holding a mission meeting four miles beyond that place and a man suggested that we build a Union Tabernacle where I was preaching, offering to do the carpenter work free. He also mentioned other men who were both able and willing to help. How different such teaching is from David Lipscomb's uncompromising stand for the truth!

'Times change! Yes, and old Brother David Lipscomb said in our Bible class at the Nashville Bible school that he talked with a very prominent leader among a well known denomination who said, "You can convert a great number of people to any religion but in a few years they will apostatize." Yes, the Gospel Advocate once taught that it was not right to use man's uninspired textbook or literature to supplant the Bible as the textbook in worship but people apostatize. Did the truth change or just the Gospel Advocate? The Gospel Advocate is in the lead in another apostasy besides the Sunday school apostasy. The Bible school is exalted above the church as their own preachers preach. If one of their preachers have the courage to deny this I will give the quotations from their own pens to prove what I say. Now let Kurfecs, Elam, McQuiddy, Nichol or any of their preachers just ask me for the proof. Out of their own mouths we judge them.

L. W. HAINLINE.

INDISCRIMINATE OBJECTIONS.

It is always right to offer our objection to error wherever we find it. We should be plain and explicit in what we say in offering our opposition, so that we will not be misunderstood or our meaning misapplied. If we were to take just what they say, for what they mean, we would be forced to conclude that many brethren were indiscriminately opposed to any kind of help in studying the scriptures. They do not intend to convey such an idea, but the manner in which they express themselves sometimes, leads to this conclusion. I am quite sure that in the main they are only aiming to offer their protest against what is styled "Sunday School Literature." There are congregations to be found everywhere that have adopted and standardized this class of literature to the exclusion of the Bible. They use it as absolute authority, regardless of whether it teaches the truth or not. Such a course will lead to a final rejection of the Bible and the establishing of human wisdom in all things eternal. I am certain we cannot file our objections too strong against such use of any human production. I hardly think that any would object to help in studying the word of God, but not a so-called help that eliminates the Bible. Those who use "Sunday school literature" seldom refer to the word of God as evidence for anything, but take human wisdom as the end of all controversy. The children thus taught grow up to be disciples of men rather than disciples of Christ. Such course is a great hindrance to the study of God's word, and not a help. The intention of the publishers of the Apostolic Way, is to furnish us a medium through which we may teach the scripture. It is literature—human literature, just as is the Gospel Advocate, or the Christian Leader. Many of its writers are correct and true in what they teach, others are mistaken in what they believe. The very day these publishers would even adopt or standardize the Apostolic Way as a course of study for the congregation, when they come together on the first day of the week, I should have nothing more to do with the paper. So I conclude that it is the standardized human literature that the brethren object to, and not all literature or means of help in studying the scriptures. But we sometimes say things that lead others to believe that we object to all kinds of help in studying the word of God.

Brethren, I think it would be well for us to select our words in expressing ourselves on this as well as every other question so our readers will not misunderstand us. I have tried to be plain in these statements and hope I will be understood. Never suffer human literature to take the place of the Bible.

R. H. HOWARD.

NOTES.

The Guide editor says, "the office of The Apostolic Way has been moved from Union City, Georgia, to Dallas, Texas. We are glad of this, for being close to these boys, we shall have a better chance to straighten them out once in a while. Good luck to them in every right thing undertaken. Brother Bob Duckworth will be in charge, since the death of Brother Teurman. A good selection I think."

Thanks, Brother Joe. We have been trying to get you to agree to the giving of space in the Guide for a straightening out. Dr. Trott will send you propositions for one of these straightening out discussions through the Guide and Apostolic Way. We are glad you have decided to do the right thing. Let both sides be put before your readers. We are willing for you to do your very best before ours. Now don't back out or dodge.

R. F. DUCKWORTH.

We are glad to have the above from Brother Howard. Sometimes writers, as well as speakers, are not careful enough with their statements when they are condemning a false practice.

We would not send the A. W. into any community that used it as a substitute for the Bible or made it a textbook in their public assembly. It is this thing we are fighting.

The leaders of the Sunday school hobby know that we are not opposed to the use of literature, but the substituting of it for the Bible. But they persistently misrepresent us, which makes it the more important that the writers and speakers, who condemn the misuse of literature, should be careful with their language.

R. F. DUCKWORTH.

Brother G. W. Thompson writes that the church is getting along nicely at Healdton, Oklahoma. This is the place where the elders (?) put in the Sunday school over the protest of about half the church, there, and wrote me they could not let me preach in Healdton. Though it had been announced I would preach three nights. Some who were willing to use the plan of teaching used by Christ and His Apostles withdrew from the heretics and notified me to come on. I went and preached two nights to a full house, was rained out one.

Brother Thompson is seventy-three and his wife seventy-four and they are still laboring for Christ. He has not been able to hold meetings for a long time but preaches all he can. He likes the Way but is not able to subscribe for it just now. So we are sending him the paper just the same. Faithful brethren who know Brother Thompson should not neglect him. He has lost much financial help because he would not swallow the Sunday school.

Brother Warlick says, "These brethren told the falsehood, when I met Cowan before, that I quit the debate before it was to close, a falsehood, pure and simple so from this on I shall make them cry when the debates are to close."

No, Brother Warlick, you are mistaken, we just said you would not stay any longer though I begged you to agree to a six day's debate before the first session opened. In this same paper Brother Warlick is delight-

ed to get one subscriber from Knox County where he held the debate with Cowan. At this same place the Sunday school folks have quit and those who oppose the Sunday school are going on. A wonderful victory for Warlick. He can cripple or kill the Sunday school in any community where the folks will get him to meet J. N. Cowan in a debate. Try him and see.

CHRISTMAS CHRISTLESS.

The above title may seem queer to many, nevertheless, it is a good one, or as good as I know how to give. The Bible is as silent as the grave concerning it, and it is not in harmony with the Spirit of Christ. It is a product of the Roman Catholic church and would be discarded by many if it were not for the many gifts received by them.

The rich are exalted, the medium are deceived, and the poor are made to feel sad, yes old Santa Claus is real selfish about who he gives his choicest gifts.

Christ has not commanded us to give a feast, but in case we do, he has commanded us to do something, and not to do something. "Call not thy friends, nor thy brethren, neither thy kinsmen," just how much did we appreciate the above statement? Christ said, "Call the poor, the maimed, the lame, and the blind." Luke 14:12-14. Did you do that?

We are told that Christmas is the birthday of Christ. If it is the birthday of anyone surely it must be that of the Devil, judging from the way it is celebrated by the majority.

I wonder how many untruths were told to little pure-hearted children of Christian parents about the Reindeers, about the chimney, about being good, etc., and a good many times when you are telling these things they know better.

Brother and Sister, in Christ let me beg of you not to spend your time with this Christless Christmas, but may we do good all the time every day in the year.

The Spirit of the age will not sanction this but what care we?

J. A. DENNIS.

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QUERY.

A brother writes me as follows: "The Baptist teacher here gave us a raking about the Lord's supper. He told his followers it was not meant for any one but the apostles. He made all manner of fun of it and said the Catholics when taking it gave the bread to their members and the priest drank the wine."

What the Catholics do or do not do is immaterial, though the statement in regard to them is perfectly true, but what the apostles taught the church is very vitally material and there cannot be any doubt in the mind of any one conversant with the teachings of the New Testament as to the Lord's supper having been an ordinance delivered to the churches for their observance. Acts 20:7 shows beyond all controversy that it was a custom for the disciples to meet together "to break bread" on the first day of the week. That this custom grew out of the teaching of the apostles is made clear by Paul's language in I Cor. 10:16-21.

But that no doubt might ever arise in the mind of any in regard to the binding of this ordinance upon the church for its continued observance, the apostle gives very particular instructions in I Cor. 11:23-29 as to just how the churches are to observe this ordinance.

These instructions are a part of the letter Paul wrote to the Church at Corinth for their guidance and a little farther along in the same letter, in I Cor. 14:37, to be exact, Paul says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord." That forever settles the matter and those who reject the instructions of the apostle put themselves in the attitude of flagrant disobedience to the Lord's command.

G. A. TROTT.

SOME THINGS OF INTEREST.

The readers of the Apostolic Way are entitled to the warmest praise for the way in which they respond to the calls made in behalf of the paper. So far as I know, no call was ever made, for the furtherance of the paper that was not met promptly.

The calls we have made since being put in charge of the paper have been, and are being, responded to in a way that is encouraging indeed. For this, we thank one and all who are showing such interest in helping to carry the good news to those who are in error.

The paper has had many difficulties to overcome, hardships to endure. At times it looked as if publication must cease. At the time Brother Teurman became its publisher, it looked as if the last issue had been printed. But his vim put new life into it. Though sometimes it looked dark for him.

I received a letter from Brother Teurman in June or July, 1921, stating that he was unable to meet expenses and did not know what to do, as he did not want to make a public call. I was at Eldorado, Texas, in a meeting, at the time. I sent out a letter to a few of the faithful, telling them of the immediate needs. In about two months, Brother Teurman wrote me he had received enough to tide him over. Many other instances could be cited, where Brother Teurman's calls and needs were responded to. He had a horror to being a burden and did not ask for all he needed. Often, his family did without and the paper was hampered for lack of funds, yet he murmured not. He worked hard and all the time, often working all day and all night. He was considered a good financier and laid plans which he expected would help him and the paper. Had he lived, we feel sure these plans would have been successfully carried out.

The erection of the office building was a part of his plan and while he was building, donations were used to pay the paper's part of the bill. This caused some debts to accumulate against the paper for printing. His death came before these debts had all been paid.

In issue of October 1, 1923, Brothers Trott and Harper said, "The paper had put some \$500 into the erection of the office building at Union City, and when Brother Duckworth planned Sister Teurman's financial affairs, he suggested that she be given the part of the building belonging to the paper, to which we readily agreed.

It is our further intention to help Sister Teurman by selling the presses and other equipment and giving her the proceeds, after the outstanding indebtedness has been cared for."

Some seen and unforeseen difficulties have prevented the selling of the presses and equipment but we trust that things are in a way by which this proposition can be closed up. The old debts that are against the paper paid, and the balance turned over to Sister Teurman.

There is still a debt against Sister Teurman's property. It was a part of my plan for Sister Teurman to have this paper against the property, extended until the fall of 1924, and before that debt is due Brother

Witherspoon, Sister Teurman's father, and I will publish a statement in the Way telling just how much will have to be raised to relieve this property from debt, and, until you have seen a statement in the A. W. asking for funds with which to meet these conditions, no donations need be sent, for this purpose. Those desiring to help Sister Teurman and the children meet current expenses, can send them personal donations. But these debts against the paper and against the property will not be allowed to embarrass anyone, and the management of the paper has had in their minds to ask the readers to care for these propositions as soon as circumstances and demands, authorize.

R. F. DUCKWORTH.

OPPOSES INNOVATIONS.

Dear Brother Duckworth:

I suppose I am unknown to you, though I have heard you preach a few sermons and present the truth very forcibly. I attended a couple of Brother H. C. Harper's meetings and was baptized by him, my nineteenth birthday, August 13th, 1920, at Napoleon, Alabama. Since, I have spent a lot of time trying to learn what the will of the Lord is, and in such trying hours I have found the Apostolic Way very helpful. It is well worth its price for anybody to read that only wants truth as it is in Christ. It is the cleanest paper I ever read. It makes strong efforts to set aside digression, one of the heaviest weights among members of the one body. It besets thousands of people. Therefore, we know it is sinful. See Heb. 12:1. It is for the lack of patience, that we fall behind in this race. Many getting impatient, looking unto the ungodly institutions of the world, instead of Jesus, the author and finisher of our faith, going beyond that which is written and denying that the scriptures thoroughly furnish the man of God unto every good work. II Tim. 3:16-17. In their acts, if not in words, seemingly they think it impossible for us to be made perfect without instructions from some other source. Assemblies divided into classes, uninspired literature, women teachers.

W. J. SPRADLIN.

COMMENDS TROTT.

Dear Brother Duckworth:

Am highly pleased with you at the helm, I know the old ship is safe. I like the Way, and I shall do all I can for it. Last but not least, God bless old Brother Trott, he has the talent to make the blind see, but Shalwater won't see, but the way Brother Trott is giving it to him, sure does tickle me.

JACKSON HOWTON.

WHO IS THE ERRORIST?

By H. C. HARPER.

In our issue of Nov. 15, 1923, I wrote the following article. Read it, then read Brother Showalter's reply:

The editor of the Firm Foundation, issue of August 28, 1923, says:

Men must hear the gospel message—the gospel of Christ, and not some "other gospel." (See Gal 1:8.)

Men are required to believe. Those who "disbelieve" will be "condemned." Faith is a product of hearing. The gospel heard, produces faith. Faith comes by hearing the word of God. (Rom. 10:17.)

The unsaved are also required to repent. Those who do not repent will perish. (Luke 13:5.)

They are further required to be baptized into the name of the Father, Son and Holy Spirit.

Remission of sins is granted, upon compliance with terms above mentioned.

Now we have before us the divine arrangement for the salvation of souls, all set forth with a simplicity and a clearness that is truly remarkable and inspiring. The saving, the power, the death, burial and resurrection of the Lord; the proclamation of the gospel, its reception, its belief, and the obedience to its requirements; then the remission of all past sins, with its attendant obligation imposed to lead a new and holy life.

Do sinners really need anything more now, and are we satisfied with anything less?

Why did the editor of the Firm Foundation omit Acts 2:38 in giving "the divine order of the gospel?" Has the Firm Foundation drifted here, also? Has it slumped off to "remission of sins, a promise." It seems so, for it says in the issue of August 21, 1923:

Baptism is a gospel requirement. It does not injure or hurt any man or woman physically, mentally, morally, spiritually or in any other way. This baptism into the awful and sublime name of Father, Son and Holy Spirit, the burial following the death to sin, and the resurrection from the watery grave to a new and holy life is altogether a spectacle of transcending solemnity and awe. This deeply significant and serious ceremony in which the august names of the trinity are pronounced, and remission of sins promised brings neither sadness nor sorrow, but puts the happiest subject in position to go "on his way rejoicing."

We are truly glad to be informed that baptism does not "hurt" any one, but why not tell the sinner that he must be baptized "in the name of Jesus Christ for the remission of sins" as stipulated in "the divine order of the gospel?" Such a baptism "brings neither sadness nor sorrow," but any other baptism will bring both sorrow and sadness in the end.

Again: The F. F. talks of "the burial following the death to sin." Where does he find such teachings in "the divine order of the gospel?" Nowhere! Yes, indeed! Paul clearly shows that the one "dead to sin" is not the one who is to be buried (baptized). The one "dead to sin" is the one who has already risen (in baptism). (Rom. 6:1-18.) The one to be buried (baptized) is the one who is "dead in sins." (Col 2:11-13.)

Truly, the baptism question is not a dead issue so long as such dense ignorance prevails as is voiced in the Firm Foundation. (The editor of the Firm Foundation told me that the baptism question is a dead issue.)

In his issue of Dec. 11, 1923, Brother Showalter has the following article. Please read it carefully:

An Errorist Corrected.

It seems easy to misstate an opponent's position. In fact it seems very difficult for most controversialists to represent fairly those whom they oppose. An example appears in the Apostolic Way, under the caption: "Has the Firm Foundation Drifted," with the signature of Brother H. C. Harper. He takes up an editor's note from my issue of August 28, 1923, where in detailing some of the requirements of the gospel of Christ of alien sinners I mentioned hearing, faith, repentance, and baptism. Because I did not say "baptism for

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EDUCATING OUR CHILDREN.

NO. 4.

The teaching of the scriptures in any assembly of a public character should be done without the use of classes and without encouraging women to speak. This proposition is composed of two parts: the first pertaining to classes; the second, to women. In main, however, they shall be disposed of together.

Teaching the Scriptures is a religious undertaking, a matter of faith, and must be based upon scriptural authority. In so far as the Bible informs us concerning the manner of teaching, the manner is no less a matter of faith than is the teaching itself and is as fully in need of divine authority. Absence of condemnation is not authority. If we may do one thing because it is not condemned, we may do everything that is not condemned. The New Testament does not expressly forbid instrumental music in the worship, sprinkling for baptism, or the practice of praying for the dead who are supposed to have gone to purgatory. Now, brethren, if these are rejected for lack of authority, so must everything else be rejected unless it is authorized, even though it is not openly condemned.

Authority for any practice must be found in the form of a command, an approved example, or a necessary inference. If, then, we are divinely authorized to teach any particular way, the authority must be found in one of these forms. Every close student of the Bible knows there is not one command to the effect that any assembly should be divided for the purpose of teaching the Scriptures, or that a woman should speak in such assembly. Furthermore we all know that there is no plain statement concerning any meeting of Christians of Apostolic times where with divine approval they made use of classes or encouraged the women to speak. In the absence of both example and command, we shall see what inferences may be drawn upon the subject.

One infers that Philip's four daughters prophesied publicly (See Acts 21:8-9), while another infers that their prophesying was done in private only. From Ro. 16:1-2 one infers that Phebe was a servant of the church, in that she did public teaching; another, that she served in the capacity of a collector and distributor of funds; still another, that she cared for the preachers in her home and strengthened them in other ways in private. From Acts 16:31-32 one infers that both Paul and Silas spoke the word of the Lord at the same time; another, that Paul spoke in behalf of both; a third, that both spoke, one at a time. Not all inferences can be authority; for these inferences would then become authority, and divine authority, is not inconsistent. The difficulty is in the fact that not all, if any, of these inferences are necessary; and for that reason, cannot be known to be correct. Who is so bold as to say that there is in the entire book one passage from which we must infer that the Lord approved of dividing any assembly for the purpose of teaching the Scriptures; or who will assert that any passage must be interpreted to the effect that God intended for women to speak in public?

Let us see, then, if there is any divine authority for any particular method of teaching an assembly. In the assembly of the Church Paul commands that the women keep silent, even to the extent that they must not ask questions, and that the men speak one at a time, 1 Cor. 14. But some say there is no command relating to the manner of teaching in other assemblies. If we grant that, must we also grant that there are no approved examples for our following? Truly we must admit that there is no example as relating to women's speaking in public, for they never thus spoke, so far as we know. But Priscilla with her husband, Aquila, took Apollos "unto them and expounded unto him the way of God more perfectly." From this we see that a woman may assist even in teaching a man, a preacher, if it be in private. Furthermore we know that aged women "may teach the young women to be sober, to love their husbands, to love their children; to be discreet, chaste, keepers at home, good, obedient to their own husbands that the word of God be not blasphemed." Very likely this is a private work. In fact, I know of no one who contends that it is public, and even those who suggest it, easily consent that it is more likely private. Why should we think it is public when all plain instruction is to the effect that the women may teach except in private?

As to the classes, there were none when Jesus taught the people in so many instances, when Peter preached to the Jews (Acts 2), when Philip preached to the Samaritans, or to the Eunuch (Acts 8), when Peter spoke to the gentiles (Acts 10), when they taught the women (Acts 16:13-14). "She attended to the things which were spoken of Paul." Note the order of procedure when the apostles and elders came together to discuss the matter of having the Gentiles to keep the law (Acts 15). They spoke one after another, as we should expect. On the Lord's day, or on any other day; in the temple, in the court, by the river, in the courts, or anywhere else; in church meetings, or in meetings for teaching those who are not Christians; in large assemblies, or in small ones; men spoke one at a time, teaching the entire assembly.

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TWO DEBATES WITH WARLICK.

The first of these debates was held at Oliver's Tabernacle in Hyde Park, Austin, Texas. I was in the affirmative of the following proposition: "The churches of Christ which, I (J. N. Cowan) represent, are scriptural in practice." I produced a statement of the practice of the congregation worshipping at Waller and Taylor streets and proceeded to give the scripture references that sustained the practice.

Of course Warlick could not deny that such practice was scriptural, and to make a reply, had to resort to his affirmative argument. When he was ready for his affirmation, he had to re-hash the same matter that he used as negative arguments while I was in the affirmative. Warlick realized that he had to do something after making such a failure at Gilliland, so he had prepared some twenty charts to use in these debates. These charts were based upon mis-representation, and did not serve the purpose intended. At the head of one were the words, "All women lost." He tried to prove this by saying that we forbid the woman learning anything at the assembly, and if she did she would be lost, and that Paul said not forsake the assembly, and if she did that she would be lost. But I showed that he mis-represented our position, that we taught the women to "learn in silence," and of course his chart was of no farther use. This is a fair sample of his chart work. I am glad however, that he realized that something had to be done more than in the former debate.

In defining my proposition, I defined Warlick out of a job.

I gave as a definition of "practice" the work and worship of the congregations that I represented. The things we believe to be right; things authorized by the word of God. The standard of practice advocated by us. That we were not engaged to defend any brethren who failed to live up to this standard of practice. We could find as many who fail to live up to Warlick's standard as he could on our side. We are defending the practice, and not the abuse of it.

That we were not to defend the private life of any member of the churches represented, and would not consider the introduction of such into the debate as being germane to the question in hand.

That the things we object to are not our practice, and the fact that we object to another's practice, does not bring said objections into this proposition. That these objections would be brought in on our negative, and would then be in order.

Thus defining, left Warlick at sea without a compass. So he had to revert to his affirmation from the very first, being forced to use the matter he had prepared for his affirmation.

In Warlick's affirmative, he said that the rule to define the terms of the proposition would not apply. I showed that this was

PREACHERS LIST.

We are now ready to publish the list of preachers who have written that they are opposed to the dividing of an assembly into classes and appointing women teachers to teach the Bible.

Those desiring a copy may send us 10 cents and we will send them one, or for 25 cents we will send three.

THE APOSTOLIC WAY, 1601 First Ave.

an evasion pure and simple, and that I must have a statement of the practice of the congregations he represented. But he would not define his practice. I kept urging him to define his practice, but to no avail. I introduced the one man pastor system, the eldership, and other matters practiced by his people, but he would not make a reply. He had no charts on these questions. In all his speeches, vituperation, abuse, and sarcasm was his main resort. He offered nothing new as argument in reference to classes, or women teachers. He would say that to teach one speaking at a time was idiotic, insane, and narrow, and that those who could not see any better than to contend for such method were in no danger as they were in a class who would go to heaven any way. He entered the last debate out of humor, and chagrined. He had only one preacher present that was on his side, and he was not in full accord with him.

We had a number of preachers present in full sympathy with us. Alva Johnson, Charlie Watkins and Frank Copeland from the plains, G. B. Slinger, G. C. McCraw, Homer A. Gay, attended the debate.

Warlick did everything in his power to turn these plains preachers, even going to the point of embarrassment at times, but all to no avail. When I told him they had signed a statement opposing the things that Warlick stood for, then he tried to get them to sign a statement to the effect that they did not believe in making the Sunday school a test of fellowship, even following them to their car as they left the debate. I appreciated the solid backing that Johnson, Watkins and Copeland gave me, and enjoyed their visit very much. They are live wires in the plains country, and their influence is keenly felt by the Sunday school folks.

They will give you a joint report of the debate here as soon as they have time to prepare it. The brethren at both places are well satisfied with our defense of the truth. Warlick aims for Ledlow to report the Austin debate, and read a part of said report in this debate in which Ledlow said that he was surprised at Brother Cowan from the reports, he had of him. That he thought I knew something, but had decided that I had never been farther advanced than the fifth or sixth grades, and had no scholastic training at all. I am glad that such reports are made by these brethren, for it will only fall back on their own heads and lower them in the estimation of all who know me. If that is the tactics to be

used in trying to destroy me, then help yourselves and see how long you will last.

I am ready to meet Warlick at any place where his brethren will endorse him to meet me. We are entirely satisfied with the results so far. Some of the Sunday school elders here at Eden told me that they were not satisfied with Warlick's style of debating, nor agreed with him in his position, and that they were disgusted with the debate.

J. T. Whitt, who moderated for Warlick also told me that he would not defend the Sunday school as a separate institution from the church as Warlick had done here.

But enough for the present.

Yours in Christ,

J. N. COWAN.

Robstown, Texas.

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strengthen you, Brother Jones, and may he help us who are younger, to continue the fight for the principles which are near and dear to your heart.

R. F. DUCKWORTH.

WORSHIP OF FT. WORTH CHURCH.

Worship as we conduct it here at 27th and Broadway. The church comes together about ten-thirty. We are studying Acts of Apostles now. One of the Elders reads a chapter and two or three of the brethren give us talks on the lesson. Then one of the Elders attends to the table with a short and appropriate talk. Then attention is called to the Lord's poor and a contribution is made for the church to use in its work in looking after the cause and the poor in its membership. Then announcements are made and we sing a song and go out.

R. L. McMURRAY.

SOME GOOD WORK.

Enclosed please find \$1.00 for the Apostolic Way. We have read the paper for over a year and the whole family likes it, as it is the best religious paper we have ever read. We have a loyal congregation here and I will say the Apostolic Way is largely responsible for our faithfulness. I am heartily in harmony with your stand against everything that has not a "thus saith the Lord." Please send me a few sample copies, I believe I can get some subs.

L. L. SWAIN.

THE APOSTOLIC WAY

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HOW TO TEACH AND STUDY THE BIBLE:

In the issue of Nov. 22, of the Living Message, published at Harper, Kansas, Brother J. N. Armstrong writes at some length on the subject stated in the above caption. Brother Armstrong's article contains some good thoughts. Nor can one seriously object to what he says on the subject. It is to certain apparent implications in the article that I wish especially to call attention.

Brother Armstrong begins thus: "There are so many ways to study and teach the word of God that it behooves none of us to press his method on others. There are many profitable ways or methods, and the Lord has left us free to use the method best adapted to the conditions and needs of the hour, place and people." Further on, he discusses two "methods" of teaching, the "lecture" method and the "speaking" method. By the "lecture" method, he means what is commonly called "preaching;" by the "speaking" method the practice of having several brethren speak, one at a time, on a chapter or subject.

I think it would be hard for Brother Armstrong to find "many ways" of teaching the Bible. Of course, we may teach publicly or privately. I know of no contention over private teaching. All agree that any Christian may and should teach the Bible privately to anybody who will hear it, using any method that comports with reason and good morals. Hence private teaching is not under consideration. I take it that Brother Armstrong has in mind only public teaching. This assumed, I should like for Brother Armstrong to point out some other methods besides the two he mentions.

Concerning the "lecture" or sermon method, much has been written. Where only one teacher is available, nobody can suggest a better way, without contravening God's will. Of course, in such case, the speaker may teach by chapters, topics, or other division of the field of study. Usually, a competent teacher can train helpers among the brethren if he will persevere in the effort.

The other method mentioned by Brother

Armstrong grows out of the course just suggested. Brother Armstrong says he has always preferred this method. I agree with him here for the following reasons: 1. It tends to develop the talent of the church, providing more competent public teachers. 2. It increases the spiritual interest and strength of those who do such teaching. 3. It makes the congregation self-edifying, thus enabling it to dispense with the regular services of an evangelist. This gives both preacher and church more time for mission work. 4. This method followed systematically and carefully will, no doubt, prove as interesting to all concerned as any other, and if the lessons are studied in advance by both the teachers and the taught, no other method will be so fruitful in knowledge gained. 5. Finally, this method is in exact harmony with the teachings of the New Testament. No one can object to it on the ground that it violates God's law.

Brother Armstrong says nothing directly about the "question and answer" method used in the class system of the Sunday school. I wonder if this is one of the "many methods" that, he says, the Lord indorses. Near the end of his article, he cautions elders against adhering to a method that will cause young people to drift away from them to seek more congenial associations. These suggestions, which appear in implications throughout the article, appear to me to be the very spirit of Brother Armstrong's effort. I would not for any consideration misrepresent Brother Armstrong. If he means to advocate the Sunday school and its methods under contention that the Lord indorses or authorizes it, let him say so plainly. We shall then expect him to offer some real reasons why we should agree with him. But we shall not permit him to slip in his Sunday school under the specious plea that it is simply one of "many methods" that the Lord approves.

Brother Armstrong's contention, elsewhere in his article, that the exclusive use by a church of one method of teaching, leads to the substitution of "human tradition" for the word of God, is a point well made. Too few among those supposed to be well-informed, are able to draw the line between the two at the place where faith and opinion separate. Just here we all need to take off our shoes, for we are on the threshold of "holy ground." If professed Christians were as careful to regard the Lord's word as they sometimes are their own traditions, we should have less occasions of contention and strife among us.

But the advocates of the popular Sunday school method of teaching the Bible, will not agree with Brother Armstrong. They insist that their method is the only successful way. They loudly proclaim all other methods a failure. Their estimate of the strength of a church is usually based large-

ly upon its attendance at Sunday school. I think Brother Armstrong will agree with me that the advocates of the Sunday school among us would use its methods exclusively in all places, if they could have their way. In this country, they are the people who insist upon using one method of teaching only. This they persistently do in spite of the evident truth that it contravenes God's teachings by adding to the local church an unnecessary organization to do the work of the church; that by using women as teachers in a public religious meeting, they either positively violate God's law or place themselves dangerously near the point of condemnation; and that the Sunday school is part of a system of religious work that substitutes for the divinely appointed Lord's day worship a program for the entertainment of worldly-minded church-goers and children.

N. L. CLARK.

"NEITHER FOR NOR AGAINST."

In Apostolic Way, issue of Oct. 1, 1923, there appeared an article from the pen of Brother J. W. Kelly under the above caption I would not be concerned about what was written were it not for the fact that the article places me in a poor light in the eyes of good brethren. I am asking that you favor me with space so that I may be heard by the readers of the A. W. in defense of myself. The charges follow:

"I also see that John W. Hedge has held a meeting at Roswell, New Mexico, as reported in Firm Foundation of June 26th, for a Sunday school congregation and sent in 23 subscribers for the Firm Foundation. Yet he told the brethren at Ruth, Texas, that he was opposed to the Sunday school. So they employed him to hold their meeting, believing that he would oppose the counsel of the devil."

I deny having told the brethren at Ruth, Texas, that I "opposed" what Brother Kelly and others call a "Sunday school" prior to holding their meetings. Brother G. F. Brown was the one with whom I agreed to hold the Ruth meeting and he never questioned me one word about how I "stood" on this so-called "Sunday school" question. How, then, could they have been deceived in "believing" that I would "oppose the counsel of the devil," or which is the same with Brother Kelly, "The Sunday school?" Could they have believed without testimony? From whom did you get your information, Brother Kelly? Name the person who belongs to the Ruth church who heard me say that I opposed the "Sunday school" prior to going there for a meeting and I will admit that I deceived the Ruth church in order to get to hold their meeting.

Brother J. M. Abel of Turnersville, Texas, told me that one brother belonging to

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SUNDAY SCHOOL RANKS GETTING NERVOUS.

By H. C. HARPER.

My good friend McGary, who is now an editor on the staff of the Gospel Guide, has this to say in their issue for Dec. 1923. It is evident to even a casual observer that the Sunday school ranks are getting very nervous from some cause, and it is not because they can say, "We have met the enemy and they are ours."

Were I a cartoonist, I would draw two pictures; one with McGary up a tree and screaming to the other fellow, marked Sunday school, lying on the ground, all battered and bruised, under a big fellow marked anti-Sunday school, "Give it to 'em boys." The other with A. McGary, holding out a spoon filled with "my kind of Sunday school" to a battered and bruised man marked Sunday school, and saying, "Take this, my friend, or you're a goner."

But let McGary speak for himself. Here is what he says:

Give It To 'Em, Boys!

A brother writes me asking me to tell him in a private letter how I would in a public oral debate meet the argument against women teaching in the Sunday school, based on what Paul says about women keeping "silent." From a few things he said in his letter, I suppose he is incurably afflicted with Anti Sunday school epilepsy, perhaps frothing at the mouth for a discussion with me by private letter writing. In fact I could easily read this much through his lines.

I'd hog-tie him to his interpretation of Paul's language about women in I Cor. 14:34, and I Tim. 2:11-12. I'd show, that according to their interpretation, Paul forbids women singing in the church. This has often been put to them but they would have always "Pshawed!" around it. But I would not allow one to "Pshaw!" around it, but would take a strangle hold upon him and never let loose until I had choked him, so to speak, into accepting it. Then I'd tie him just as tight to "If they will learn anything, let them ask their husbands at home." I'd show that the logic of their interpretation forbids women to learn anything at church, or anywhere else than "at home," and from anyone save "their husbands"—forbids their studying the Scriptures! And I'd show it by logic, and with such a vim that everyone present, who was not as blind as a dead bat, could see it.

This is the course to pursue, I think, to rout those wild-eyed guys so effectively that everyone who has one degree of intelligence above wild hog sense can see that they are routed and undone. They cannot exist in that state of tom-foolery after they are run away from their absurd interpretation of I Cor. 14:34, and I Tim. 2:11-12.

Go after them boys like shot out of a shovel along the line suggested, and you'll hear no more of their hoarse-mouthed arguments about debating the question. They'll take to their heels and run back from their Babylonist camp, to Jerusalem. Many of them are splendid fellows, and intelligent, and could do great service for truth if they would quit their foolishness and get at it. Their trouble is not above their eyes, it's in their hearts which they have set to found a cult, making fiddle-de-dee its foundation.

Sister Warlick gave us an article on woman's work some time ago, that those fellows ought to read, if they have not become so bear-eyed that they cannot read.

A. MCGARY.

REMARKS.

Brother McGary is getting old and forgetful, and it is hardly worth while to pay any serious attention to him on this Sunday

school subject; but really in his dotage he does about as well at flopping about as any other Sunday school booster. So let us hear his interpretation of I Cor. 14:34-35: he seems to have forgotten it. He says:

"I would not have any one 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." Again he 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.'" (His Sunday school pamphlet, pp. 22, 23.)

Now had he thought of this, he could have answered his own nonsensical "logic" about women "singing" and learning "anywhere else than "at home," and from anyone save "their husbands." etc.

In fact, McGary with his "institution" (Ib.p.21), of which he says: "The Sunday school is not the church, nor any part of it," is as hopelessly adrift as any of the other Sunday school boosters. Showalter raps him most furiously, saying, "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." (Bible Briefs.) But McGary stoutly contends that "The Sunday school is no more the church, nor a part of it, than is the public school." (Ib.p. 27.)

In fact, I routed McGary completely in my review of his pamphlet, and he has never come to the defense of his scattered cob house. For example, on his contention for "married women" I said to him:

He says, "Things in this chapter have puzzled my mind from the first time I ever read them to this writing. I can't understand why Paul thus discriminates between married and unmarried women. Maybe Brother Harper can enlighten me on this 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 "women," 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. (A. W., Nov. 15, 1922.)

But McGary is still up his tree, yelling to the other fellow who is battered and bruised, "Give it to 'em, Boys." Why doesn't he

climb down and help his partner—he's a "purty baird." He knows full well that I piled the other fellow all over him when he attempted to help before; and now he wants the other fellow to take his dope out of the spoon, then they can work together. But the other fellow is not going to do it, I predict, is he Showalter? So McGary must still remain up the tree.

"NEITHER FOR NOR AGAINST."

(Continued from Page 4)

The Ruth congregation asked him if I was "a Sunday school preacher" and Bro. Abel informed him that I was 'a Gospel preacher.' Also, during (not prior to) the Ruth meeting some few of the brethren asked me privately as to whether or not I "believed in the Sunday school" and I told them that I did not believe in "the modern Sunday school" but that I favored what some of my brethren who should know better call a "Sunday school," but what I call a "Bible school." They then began to press me to express myself as to the use of literature, class work, and women teachers. I fully and clearly stated my position to them and that was the last of the matter.

After having done this I was then asked by the Elders to return for a meeting next August. Do you think that they would call me for a meeting had I "deceived" them? If Brother Kelly's charge is correct I deceived the Ruth brethren and still they called me to hold their meeting next summer! The fact is Brother Kelly has "read between the lines" or else he has been mis-informed by some one. I trust that he will come before the readers with an article of explanation. Something is wrong somewhere. Give us facts, Brother Kelly, at once.

JOHN W. HEDGE.

106 E. Albuquerque St.,
Roswell, New Mexico.

REPLY TO BROTHER HEDGE.

I am glad that Brother Hedge has at last woken up and that he has come out and told us where he "is." I believe a gospel preacher is under just as solemn a charge to oppose error as he is to teach truth. II Tim. 4:1-5.

It is not because you preached for a Sunday school congregation that showed you was in favor of the Sunday school. (So-called, you say). But it is working for the Sunday school with its divided classes with women teachers and uninspired literature in public teaching and not condemning these things as unscriptural when preaching for a congregation that has them. But it may be you believe they are scriptural, (if called a Bible school) is why you do not oppose them. If scriptural they are a part of God's counsel. Then why did you not teach them in your Ruth meeting claiming to be a gospel preacher? But since the Sunday school violates the plain command of God in I Cor.

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14:23-40 and I Tim. 2:8-15. That is, one teach at a time in the public assembly of the church letting the women learn in silence. To call it a Bible school will never make the thing scriptural. Just as well say sprinkling is scriptural when called baptism. When it violates the example and command of the Lord as in Acts 8:38-39; Rom. 6:1-4. The reason Lometa won't let me, or any other gospel preacher that will declare the whole counsel of God and condemn everything not in it, preach in their church house at Lometa is because they know that Christ nor his Apostles ever said one word about Sunday schools or Bible schools. Believing we would have the courage to condemn it, they refuse to let us have the opportunity. Brother Bud Truss told me you told him you opposed the so-called Sunday school. I saw two propositions you gave young Brother Medlin. In them you offered to affirm that it was scriptural for Christian women to teach in the public assembly of the church. Did you preach this in the Ruth meeting, if not why not? Brother Hedge, you know the issue, plainly state yourself.

J. W. KELLY.

TROTT AND MUSGRAVE.

I'm frank to say that neither are fair in their statements in the Apostolic Way of December 15th issue. In this issue, Brother Trott is pressing Brother Showalter to do or state a set of facts the very thing he derided me for asking him to do the same, because I wanted him to state what he believed to be the only acts or items of worship on Lord's day. Brother Musgrave said I challenged him, which is not true. He did the challenging, in his sermon, "That baptism was the First Resurrection" which is not true. I see in this issue that Brother John J. Smith said enough. After service I asked Brother Musgrave what he would affirm and he is just like the rest of you kickers, never said. The scriptures teach that you are unscriptural in doctrine and practice.

Affirmative: Smithson.

Negative:

Here is room, climb in. Now state a plain affirmative and send it to me, with date and place. Brother Musgrave could have said why the debate was not held at Broken Bow, Oklahoma, as we were challenged there and accepted and my affirmative stated and accepted. I have never seen in the A. W. a model or plan to be governed by. All I see is the objections of some to a man of straw. I have always claimed to be a critic as it takes neither brains or religion to criticize. Hey! stop destroying and try construction. Now as to what church I am a member, I said I was schooled on your theory at Gunter and as I had shed the red feather, I could not be identified by them. I

am grieved to know that you are in such a hopeless mood but you are too far in the mire to be in my way. I only ask that you get on a higher plain and if Showalter and Mansfield are crooks and dishonest as A. W. states they are, your vilifying them would not make you a child of God.

C. H. SMITHSON.

REMARKS.

Smithson has neither time nor place, that is too bad, the Sunday school no where wants to defend their practices. We have the place, Wilson, Oklahoma. We have the endorsement there. Now Brother Smithson, get the brothers who practice the Sunday school system of teaching to endorse you, and come on and let's discuss the real issue. Where the trouble is, you made the public challenge. The reason that we did not have the debate at Broken Bow, nor any place else, was because we could not get Smithson to sign the propositions. Here is the real issue today. The method of teaching the word of God in the assembly. They divide the assembly into classes to teach them. They appoint women for teachers. They use uninspired literature. This, we oppose, we maintain that the whole assembly is taught the word by one man teaching at a time and using the Bible only for text book.

Now I herewith submit propositions: Proposition No. 1,

The method of teaching the word of God on Lord's day as maintained by me and my brethren is the scriptural method of teaching the word of God to the assembly.

Affirmative: Bob Musgrave.

Deny:

Proposition No. 2,

The method of teaching the word of God on Lord's day as maintained by me and my brethren dividing those to be taught into classes, appointing women for teachers, using uninspired literature, all teaching at the same time and place is the scriptural method for teaching the word of God to the assembly.

Affirmative:

Deny: Bob Musgrave.

This is the issue, square and fair. Trott, Musgrave and Smithson all know. So let's sign up or hush.

BOB MUSGRAVE.

COLUMBIA, TENNESSEE.

Dear Brother Duckworth:

I am sending a few syllogisms for publication. I am like you, not much on Christmas gifts. However, I am sending a dollar as Brother R. H. Howard suggested.

I am so much pleased with the paper. I believe you are the right man in the right place.

These syllogisms, I am sending you may

be my last. My eyes are dim.

Syllogisms.

Jesus worked miracles, but God is with him who works miracles; therefore God was with Jesus.

God hears him pray when he is, but he was with Jesus; therefore he heard Jesus when he prayed.

God does not hear sinners when they pray; but he did hear Jesus when he prayed; therefore Jesus was not a sinner.

The Spirit was given on the day of Pentecost, but the Spirit was given when Jesus was glorified; therefore Jesus was glorified at that time.

The Spirit was given on the day of Pentecost, but Jesus was exalted at God's right hand when it was given; therefore he was exalted at that time.

When Jesus was exalted at God's right hand he sat down, but the throne is what he sat down on; therefore he was on the throne at the time of Pentecost.

Jesus was priest in the days of the apostles, but was priest on his throne; therefore on the throne in the days of the apostles.

Jesus was Lord on day of Pentecost, but when Lord he was also King; therefore he was King at that time.

Jesus was raised to reign over the Gentiles who trust in Him, but Gentiles trusted in Him in the days of the Apostles; therefore He was reigning in time of the Apostles.

As Jesus comes the trump of God will sound, but when the trump sounds the dead will be raised; therefore the dead will be raised when Jesus comes.

Jesus died for the dead, but Jesus died for all; therefore all were dead.

Let your women keep silence in the churches, but every church planted by the Apostles and evangelists was one of the churches; therefore let your women keep silent in everyone of the churches.

J. R. JONES.

We appreciate the above from Brother Jones and we hope that we may yet have many more of his sound and splendid arguments. Brethren who know Brother Jones, should cheer him with an occasional letter of encouragement. Sometimes when our preachers become old men, and less active in the work, brethren forget that they get lonesome and long for the old faces, old names, and associates. When they cannot have these they should be remembered with an occasional letter which helps them more than silver or gold.

I heard Brother Jones deliver a short talk at Fitzhugh Avenue Church in Dallas, last October, on the three things. I wish I could reproduce it, word for word, just as he presented it. Its sound logic and scriptural accuracy would do much to clarify many matters just now. May the Lord bless and

(Continued on Page 3)

WHO IS THE ERRORIST?

(Continued from Page 2)

remission of sins," he argues that the Firm Foundation has "drifted." He says: "Why did the editor of the Firm Foundation omit Acts 2:38 in giving the divine order of the gospel?" Has the Firm Foundation drifted here also? Has it slumped off to "remission of sins a promise?" It seems so. "No, surely not to any fair-minded person. I did not cite Acts 2:38 nor any other passage, and, about the most absurd conclusion that any one could possibly reach is that I meant to disclaim what has always been my stout contention, that alien sinners are commanded to be baptized in order to remission of sins. I care little for criticisms that amount to little or nothing in which I am accurately quoted or fairly represented. But I demur against an effort to force me to a position that is so far from my real sentiments as that "seems so" of the "Way." But the brother grows worse. In a parenthesis at the close of the article he gives this surprising statement: "The editor of the Firm Foundation told me that the baptism question is a dead issue." Now the editor of the Firm Foundation told Brother Harper no such thing. "The baptism question a dead issue?" Absurd! In conversation with Brother Harper at my home some months ago I referred to the victory that has been won over those who defend sect baptism, that few could now be found to defend it, and that for that reason, in most places that subject is now a dead issue, and Brother Harper agreed to it, at least he said nothing to the contrary. That is a long way from saying "baptism is a dead issue." My remark as made was and is correct. The remark attributed to me is not correct, is not in harmony with the facts, and is far from being an expression of my sentiments. I hope Brother Harper will have the fairness to set me right before his readers.

C. H. P. S.

REPLY.

Brother Showalter wants us to condone his omission of the command in Acts 2:38 to "alien sinners" on the ground that, as he now claims, he was detailing only "some of the requirements of the gospel of Christ of alien sinners." But if you examine his article I have criticised, you will see, to the contrary, that he says: "Now we have before us the divine arrangement for the salvation of souls, all set forth with a simplicity and a clearness that is truly appealing."

Notice "all set forth," and this forever brushes aside his "some of the requirements" now thrown up to hide behind. This subterfuge will not shield him. And I again register my qualified denial of the truthfulness of his statement that "Now we have before us the divine arrangement for the salvation of souls, all set forth."

But he says: "I did not cite Acts 2:38 nor any other passage, and, about the most absurd conclusion that anyone could possibly reach is that I meant to disclaim what has always been my stout contention, that alien sinners are commanded to be baptized in order to remission of sins."

But he did cite other passages; namely, Gal. 1:8; Rom. 10:17; Luke 13:5; and he stressed Matt. 28:19 in both articles I criticized, saying in the first, "This baptism into the awful and sublime name of Father, Son and Holy Spirit, the burial following the death of sin, and the resurrection from the watery grave to a new and holy life is altogether a spectacle of transcending solemnity and awe. This deeply significant and serious ceremony in which the august names

of the trinity are pronounced, and remission of sins promised, brings neither sadness nor sorrow, but puts the happy subject in position to go "on his way rejoicing," and in his article following this one, saying, "They are further required to be baptized into the name of the Father, Son and Holy Spirit."

I have not been unmindful that, in the past, Brother Showalter has stoutly contended "that alien sinners are commanded to be baptized in order to remission of sins;" hence seeing such articles from his pen and knowing his remark to me that "the baptism question is a dead issue," and knowing that F. L. Rowe had written me that the Firm Foundation had nearly killed itself with "the re-baptism question" some years ago and that he and Brother Showalter were agreed on this line (I had asked the Leader to run my review of Sommer on "sect baptism"), and last, but not least, knowing that the Firm Foundation and those associated with it have been putting on the "soft pedal," knowing all this, I say, I did not hesitate to head my criticism "Has the Firm Foundation Drifted?"

I made no response whatever to his assertion that "the baptism question is a dead issue." Neither did he hedge the statement about with any qualifications to indicate that he "referred to the victory that had been won over those who defend sect baptism, that few could now be found to defend it, and that for that reason, in most places that subject is now a dead issue."

Referring to his statement as now hedged about to shield him, he says, "That is a long way from saying 'baptism is a dead issue.'"

Who said that anybody said, "Baptism is a dead issue?" Not I. And the man who talks such stuff is a long way from the point under consideration.

Brother Showalter certainly knows that the "sect baptism" advocates speak of "remission of sins," found in Acts 2:38, as "remission of sins promised." And if he did not mean to follow them, why did he walk in their slimy track? I can find where "remission of sins" was to be preached to alien sinners (Luke 24:47), and I can find where alien sinners were commanded to be baptized for the remission of sins (Acts 2:38); but where do we find "remission of sins promised?"

Brother Showalter says, "Remission of sins is granted, upon compliance with terms above mentioned."

I deny it, and I can prove it false by Brother Showalter himself, who now says "that alien sinners are commanded to be baptized in order to remission of sins."

But where in "terms above mentioned" has this been mentioned? Why, Showalter himself admits that he omitted it, and he wants us to condone this omission on the ground that he was detailing only "some of the requirements of the gospel of Christ of

alien sinners." So we find several "absurd" things in his little piece I criticised. And maybe my conclusion will not seem quite so "absurd" even to Brother Showalter, after a little reflection. I do not go into business without the goods.

And did you notice, my good reader, how nicely Brother Showalter steered his little boat around the rock "dead to sin?" Did he touch it? Did he show Harper's criticism "absurd?" Did he? He hopes, so he says, that Brother Harper will have the fairness to set him right before the readers of The Way. Well, I think I have set him right, and I hope he will continue to go as I set him; but if he gets to wabbling again, I hope he will thank me for 'setting him' right again; but the Lord willing, I shall live and do so whether he thanks me or makes a face at me—I care little for thanks or faces: I stand or fall before the Lord.

SHOULD DEFEND PRACTICE.

How many are mine iniquities and sins? Make me to know my transgression and my sin. Job-13:23. Job had a different kind of a spirit from what some of our brethren have, it seems to me. He wanted to know his wrongs and who did he go to, to find out? To God. Will it not pay, for us to go to God's word to find out where we are wrong, instead of man? The way of man is not in himself; it is not in man that walketh to direct his steps. Jer. 10:23. O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Jer. 10:24. It seems to me Jeremiah possessed the right kind of a spirit. It seems to me like some of God's children don't want to be corrected or they would be willing to defend their practice in open discussion where others could see who needs correction. As I am the only preacher in one-hundred mile radius, that stands out against women teachers in public and classes and sect baptism; may be I need correction along that line, if so, I pray God, for some one to correct me. If women teachers in public, and classes, are right, we that oppose them will be lost and if wrong those who have them will be lost for God don't have two ways—doing things right. We, Church of Christ people, believe the sects needs correction; but the majority of them are like the majority of the co-called Churches of Christ, will not defend their teaching and practice. We should want to know our sins, and try to correct them while in this life, for we will have no chance after death.

There is a man in Pekin from Louisville, Ky., by the name of Stanford Chambers, holding a Bible reading, and I am sure he will not defend his doctrine, and practice; for I sent him four propositions to sign, and up to this time, he has never returned them and I am sure he never will. He needs cor-

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KEEP PRESSING THE FIGHT.

The Sunday school folks are disturbed as evidenced by statements found in this issue of the A. W.

The leaders who are directing the Apostasy have been using, on us, the tactics that were used on Nehemiah. They have said there was "none of us," that we "did not amount to anything," "only a handful," "a few disgruntals," "just a lot of cranks" and many other similar expressions. But they can no longer deceive even the majority of their followers with this kind of talk.

It is not a question as to whether we are few or many. The question is, are we right and can they defend their practice? They will not deny ours.

The trying to dodge behind "Bible Schools" is beginning to lose its power of deception. The fight is not on what you call it but on the thing itself.

Let the faithful everywhere press the fight. All who love the truth, that are not preachers, should put forth an extra effort to hold up the hands of all who are preaching the gospel, enable them to go into new fields, into new places, thousands of honest hearts are yearning to know the truth of God. We who know it should carry it to them. Again let me urge that we press the fight.

R. F. DUCKWORTH.

TIMELY THOUGHTS.

The old year, with every act by the sons of men is forever history.

Everlasting good has been accomplished by the loyal Christians of the church of Christ, but let us all remember and hold in mind that hard and constant work is still before us. Many of our friends and neighbors are still unsaved, and drifting children of God are to be found in every nook and corner of the land.

The time has come when every loyal Christian of the church should stand as one man and strive together for the faith of the gospel.

During Nineteen Twenty-four, if we all will only do half of what we can do, great results will be had and all will be happy. There is work for everyone and it is to be hoped that no one will falter nor waver, but with a steady hand go forth in dead earnest in the interest of the souls of men. The two outstanding problems with which the church is now confronted is as follows and in plain words: First,

The placing in hundreds of new homes the "Apostolic Way." I still have faith in many of the members of the church of Christ. I am prone to believe that if many could see and read many of the articles appearing in the Apostolic Way, they would easily see the great mistake of innovations, and heartily retreat to the old paths.

OUR NEW QUARTERS.

When we came to Dallas, I thought wife and I would be able to do most of the paper's office work. But the enthusiasm with which the brethren have accepted our work, has made it necessary for us to employ a stenographer for all the time and extra help for a part of the time. This made it necessary for us to have larger quarters for our work. For this reason, we moved to a house where we had more floor space, where we could continue to add additional help as needed. All writers will notice the change and address all correspondence to The Apostolic Way or R. F. Duckworth, 1601 First Avenue, Dallas, Texas.

R. F. D.

EDUCATING OUR CHILDREN.

(Continued from Page 2)

What other conclusion can we reach but that in any public assembly the teaching of the Scriptures should be done without the use of classes and without encouraging the women to speak?

My next effort will be to tell just how the Church at Gunter teaches on all occasions. Gunter, Texas.

JNO. R. FREEMAN.

How many of the brethren who are able, will have the paper sent to at least one erring Christian during Nineteen Twenty-four? There are many honest hearts left, and with a bit of teaching will renounce their wayward course and get back on the main line. The other outstanding problem with which the church is now confronted is the care of her preachers. We, at every opportunity, are fighting for the cause we all love and hold dear. Those who have drifted and are advocating the doctrine and commandments of men will not call and use us longer. The division has come and the line is drawn. We could sacrifice the old paths as others have done and still be popular in the eyes of man, but we are trying to save our souls with others, by clinging to Apostolic ways and doctrines. Texas is dotted with congregations that are satisfied with the Bible as it is written and a majority of our preachers are idle. These conditions force me to believe that something is wrong and should be righted. Some of us are going to be forced from the field with the battle almost won, if brethren do not awake out of sleep and see that our preachers are kept busy. I never was much on New Year resolutions for I just do as much as I can all the time but I want to accomplish more and more as the years go by. I want to be busy, preaching and saving souls from the wrath to come and with the help of my brethren also, my Master, Jesus Christ, my aspirations will be at least partially, accomplished. Brethren, call the preachers out. We shudder at the thought of being called tramps for coming to you without solicitation. We can't preach half so well unless we know that our work is wanted, needed and appreciated.

J. A. BRADBURY.

COMMENTS.

We appreciate and thank Brother Bradbury for what he says about the Way and about its being extended in the new homes.

Brethren, who can, should see to it that the paper is placed in the hands of those who have gone astray. Some have never stopped to think. We recently sent out some 1200 copies and are getting fine results. If we had the funds we would like to send the paper into the home of every brother who has entered the ranks of the followers of Christ.

We are also glad to have Brother Bradbury call the attention of brethren to the need of keeping the faithful preachers busy. Everyone of them should be preaching some where, every day, if they can possibly do so. Yet many of them are idle or find it necessary to engage in other work to help support their families. May the Lord help and encourage us all to put forth a greater effort holding up the hands of those who preach the unsearchable riches of the Kingdom of Christ.

When we go to spend money to purchase any comfort, buy a new car, some new furniture, build a new house, or buy more land, let us first ask ourselves the question, "Would the Lord advise me thus to spend my money, or spend it in some locality, trying to reach souls?" Endeavor to get a scriptural answer then act accordingly.

R. F. DUCKWORTH.

SHOULD DEFEND PRACTICE.

(Continued from Page 7)

rection but he is not like Job and Jeremiah who wanted to be corrected. He is willing to follow after man ways, and especially, Robert Rakes for one. They may deceive themselves and others but one thing sure they cannot deceive God. Brethren, let's stand for the right, if we have to stand alone. Elijah stood alone, in the presence of four-hundred fifty prophets of Baal, and he proved he was in the right. All we want is a chance to prove to those brethren, we are right, or let them show us, where we are wrong. Will they do it? No, or they haven't yet.

W. H. PURLEE.

THE APOSTOLIC WAY

Issued Semi-Monthly. "Yet show I unto you a more excellent way."—Paul. \$1.00 the Year.

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Warlick's Challenge Accepted

In the December issue of the Guide, I find the following challenge from Brother Joe S. Warlick, "I shall be glad to meet this foolish hobby (opposition to the Sunday school hobby; G. A. T.) everywhere it is needed, for I think that where they are met they will blow up and quit work entirely." I am very glad indeed, that Brother Warlick has had a change of heart and mind since he backed down from the challenge I made him for an oral debate in Dalas. He now asserts that he "shall be glad to meet" any of us, so I am accepting his challenge and have written him to that effect; with what results remains to be seen.

As to the sound brethren quitting work after a debate, it seems to work the other way around, for after my debate with J. W. Chism at Shreveport, and the Warlick-Cowan debate at Gilliland it was the Sunday school faction who quit work and I have yet to hear of any such result among those who insist on doing the Lord's work in the Lord's way.

The result of this acceptance of Warlick's challenge will be duly announced in the Apostolic Way. Watch for the show-down and subscribe now.

G. A. TROTT.

Munday, Tex., 1 24, 1924.

Dear Brother Warlick:

I noted, with pleasure, your statement, "I shall be glad to meet this foolish hobby everywhere it is needed."

I now have hopes that you will reconsider your decision not to meet me in oral discussion at Dallas, where we have quite a nice congregation. Also every one knows that a written discussion has a far wider field of influence than an oral one, so I insist on a written discussion between us to be published in the Gospel Guide and The Apostolic Way, with the privilege of either party having it published in pamphlet form. You state your practice, or that which you defend, the division into classes and women teachers, when the Church meets on Lord's day, affirming that it is scriptural and I will affirm that the practice I advocate; teaching an undivided assembly, men doing the teaching, one at a time is criptural. If these propositions do not suit you, I am willing to submit the issue to the State University at Austin, or any other State University and let them formulate the propositions so as to clearly define the issue. I am sure this will be absolutely fair as there can then

be no question as to the issue being clearly and logically stated. Please give this your earliest attention and knowing you have a great many appointments ahead, I leave you free to set the time for the oral debate at Dallas.

Fraternally,

G. A. TROTT.

Dallas, Texas,
Feb. 1, 1924.

Dear Brother Trott:

Answering your registered letter will say—No, again. When you invited me before to a debate in Dallas it was declined, for several reasons, one among others, that one of the Elders at Fitzhugh Ave., O. B. Miller, requested me, in a letter, not to accept the invitation.

The debate is not needed here, local conditions forbid it, and as to a written discussion with you or any other right now, will say that I am just completing my discussion with G. W. Phillips. It is printed, now being formed up for finishing, I mean the Linotype is completed. I am now reading page proof. Have read forty pages. It is a full discussion of the question, and will do, I think, for all time to come.

I suggest that you publish this letter in your paper and say to your readers, that if they want a full discussion of the subject, they can get it in this debate. It will sell for forty cents by mail. Love to Sister Trott.

Fraternally,

JOE S. WARLICK,
Station A.

COMMENT.

Of course, I very readily grant Brother Warlick's request to publish his letter, though it pains me to have to expose his bold challenge as having been a sample of pure and unadulterated bluff, even though his own letter and personal request to publish it are the medium of the exposure. I shall test Brother Joe's courage and courtesy by now requesting him to publish all of the above correspondence with this comment in the Gospel Guide.

The one flimsy and pitiful excuse advanced for refusing to meet me in discussion (either oral or written) is a letter written him by Brother O. B. Miller who, to the best of my information, has not been identified with the church at Fitzhugh Avenue for two years or more. It is the one and only excuse, because the so-called discussion between Warlick and Phillips cannot justly claim to be even a

paltry excuse, since it was never finished because Warlick refused to act fairly, but insisted on using about double the amount of space used by Phillips and for that reason Phillips refused to finish the discussion.

I suppose I will have to resign all hope of getting a discussion with any of the Sunday school Goliaths, for they seem to fear little David and his sling. David chose "five smooth stones," but God being on his side he had to use but one. I have an equal number, each one sufficient to slay the best of them, but just the sight of the first one (asking them to affirm their practice to be scriptural) has scared Showalter into his hole, caused the great Warlick to flee, driven Durst into the brush and I am left without an opponent.

It is my intention to make clear to all who dare to read the truth that the Sunday school has not a single champion who will dare to face the issue—no, not one. All of you brethren who are honestly seeking for God's truth, watch the pursuit, for battles there will be none. Subscribe for the Apostolic Way, the open forum for al.

G. A. TROTT.

WHEAT AND CHAFF.

Backsliders may, and often do return, but Apostates never reform. No—forgiveness offered.

The babe starts to heaven at birth, going through the family, the church and the grave.

The faithful, vital Christian is always in demand, for he is a tower and bulwark to the many below him.

Sickness is the interest paid down for the transgression of nature's laws. As to who broke these laws, whether parents or children, no matter, the interest is just.

Faithful preachers have to study to prepare their sermons, but I don't: I first select my subject, open my mouth and the Lord fills it. Yes, with wind. But does the Lord deal out this kind of material to the world?

You say you want the truth on your side; then go and stand on the side of truth and stay there.

Man may have much learning, but unless he has sufficient common sense to enable him to know how to use his education, he is a failure.

Man should become wise in heavenly things, but he should not become too wise, wise above that which is written, and know so

many things which are not true. Teaching for doctrine the commandments of men and forcing these things upon the world and the church is sending multitudes to the grave unprepared.

The man who rejects divine revelation and takes in its place the sciences of man, is he who tries to light a lamp destitute of oil, his light will burn just as long as his match burns. But divine revelation endures forever.

Brother Jim, why are some people so anxious to prove that their ancestors were monkeys? Do not know, unless it is to show what great development their now tailless (?) tribes have made. And what do they call these halfbreeds? Not men, I reckon! Though they have dropped the tail, they do not walk upright, nor learn to talk. Spoze, we will have to give more time.

A short pungeant speech, with the truth in it and the right man behind it and a crowd of earnest listeners in front cannot fail to do good, possibly much more good than you will ever know in this life. Try it brother, and then try again. Don't wait for a call, especially a money call. The Master has been calling you forth these many years, and while the people have been waiting, some have died. God began his work by miracle but since creation was finished, he continues it by law. And everyone who accepts and abides his law, he will follow him in Providence.

The Apostles preached the gospel to the whole world, but it has been a long time since that laborious sowing, and we suppose that the same mysterious sower is still industriously following his nefarious business, assisted by a multitude of willing workers. And if not one preacher would lift up his voice in defense of the gospel for thirty years, what a harvest would meet us. And does the reader imagine that the time will ever come when there will be no need of preachers. The world would be a lonely place then.

A. ELMORE.

WANTED—A HOME BY W. E. ELLIOTT, MULLINS, TEXAS.

He writes he is too old to travel during the winter and wants some place to stay until it is warm enough for him to travel and preach.

R. F. D.

ADVERTISING FOR A JOB.

There are a few old preachers, ones who have stood high with the church, that have lost their prestige with the brethren, and they desire some notoriety again, and are willing to debate the Sunday school question in order to have an opportunity to report the same to some religious journals, and thereby advertise themselves. We have a fair example in "The Herald of Truth" (Deception) for January 3rd and 10th, under the head, "Mansfield-Cowan debate." In this report, there are about twenty absolute misrepresentations. A very good rule to apply in reading Searcy's report of my position, is to state the very opposite of what he says.

Searcy said that Mansfield showed the New International Ecc. that there were Sunday schools in America 100 years before Raiké's day. If any should desire to examine the authority here referred to, they will lose all confidence in the report that I am reviewing. I am unable to see why a man will make such glaring misrepresentations, when he knows full well that everybody has access to the encyclopedias, and will discover such falsehoods.

Another mistake is, "Cowan denied the right of a woman to teach anywhere except in the home." My position was, and is, that the home and the church are the only two institutions authorized by the word of God for raising children, and teaching the word of God. That if a woman taught, she should do so as a member of the home, or church, as Mansfield claimed the Sunday school to be. And that Paul forbid her to teach in the public assembly of this church. I suppose Mansfield and Searcy think the house, or residence, is the home, and the Church house, the church.

Again, "Cowan said the home was on the rock," and "The home no part of the church," when the truth is, Cowan said that the home was authorized by the word of God, (Gen. 3:16), and hence was resting on the solid rock of God's word, and that the church was resting on the rock. (Mat. 16:18), and that those of the home who obeyed the Gospel became members of the church. Does that look like putting babies and infants on the rock and in the church? My position is what hurt, and Searcy could not afford to let his readers have it. When I showed that if parents would do their duty in the home institution, their children would be prepared to obey the Gospel when they come to the age of ability, and hence no room between the home and church for a Sunday school, and that if the home institution did not do its duty, we should correct the home instead of founding a substitute institution, it put Mansfield and Searcy to the innovators' sweet refuge, misrepresentation.

Again, he misrepresents Paul, when he says if the 14th chapter of I Corinthians is a model for us then the following is true: "(6) Women are forbidden to get themselves in a position where they will learn anything, v. 35." There was never more violence exercised against a passage of scripture than the above. The Apostle had just said, "Let the prophets speak one by one that all may learn," and in another passage, "Let the woman learn in silence with all subjection." When Paul commands her to learn in silence, how do you get it that she is forbidden to get into position to learn anything?

The expression "if she would learn anything" means by making public inquiry. (See all commentators, and critical exegetics).

In his number six he says they (women) "were not even allowed to speak," and under number seven he says, "All may prophesy. There were women prophets in this church."

In one breath he says this chapter teaches that women are not allowed to speak in this church, and in the next he says they prophesied in this church. Such inconsistencies and misrepresentations are a fair sample of the entire report. I do not deem it necessary to use valuable space to make farther reply.

Now comes the advertising: "If brethren bothered with this faction among them and want a man to meet J. N. Cowan, get Lee P. Mansfield." Mansfield needs the job, and Searcy needs the notoriety of being his moderator, and J. N. Cowan is ready to meet them both at any place where they have a following and can be endorsed by the brethren at said place. I have tried to get Searcy to meet me in Oklahoma City in their church house there, and what do you guess was the reason Searcy gave for not having it there? He said they had a very fine house with carpets on the aisles, and they did not allow such as the proposed debate to be held there. "Can you beat it?" The truth is, they fear the results of the debate. It may be that Searcy wants to conduct such a dirty fight, that it would be out of place in their fine church. I am sending copy of this to the Herald of Truth (Deception) for publication, but cannot promise you that its readers will see it.

Yours for a clean investigation of the truth.

J. N. COWAN,
Robstown, Texas.

MAINTAINING A SUNDAY SCHOOL.

The Apostle John in II John 1:9 says: "If any man transgresseth and abideth not in the doctrine of Christ, hath not God." Using this text as a basis for reason number one. I will now present a doctrine of Christ:

THESE THREE.

When the saints came unto 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 the fulness of Christ, then spiritual gifts, the childish things of the church, passed away; and these three, Faith, Hope and Love remained. These remained where they were, in the church, to be characteristic of every member of the church until the Lord comes. This is the Lord's arrangement, and there is wisdom in it. Let us see in 1 Thess. 5:3 is this: "Remembering without ceasing your work of faith, and labor of love and patience of hope." You see that in this verse the three, Faith, Hope and Love, are all mentioned. Yes, and another three also—Work, Labor and Patience. What sort of Work? The "work of faith." We could not have the work of faith in the absence of faith; hence we see wisdom in having faith remain. The labor is the labor of love, the patience is patience of hope and of course, we could not have the labor of love in the absence of love, neither the patience of hope in the absence of hope, hence the wisdom in having love and hope remain.

The time came when the faith was delivered to the saints, the church made the pillar and ground of the truth. Now see and think. The saints have the faith, the truth, the Lord's will, the all things, and faith, hope and love. The time was when the saints were left just in this condition. What did the Lord expect of them? Did they do as He intended they should? Did they make a mistake of any kind? Now think.

J. R. JONES.

Columbia, Tennessee.

In I Cor. 14:31 Paul said, "For ye may all prophesy one by one, that all may learn, and all may be comforted." In I Cor. 14:34 he said, "Let your women keep silence in the churches, for it is not permitted unto them to speak; they are commanded to be, under obedience as also saith the law." Now brethren, are Paul's statements concerning the procedure of the church when come together, the doctrine of Christ? The answer is found in words so simple in I Cor. 14:37, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord." Please notice, "Commandments of the Lord"—the "doctrine of Christ." Now, back to the text of scripture used as a basis for reason number one. Do those who maintain a Sunday school abide in the doctrine of Christ as set forth by the Apostle Paul? They certainly do not. In their work more than one teach at a time, and some of the teachers are women. Have they God? Is God with them. The Apostle John answers in the negative. The Lord then not being with them, can they set the Lord's table? If the table they set is not the Lord's by reason of the Lord not being with them, does it not follow that those who partake of this table belonging to men and not the Lord?

We who oppose the Sunday school work abide in the doctrine of Christ by abiding in the doctrine as set forth by the Apostle Paul. For this reason we have both the Father and the Son. The Father and the Son being with us, we can set the Lord's table. Having set the Lord's table, those who partake of it partake of that belonging to the Lord and not to men.

Brethren, do you commune at the table belonging to the Lord, or do you commune at the table belonging to men? Do you say that the

Lord is with those maintaining a Sunday school? If yes, why fight the Sunday school? Why fight the Lord's work? Why not join them? If no, and you partake of the table they set, do you partake of the Lord's table?

2. Loyal Christians should not commune with those maintaining a Sunday school because when so doing, you not only bid them God speed, namely, encourage them in a work you do not believe in and endorse, but you also are partakers with them in just such a work. These stubborn facts are clearly set forth by the Apostle John in II John 1:10, 11. Notice his statements: "If there come any unto you and bring not this doctrine, receive him not into your house, (he is not to be fellowshiped) neither bid him God speed, for he that biddeth him God's speed is partaker of his evil deeds. In the face of these plain statements we are bound to conclude that loyal Christians who commune with those maintaining a work that is not the doctrine of Christ, are abiding them God speed, encouraging them in something contrary to the teachings of inspired men, and for this reason, are partakers with them. I do not say that when the Apostle John said, "If there come any unto you, and bring not this doctrine" that the doctrine of Christ as set forth by the Apostle Paul in I Cor. 14:31, 34 is directly meant, but the doctrine of Christ as can be seen from II John 1:9, is meant, but the doctrine of Christ as can be seen from II John 1:9 is meant, so where is the man who will affirm that Paul's statements of the Corinthian epistle was not the doctrine of Christ. You may say that you do not understand how you would be bidding them God speed, encouraging them in their Sunday school work and would be partakers with them by (Continued on page three.)

(Continued from page two.) simply communing with them. It makes no difference if you do fail to understand, inspired men place you in just such a condition. We may not understand how in transgressing one of God's laws that we are guilty of all, yet we are just the same for the Books says so. I am certain that if I were to commune regularly with those who worship God with instruments of music when there was a loyal church at my convenience, all members of the Church of Christ would say, and say truthfully, "Brother Bradbury is no longer in harmony with us, but in perfect accord with those who have left the truth." You, my dear brother, may say, "Where I live there is nothing but Sunday school churches, so what else can I do but meet with them?" This brings about reason number three, so here it is in the language of inspiration:

3. "A man that is an heretic after the first and second admonition, reject, knowing that he that is such is subverted, and sinneth, being condemned of himself," Tit. 3:10-11. An heretic is one who maintains and preacher doctrines that divide the household of faith. All informed brethren know that the Sunday school came about after the doctrines of men. All know that by preaching and introducing the thing, such have caused a division of our ranks. All know that its champions will not dare to say in public discussion that the thing is scriptural. The scriptural thing then for us to do is to reject or have no fellowship with them after due and scriptural warning. We all know that the Sunday school preachers are dividers, hence heretics. If the thing had never been introduced by them, we would not be divided over the matter today, but instead, a happy band of brothers and sisters in the Lord.

J. A. BRADBURY.

Sweetwater, Texas.

A GOOD LETTER.

Wedowee, Ala.

Dear Brother Duckworth:

Since the death of Brother Teurman I have had no heart to write. I have been lonely and a sad bereavement has brooded over me.

It seemed, and does yet, to an extent, that the work in this section had almost received a death blow. This section to a great extent has been neglected for many years; whenever a loyal band is started some digression is started and captures or kills the work. Then when we have a preacher who is competent to cope with the difficulties, and stand the hardships caused by a meager support, there is an influence somewhere that carries them on. With Brother Teurman it seemed different. We were looking upon him as permanent, but, alas the grim reaper, Death, cuts him down, drags him relentlessly

from us. We are recovering, but slowly. Brother Teurman's work will never die.

I still like the tenor of the Way. Brother N. L. Clark's writings are my ideal. Last year was a busy one with me. Held one meeting in Cherokee County Ala., with one baptism and one reclaimed; one near Kingston, Ga., at the home of Brother C. L. Myrick, with two baptisms; one at Dutton, Ala., in Jackson county; one in LaGrange, Ga. Brother McMurry continued this meeting a few days for me and baptized one, after which he came on over near my home and engaged W. H. Hartgraves in a five day's discussion at Highway Methodist Church, which was their second debate. We had several visiting brethren at the debate, all well pleased with the results. I was at LaGrange last Lord's day night and heard Brother W. G. Sivils deliver a strong sermon. A fine young man came forward to obey the "form of doctrine" and "the same hour of the night" was baptized.

Brother Sivils is working with the LaGrange brethren at present. Hope he does a good work.

Love to all the faithful in Christ.

W. L. SHELNUTT.

We feel sure that a great many of the readers of the Way in Georgia and Alabama feel just as Brother Shelnut. In fact, it was such a shock that all of us felt dazed for a time and there still remains with us a sadness that is only relieved by the fact that we believe Brother Teurman has gone on to the reward of the faithful.

I fully realize what Brother Shelnut says in regard to the work in that field. It was hard for me to come away, but my duty to my father and mother seemed to demand it, as well as some other matters not necessary here to mention, and then it was my view as well as Brother Teurman's that I could be worth more to the Cause of Christ in the West than by remaining in the East, and that by being here I could help secure for him a support without which he would have to suspend the publishing of the paper, and I was busily engaged in an effort to help him at the time of his death. Then my first thought was to return to that field, since it had been arranged for my father and mother to have personal care by other children, I considered only the good of the Cause of Christ and my work in it, but circumstances seemed again to point to my remaining in Texas as the place from which my service could be of the greatest value and I am now of the opinion that I could do more for the work in Georgia and Alabama here than I could have accomplished had I moved back to my home, Union City, and I am making this statement for the reason that I want our readers in that field to know that we are interested in the

work there and will spare no efforts to push it to success. I believe the brethren in the West will help support a man in that field when the man is found who is "able to cope with the situation and endure the hardships necessary" to the success of the work there. I have been in correspondence with some brethren regarding the work, with a view to arranging for placing a strong man in that field and I would appreciate having any others who feel a personal interest, write me.

R. F. DUCKWORTH.

AS WE SOW, SO SHALL WE REAP.

"For to be carnally minded is death. But to be spiritually minded is life and peace." Rom. 8:6.

All who would be spiritually minded must diligently gather into their minds the spiritual thoughts of God, which is embodied in His word, which when received into "good and honest hearts" will bring forth fruit some thirty, some sixty, and some a hundred fold. A great majority of church members make a terrible mistake when they try to live the christian life without a careful study of the Word of God. Thereby depriving themselves of spiritual light, and spiritual food.

Says Paul, "Let the word of Christ dwell in you richly in all wisdom."

A full knowledge of the divine plan of salvation is essential to all and should dwell abundantly in all Christians, so that it may guide them into a holy and consecrated life, and "that they may live soberly, righteously and Godly, in this present world," and teach others to live so, by example, Word and song. For when we teach the Word we are sowing the seed.

But in sowing this seed great care must be used so as not to get it mixed with foreign seeds, the safest course is to go to the old "seed bin," the Bible, and there fill the "seed vessel," the mind, with the pure seed. There are a great many seedsmen today who will not go to the old "bin" (because it requires time and effort and care) but will take some of the various counterfeits, labeled, "Baptist," "Presbyterian," "Methodist," "United Brethren," "Holly Rollers," and many other names by which the peculiarities of the seed is distinguished. With the result that if one of these seedsmen sows his seed, a church of the same name will be the result. "For whatsoever a man soweth, that shall he also reap,"—for seed and its product are always homogeneous. "The faith that was once delivered to the saints" has been greatly corrupted, by sowing corrupt seed, who is to blame? No man has any divine authority to sow any other 'seed' (words) than that deposited in the Scriptures of divine truth. Says Paul, 'Hold

fast the form of sound words; which thou hast heard of me, in faith, and love which is in Christ Jesus." (II Tim. 1:13).

Paul makes it the duty of the preacher to fill himself with the Word of God, to hold on to the form of sound words heard of him; to preach the word, reprove, rebuke with all long suffering and doctrine. Therefore, the preacher that will store his mind with the pure "seed of the Kingdom," "the Word of God," rejecting all that is human or foreign, his labors will not result in the product of Baptists, Methodists, nor the adherents of any sect or party, but will result in a congregation of Disciples of Christ or Church of God, "For whatsoever a man soweth, that shall he also reap."

IRA B. KILE.

Sistersville, -W. Va.

OUR PURPOSE.

It is the purpose of the publisher of The Apostolic Way to make it an open forum. That does not mean we will print everything sent to us. But it does mean well and thoughtfully prepared articles on both sides of any question will have a chance of reaching our readers, so far as space may permit.

We will not agree to publish anyone's article in advance of their writing such articles, but no article will be kept out of the paper simply because we oppose the ideas therein expressed. We are not trying to build up a sect or put up a theological wall around our readers. If we have concrete views on any question, we propose to reserve the right to express or not express them just as we may determine. If someone writes an article with which we agree and we desire to allow someone who does not agree with it, to reply, we reserve the right to do so. If we receive an article with which we do not agree, we reserve the right to make any comment we see fit or have someone else do so or publish the article without comment.

In other words we want it understood that while we reserve the right to a final say, we do not propose to close the columns of our paper to all matter except that which is in 'harmony with our views. Usually a religious journal is confined to the matter with which the managing editor is agreed.

We want it further understood, that we are not, in any way, responsible for the views of any article published in this paper by its editors or contributors, unless we elect to state our endorsement.

In other words, the columns of this paper are not bound by the pet view of the publisher or any of its editors or anyone of its supporters or contributors.

R. F. DUCKWORTH.

THE APOSTOLIC WAY

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INNOVATIONS AND WHY WE OPPOSE THEM.

By N. L. Clark.

In my first article on this subject, I defined "innovations" as "something new," the idea being that a new device or arrangement replaces an old one. I also suggested that man's disposition to "seek out many inventions" in other things probably inclines him to substitute his own devices for God's appointments. I desire next to distinguish between two distinct fields of activity for man's powers. I shall then proceed to answer the question: "How may I make true progress in each of these fields?"

I may use my powers in the realm of human invention or in that of divine creation. Man's own skill and tastes construct his houses, prepare his food, determine the form and appearance of his clothing, devise his social and political customs, etc. In all such things, human wisdom or folly is shown. God gave the race from the beginning certain promptings which we call natural wants, but He leaves to our judgment the manner of meeting these wants. Moreover, He has placed within our reach certain forces and objects, such as electricity, heat, metals, etc., that by the wise use of our powers, we may cause to serve our wants. Here then is seen the scope of man's efforts. It is confined to the orderly disposition of things about him according to his own choice or to the finding out and appropriation of hidden natural forces or objects. No human mind has ever invented a new law of nature. Nor has man ever been able to produce a new chemical element. Galileo discovered the laws of falling bodies, but these same laws had been in operation from the morning of Time. Radium, that most wonderful of recent discoveries, was not invented by man. The discoverer simply found out another of God's secrets in nature. We are justly proud of the achievements of modern science in the discovery and application of nature's treasures and it would appear that we have, perhaps, only begun the task set by divine wisdom for the anxious eye of the scientific discoverer. But let us remember that it was God's

prerogative to set the task, man's only to perform it.

Here we see the extreme folly of those who so exult over human achievements that they forget the God whose wisdom and appointments made such achievements possible. One would think that the astronomers whose attainments and telescope enable him to peer into the hidden depths of measureless space would be humbled at the thought of his own insignificance and led to greater veneration for the God of nature. Sometimes, to be sure, it is thus; but too often the pride of his own success in looking farther into the mysteries of nature than his fellows have done, brings with it the denial of that God who prepared the wonders he has seen.

When we turn to the field of religion, we see the same kind of arrangement for the use of our powers. Just as God made the world and fixed what we call natural laws, so did He create a system for our spiritual government, in which He has given for our welfare and His glory certain facts, laws, and limitations. Within the scope of these facts and laws, God has given men ample room for the highest degree of spiritual development possible in this life. Just as the proper study of nature enables man to provide more and more abundantly for the satisfaction of his temporal wants, so the prayerful study of the Bible was designed by God's arrangement to give the spirit of man its every really proper desire.

In Nature, we have to do with material objects and physical forces; in the Bible, facts take the place of objects and laws of the Spirit obtain instead of laws of material force. As man's activities in the material realm are limited by nature's provisions, so are his activities in the spiritual realm limited by the facts and laws of divine revelation. The man who should attempt to invent a new substance or formulate a new law of nature would be justly considered a fool. All accord men the privilege of investigating nature's mysteries and bringing to light any laws not hitherto known: but no one of whom I have read, has sought to reject nature and substitute an invention of his own in her stead. Self-evident as these conclusions are with references to nature, here is exactly where we find the innovatist playing the fool in the spiritual realm. Because he cannot see a demonstration of his folly as he can in the kingdom of nature, he presumes to reject God's statements and laws and substitute therefor his own devices. Like Naaman of old he cannot see why "Abana and Pharpar, rivers of Damascus" are not as good for the leprosy as the Jordan.

The result of such fallacious reasoning on man's part, due to lack of faith in the word of God, is ev-

erywhere manifest in the multiform religious practices of the so-called Christian world. Men have perverted water baptism in its every essential particular; they have misapplied Bible teachings on the Lord's Supper in many ways; they have changed completely in many instances the order and plan of church government; they have misused and abused the Lord's day worship in every possible particular; they have, in short, made human wisdom their guide in supplanting God's wisdom in a thousand ways; and after all this they still dare to call God their Father and Jesus Christ their Lord.

A HAPPY MAN.

Hamilton, Texas, Jan. 27, 1924.

Dear Brother Duckworth:

I am writing you a few lines to try to express my feelings of joy and gratitude for this day, but after thinking and studying for some time I fail to find words to express it. But I will tell you the cause of my joy and then you can rejoice with me. First, I will say that I celebrated my seventy first birthday today in our new house of worship and am truly thankful that I have been spared to see this good day. Three years ago, last August, I was withdrawn from by the church here for earnestly contending for the Faith once delivered to the saints and against all innovations and at that time I felt like I was almost alone in the world and especially in old Hamilton and I began at once working and praying that the Lord might put it into the heart of some good true man to come to Hamilton and re-establish the Faith in its purity and simplicity. And finally that man showed up in the person of Brother J. S. Hall last November a year ago, and called a few of us together, about eight or ten and we began meeting in the Court Hall and have met there every Lord's day since until today, when we met for the first time in our new house and the best of it is our congregation has increased to about 40 or 50 in regular attendance. So you see my prayer has been answered and my labor rewarded and no miracle performed either. And now Brother Hall tells me that you wrote him that when we got our house up you would come down and preach some for us whether you could or not. Our house is complete except the paint and a few seats and we are to finish up the seats right away, so come on when you get ready. Will say that I am still delighted with the Apostolic Way. I thought Brother Trott's write-up of Showalter was sure fine but it did not stop Showalter's misrepresentation. I see a lot of it from his own pen in the last F. F. May the Lord bless you and yours in your good work.

S. W. HIGDON.

THE DALLAS CHURCH OF CHRIST.

The Church of Christ in Dallas, worshipping at 3601 Fitzhugh Ave., is trying to follow the word of the Lord in their work and worship.

They have made some splendid progress in the last few months and the interest in following closely the Lord's plan is growing.

When they meet on Lord's day morning to break bread, they begin their service by singing several scriptural songs. They then have a prayer or read a chapter and then have prayer. Then the leader for the day announces that all who desire, have the privilege to talk on the chapter read or the subject announced. When the leader thinks this part of the service has gone on long enough, an invitation is made for those in disobedience, to accept the Lord's plan for reconciliation. Then some one makes a talk concerning the importance of the Lord's Supper, its needs and influence. After the Supper, the contribution is made and the assembly is adjourned.

To reach this place of worship, take a Second Avenue car, get off at Fitzhugh Avenue and walk one block to the left.

The brethren who have been looking after the matter, tell us that every family in this church are readers of the Way. As one brother expressed it, "As readers of the paper, we are 100%." I feel sure that there are some other churches where every family takes the paper. I wish it was that way with all, especially in every place where the church agrees with the general principles of the paper and possibly a little work in such places would make all of them, "100% readers of the paper."

R. F. DUCKWORTH.

THANKS, BROTHER JONES.

In company with Jno. R. Freeman the Star editor had the pleasure of spending several hours in the home of R. F. Duckworth in Dallas a few days ago, which was enjoyed very much. In this home is located the office of The Apostolic Way, Brother Duckworth is the editor, and which has been printed at Dallas since last October. Brother Duckworth has had much experience in paper work, and he uses system in his office work, which is working greatly to the advantage of the paper which he is successfully publishing and he has many improvements in mind for that publication during the present year. The Apostolic Way is a bright, clean, neat, little eight-page paper printed semi-monthly, and is checked full of instruction and exhortation to Christians, as well as those who are not Christians.—The Gunter Star.

WHERE THE GOSPEL ADVOCATE STANDS.

By H. C. Harper.

An editorial in the Gospel Advocate, January 3, 1924, says: "The Gospel Advocate feels a peculiar pleasure in recognizing that it occupies the same ground that was occupied by the fathers of the great Restoration and that it seeks to propagate, without amendment or change, the same things that they advocated."

Let us see about this. Campbell says: "We are commanded to be baptized 'for the remission of sins.'" (Page 253, Campbell On Baptism). And in the "Christian System," pp. 240-2, he says: "Peter commanded every penitent to be immersed for the remission of sins."

Franklin says: "If He requires one man to be baptized for the remission of sins," (Acts 2:38). He requires all to do the same." (Sketches and Writings of Benjamin Franklin, p. 265).

This is enough. Now how about the Advocate's advocating "the same things that they advocated?" The Gospel Advocate says: "While we are not commanded to be baptized for faith, neither are we commanded to be baptized for the remission of sins." (See issues containing McQuiddy-Durst Debate). Again this Advocate says: "I cannot see, like Brother McGary thinks he sees, that 'for the remission of sins' is a part of the command to be baptized." Again this Advocate says: "Baptism to a penitent believer is a command of God, and remission of sins and the gift of the Holy Ghost are promises of God." (See issues containing Shregley-McGary discussion, Nov. 1, 1923, to Jan. 3, 1924).

I will not say that the Gospel Advocate has lied; but if the Gospel Advocate ever occupied the same ground that was occupied by the fathers of the great Restoration, it has drifted, as any man of sense can see. The Gospel Advocate may deem it necessary to resort to this buncombe (to say the least of it) to keep those who sincerely want the truth from deserting it (as rats would a leaking ship); but I can not see that the Gospel Advocate does not know that it is practicing deception.

OPEN LETTER TO BROTHER MODGLIN.

By H. C. Harper.

Brother Modglin has asked me to give him information on the points he mentions in his letter to me. Read it:

Dear Brother Harper: I have recently read some of the Ways. I like it generally very much, but I notice you brethren condemn what you call sect baptism.

Now, for instance, I will say I am a sinner, but through the studying of God's Word, I learn that God has required my faith in

Christ; then repentance, confession and baptism. Then I become a God-fearing man when I obey the above.

Question: Wouldn't that meet the requirements of Mark 16:16? Still at the time I didn't have church knowledge—united with the Christian Church. Would my uniting with such a church make my salvation void? If sinners have to know church government before they have the promise of eternal life, I don't know where it is. May I know?

The A. W., G. A. and A.R. all contend for the true church. (Rom. 16:16.) But each one of them stands separate from the other, and this does not correspond with the Savior's prayer in John 17:11. Something is wrong. It looks like able men like some are in all three of these bodies should be able to sift the differences out and get together and be one. (Eph. 4:4.)

You condemn sect baptism. Why don't you condemn sect repentance? It looks like if one is void that the other is.

Your brother in Christ, J. E. Modglin, Brookport, Ill.

Reply.

I thank you, brother, for this inquiry. And I think myself most happy in having this opportunity to set this matter fully before you. My parents and my grandparents were in the faith before me, and I have ever made the Bible my standard on all questions of religion.

It is evident to me that you have not read the Way much on these matters, and that you have not followed the "sect baptism" controversy very closely. You ask me why the Way condemns "sect baptism," but being on the negative of this question, I might, with propriety, ask you why you accept it. What is "sect baptism," as you understand it? Do you know what I mean by that term when I use it? It is of little use to discuss matters unless the terms used in discussion are understood.

In the first place, I will say that "sect baptism," as I use the term, is the immersion of a person according to the teaching of the New Testament.

You have argued the matter somewhat, but you seem to fall into the error of sectarians. They find a passage that, for example, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31) mentions belief as a condition of salvation, and they argue from this "that belief is the only condition of salvation," ignoring all other passages on the subject.

You mention a case of baptism, and then say: "Wouldn't this meet the requirements of Mark 16:16?"

But the question is, Does it meet the requirements of baptism according to the New Testament? Does it? Are you going to ignore, sectarian-like, other passages of God's

word bearing on this subject? It so, why? Were you baptized into the name of John Smith, and of John Doe, and of son Mike? No? Well, where did you learn that this is not according to New Testament usage? Matt. 28:20? Very good. Then Mark 16:16, your pet text, is not all the Bible you had in your baptism, was it? How did the apostles, guided by the Holy Spirit, carry out the commission given in Matt. and Mark and Luke? We read: "Men and brethren, what shall we do? 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 2:38.)

Now suppose that Pat says, I want to be baptized, but I will be baptized in the name of Uncle Mike. And so he is. Is Pat's baptism void? It is! Why, you are getting rather narrow—narrower, perhaps, than Mark 16:16. What ails you?

Now here comes Bill Jones, and says, I want to be baptized; but I want to be baptized because I have been saved, not "for the remission of sins." And he is. ("Baptists do not believe that a man must be baptized in order to be saved. On the contrary, he is baptized because he has been saved." (Fundamentals of Our Faith). Is his baptism void? I say, yes. What do you say? If he is not here commanded to be baptized "for the remission of sins," he is not here commanded to be baptized "in the name of Jesus Christ."

Whom did the inspired men baptize? "Then they that received his word were baptized." (Acts 2:41). Can you say that of Pat and Mike and the one baptized into the name John Smith, John Doe, and son Mike?

"A God-fearing man" is not enough. Even the God-fearing man had to hear and obey the gospel as preached by inspired men. And nothing less will do today. (Acts 10.)

Full "church knowledge." No, for Jesus enjoined on the preachers that they baptize a further requirement, saying, "Teaching them (those baptized) to observe all things whatsoever I have commanded you." Matt. 28:20. Hence a man can join The Christian Church, or commit any other sin, by not being governed by what Jesus commanded, after he is baptized; and he can go to hell, too, if he does not repent of, and obtain forgiveness of sins committed after his baptism; but the sins forgiven, or remitted, at baptism are there forever blotted out.

"Why don't you condemn sect repentance?"

Answer: No one of the church of Christ (the Christian Church might) contends for the "receiving of the pious unbaptized." And we take our opponents in the church of Christ, who contend that the sects have a scriptural baptism when im-

mersed, at the point of contact; and for the same reason that the inspired penman in Mark 16:16 did not say "and is not baptized," after "believeth not." When one loath kills the game, why use two?

Yes, "Something is wrong." And if you can get the brethren of the papers you mention, or any others, "to sift the differences out" with us, we shall be very happy to do so. This, we have plead for, and ever shall plead for.

SUNDAY SCHOOL AT PENTACOST.

Warlick said in debate with me at Austin, that we could have no such meeting as the one described in I Cor. 14, because there were some who spoke in tongues. When he went to set up his Sunday school he said that on the day of Pentacost when the twelve began to speak with other tongues as the spirit gave them utterance, that they all spake at the same time to as many different classes, thus establishing a Sunday school, and after this class work, then Peter preached to them just like we do after the Sunday school is over. He ran from I Cor. 14 because of tongues, and ran into a meeting where they all spake with tongues and claimed that for his Sunday school; where is the consistency?

When asked if they divided into classes for the reason that all present could not understand the same language, he was silent. How Warlick found out that they all talked at the same time is another unrevealed thing. He said that Paul and Silas both sat down and talked at the same time to the women in Lydia's company by the river-side; that Aquilla and Priscilla both talked to Apolos at the same time in the Synagogue; but he never told any one how he learned all this. Such is the ramblings of a mind defending a lost cause.

J. N. COWAN.

SCHOOL-ROOM TO MASTER'S VINEWARD.

I have spent the greater part of seven years teaching in the public schools. It is now my purpose to devote the greater part of my time to preaching the Gospel. Souls are perishing daily for the bread of life. Can we afford then to stay out of the field? Not if we can live and remain in the field, and I think we can.

Hence, I shall have more time this year for holding meetings than ever before. Brethren desiring my assistance should write me early.

Success to the Way and all its readers.

Yours for the old paths,
HOMER L. KING.
Lebanon, Mo., Rt. 2.

IMERSION INTO THREE NAMES.

When Jesus said to His disciples, "Go ye, therefore, and teach all nations, immersing them into the name of the Father, and of the Son and of the Holy Spirit," Matt. 28:19. He had a reason for giving this command. When any man obeys this command, he does it "in the name (by the authority) of Jesus Christ." No man can claim he has obeyed His command, if he uses Christ's name alone in the act of immersion, for He has nowhere commanded it. Christ had previously said, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." There has been much cavilling over Christ's language to Nicodemus. In speaking to the Jews, He spake in parables. Much of His teaching, even to His disciples, was in parables; but "without a parable spake He not unto them," (the Jews). Jesus said to His disciples just before He suffered, "These things have I spoken unto you in proverbs: but the time cometh, when I will no more speak in proverbs, but I shall shew you of the Father, plainly." John 16:25. We ask when did He "teach us plainly of the Father?"

We would do well to learn when Christ would "Show us plainly of the Father," and not speak in "proverbs" or parables. Did He do this with His own vocal organs? He did not. He spake by the Apostles. When we hear them, we hear His words, or the word of His Father, which He spake. He had said to His disciples, of "the Spirit" of truth, (The Spirit of God's word) "He dwelleth with you and shall be in you." John 14:17. We may inquire why "the Spirit of truth, which is the Comforter, the Holy Spirit," was not in His disciples at this time? The answer is plain. No man can have the "Spirit of truth" in him, until he knows the truth. His disciples must "receive power from on high" (from God) before they could know the truth. When the "Spirit of truth," came upon them, they were then prepared to speak the truth, and tell us in plain words just what Christ meant in His parable to Nicodemus. When Peter said, "Repent and be immersed everyone of you, in the name (by the authority) of Jesus Christ for the remission of sins." Acts 2:38. This is being "born of water and of the Spirit" in plain words, and no parable, "of the Spirit," because God commanded it, by "the Spirit of truth." Of water, because water was the element used. Thus a man must "be born of water and of the Spirit, or he cannot enter into the Kingdom of God." "The Holy Spirit, the Comforter, the Spirit of truth" (of God's word) that was with them, in God's Son, was in His disciples, when they spake plainly and "no proverbs." The same Spirit that

was in Christ, and in His Father, was also in His obedient children. That Spirit is Holy, and in opposition to the Unholy Spirit of Satan. But why "immerse into the name of the Holy Spirit?" Is it because it is a person, a God, or an object of worship? I think not. Paul says, "we are co-workers with God." Yes, God and His children has formed a company. "Co-workers together." Let us see who are our partners in this company. We turn to I John 1:3. "That which we have seen and heard, declare we unto you, that you may also have fellowship (partnership) with us; and truly our fellowship (partnership) is with the Father and His Son Jesus Christ." Paul tells us, we are Co-workers and John tells us who are partners in this company. It is necessary in a company, that all be "of the same mind, and the same judgment." In this company, if they succeed, they must all "have the mind of Christ." To have His mind, we must have the same Spirit. The Spirit that is in Him and in the Father is Holy. There is an act, that initiates a man into a company; at least an agreement. Immersion, by the authority of Christ, is the act by which one enters "the body of Christ," the church.

As the "Holy Spirit, the Spirit of truth," or the Spirit of God is in the temple of God, (the church) we can see the wisdom of God in the command for a man, not only to be immersed into the firm, or company, but also, into the Spirit of the company. Hence the command, to "immerse into the name of the Holy Spirit." If we are not of the same spirit of our partners, we would only be detrimental to the purpose of the company. The Holy Spirit is one of God's good gifts "to them that obey Him," not a person and not an object of worship. As to there being three persons in "the God-head" (in God) is not once spoken of by any inspired man. But to say the "Holy Spirit" is "the third person in the God-head (in God) makes it conform nicely to the "Roman Catholic Creed," where alone we find authority for saying there be three persons in the Godhead, or that the "Holy Spirit" is a person. It is true that "God was in Christ Jesus, reconciling the world unto Himself." But how in Him? Just in Him? Just in Him, as he is in all that obey Him. He gave Him "the Spirit without measure," but to us by measure. What Spirit did He give His "first begotten (created) Son?" His "Holy Spirit." The same Spirit that was in the Father, He gave to His Son (Holy Spirit). He gives His "Holy Spirit to all that obey Him. Acts 5:32. Paul says to the church "It is God in you, to will and to do His good pleasure." Yes, God is in all His Sons, in the same sense. Not in person, but by His Holy Spirit

being in them. We should be thankful that our God is Holy and not, Unholy like Satan. But His Holiness is not another God, not another person. We should give God the glory, in and by Christ Jesus, because He is Holy, just and good, but to make His Holiness (Holy Spirit) a God, a person, or an object of worship is foreign to God's revelation, and is only authorized by the "man of sin, the son of perdition." As "God and His Son" are our "partners" and "we are co-workers with God," we see the wisdom of God, through His Son, in commanding to immerse "into the name of this co-operation, and also into the name of the Spirit of this company. We can then have the "mind of Christ," and all "Glorify God, in our bodies and in our Spirits which are God's."

A. HARLESS.

Garrets Bend, W. Va.

A FORMER SUNDAY SCHOOL ADVOCATE.

The writer of these lines was reared in a Union Sunday school, mostly Methodist, obeyed the Gospel in 1889 under the preaching of Brother H. C. Collier, came into the Body knowing only first principles taught me by him. I began trying to preach the Word in 1901, having additions from the very first. During these years the congregations in Oklahoma or wherever I went, had no Sunday schools with literature and divided classes. But when any young member would suggest Brother McQueddy's helps, I would approve and advise the Body to order same and have a Sunday school, thinking then (not having studied carefully the Divine pattern of the one Body) it was all right. I served as Elder of two or three local congregations where a few desired the Sunday school, but brethren, I never did force the organization for fear of dividing the Body. Now since giving prayerful thought to the New Testament teaching, have come to a knowledge of the truth that there is sure enough "one Body" and that body with its inspired teachers in the beginning taught with one teacher at a time, with one audience. Anyone with half an eye can see that it requires a separate organization to have a Sunday school with divided classes. Oh, they tell us, God divided them because of different age and talent. But where is the chapter and verse which gives us this example, but let's see if God divided them into classes or groups, when did he do it? It is either before birth, at birth, or later. If before birth, that is foreordination, before there is anyone to classify. If at birth, all were in the milk class; if later in adult life, man divided them, hence man's authority. "In vain do they worship me, teaching for doctrine the commandments of men," Mat. 15:9. What mean all these Sunday

schools, in the church of Christ today with their divided classes, women teachers, rattling of uninspired quarterlies, lesson leaves with pagan stories, all chattering at the same time? Echo answers on the pulseless waves of the wind, what. Have we any record of such an affair at Samara or Cornith or Rome or Galatia. Philip went down to Samaria and organized a Sunday school. Is that how it reads? No; indeed. The Gospel of the Christ was preached in its facts, commands and promises which resulted in the establishment of a local congregation of the one Body only; which was the church only at each place, and when set in order, had divinely authorized public teachers, men only; one teacher at a time with one audience. Those brethren who have taken the Sunday school fever are drifting with the tide like they who took the organ fever in 1869, at St. Louis—have climbed in the digression band wagon, conformed themselves to those sects around them. All such have ceased to be that peculiar people and left the old slogan of the church "Speak where the Bible speaks, and be silent where it is silent."

Yours for the old paths,
W. P. JONES.
Holdenville, Okla., Rt. 3

I appreciate this statement from Brother Jones. When I met him some three years ago, the brethren told me he was a clean, able, conscientious man and that they did not consider he had any sympathy with the digressive movement, and that in time they believed he would take the stand against every phase of the Sunday school.

There are many men who are not willing to admit that they have changed, or that they were ever wrong. Such men are to be pitied, for surely there is no chance for them to spend Eternity in the Place of Bliss. For a man who has "always been right," usually has always been wrong.

I fear that in the ranks of those classed as Sunday school preachers, among our brethren, can be found many who, if it was not for their disposition to never admit they had been wrong, would come out and declare themselves against the Sunday school. It is a mistaken idea when any man things he has lowered his prestige, his dignity or reduced his spiritual standing by admitting that he has been wrong; but the contrary is true. He who admits that he has learned something that caused him to change his position, grows in the eyes of honest men and women, he steps on a higher plain of dignity and his spirituality is much advanced.

R. T. DUCKWORTH.

DIVORCE AND RE-MARRYING

Brother J. E. Kirk of Ganits Quarry, Ala., requests that the following questions on divorce and re-marrying be answered in The Apostolic Way. Here is what he says: "In the Christian Leader, December-18, page 5, was a question asked regarding divorce and re-marrying. In answering this question, Brother G. A. Klingman said: If we understand the teaching of Jesus in Mat. 19:9 correctly, it is Scriptural for a man to put away his wife for fornication and marry another. Now, it seems to me, that if that is what Jesus was teaching in that verse, that a man is only bound by the law to his wife, so long as she does not commit fornication, or the woman is bound to her husband, only so long as he does not commit fornication, and probably not as long as he lives. Paul said in Rom. 7:2 that "the woman which hath an husband is bound by the law to her husband, so long as he liveth," and not only till he commits fornication. It also seems to me, that if Christ was teaching in that verse what Brother Klingman thinks he is that by man committing fornication, would put asunder that which God has joined together, and Christ said, "What God hath joined together, let no man put asunder." Mat. 19:6.

Answer:

It looks like Brother Kirk has answered his own questions without anything further being said. Mat. 19:9, was the law under Moses and was never in the law of the Spirit. Every utterance of the Holy Spirit in the gospel, concerning the relation of husband and wife, is contrary to the divorce law under Moses. The Pharisees in Mat. 19:3 asked Jesus a specific question concerning the law of putting away their wives: "Is it lawful for a man to put away his wife for every cause?" Lawful under Moses. Fornication was the only cause for which a man was permitted to divorce his wife and marry another under Moses: Jesus answered the Pharisees question by quoting them their own law in Mat. 19:9. "Who-soever puts away his wife, except it be for fornication and marry another, committeth adultery; and whose marieth her which is put away, doth commit adultery." In Dent. 24, 1-2, is the divorce law given by Moses: Here it is. "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his home, she may go and be another mans wife."

This was the law of Moses on divorce, and identically what Jesus said in Mat. 19:9. Fornication was

the only reason given under Moses for which a Jew was permitted to put away his wife and marry another, and if they did it for any other cause, they would be guilty of adultery and that was what Jesus told those Pharisees in Mat. 19:9. These Pharisees came "tempting" Jesus and wanted him to answer them contrary to their law (the law of Moses) so they might have somewhat to accuse him. The law of Moses was the only law to the Jews. Jesus himself lived and died under that law. He had no law of his own in force till after his death. Paul said on this very question: "Where a testament (a law) is there must also of necessity to the death of the testator. (Law given). For a testament is of force after men are dead, otherwise it is of no strength (value) at all, while the testator liveth." Heb. 9:16, 17.

Therefore Mat. 19:9 was the law of Moses and not the law of Christ. The law of Moses, which included Mat. 19:9, was taken away at the Cross, Col. 2:14. On this side of the cross we have "the law of the Spirit of Life," "The new and living way," which gives us full instruction, and complete information on the relation of husband and wife. Their relation, is "bone of each others bones, and flesh of each others flesh," Eph. 5:25, 31. This same relation was true with Adam and Eve; the first husband and wife, the world ever knew. Gen. 2:23, 24. This relation will continue between husband and wife as long as marriage is authorized of God. Death only can destroy that relation. They may put each other away, and refuse to live together, but that relation still exists, "bone of each others bones and flesh of each others flesh."

The Apostle guided by the Holy Spirit said: "The woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Rom. 7:2, 3. "Bound." To what is she bound? To her husband. How long is she "bound" to her husband? "So long as he liveth." But you ask: "What must they do when the wife leaves her husband or the husband puts away the wife?" Let the Holy Spirit answer. "Let not the wife depart from her husband. But if she depart, let her remain unmarried or be reconciled to her husband; and let not the husband put away his wife." 1 Cor. 7:10, 11. Can I make it plainer? If they depart one from the other "Let them remain unmarried or be reconciled to each other. Why must they thus remain? Because they

are still husband and wife; bone of each others bones, and flesh of each others flesh," and will so remain till death. "The wife is bound by the law to her husband as long as he liveth" 1 Cor. 7:39. While the Son of God was with his disciples on earth, he said many things to them that he intended to be incorporated in his last and final will after his death. Shortly before his death he said to them: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. While in a room with his disciples they asked him concerning a man divorcing his wife and marrying another, and he answered them and said: "Who-soever 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 committeth adultery." Mark 10:10, 12.

This is exactly what the disciples taught after the Holy Spirit brought to their remembrance. Their Masters teaching on this question. He that teaches otherwise, teaches contrary to the Holy Spirit, and does so at his own peril. We have answered Brother Kirk's questions, in the fear of God, and for truth only.

R. H. HOWARD.
Holdenville, Oklahoma.

A TOUCHING APPEAL.

After reading the Warlick-Cowan debate, conducted at Austin, Texas, I am in the anguish of my soul forced to cry out. Brother Warlick! Brother Warlick! You, the hero of so many debates—you, the mighty in battle—have you, the great, fallen? In trying to defend your untenable position on the Sunday school class division, women teachers, etc., you are so hard pressed that you have the temerity to try to impose your great mental ability on a devout brotherhood by trying to deceive by using the scriptures where Christ took his disciples apart from the multitude to teach them? Do you sincerely believe that this scripture supports your untenable position on Sunday school classes, or is it pure sophistry gone to seed?

There is not a teacher in the Israel of the living God that does not know that to teach disciples how to behave in the House of God, are not lessons to be taught to aliens (the multitude, if you please) to bring them to Christ.

Dear Brother, listen to Paul, please! Paul says, "I have declared unto you the whole counsel of God; I have kept back nothing that is profitable." Then, since the things that you contend for in this debate are not in the counsel of God, will you for the love of Christ, cease contending for these unscriptural

things, that unity in the church of God may abound?

Paul admonishes Timothy to be instant in session and out of season preach the Word.

These things are not in the Word, so let one that loves you, much, admonish you to cease trying to defend the use of these golden calves that were either borrowed or stolen or kidnapped from the sectarians.

Paul again admonishes us to put on the whole armour of God. This armour consists of a helmet, a breast plate, a shield, a girdle, shoes and a sword. These various appendages that you have attached to the armour will greatly entangle you in an attack on the enemy (sin), and will greatly retard your defense of the truth.

Paul again admonishes us to rightly divide the word of truth: that is, teach the church lessons for Christians—teach the world the way to come to Christ.

Now, dear Brother Warlick, these appendages so completely hide your armour of God (if you have it on) that you appear to the great army of the soldiers of the cross to be either an enemy or a spy. Here you too deserted the camps of the living God? Impossible! Impossible!

This pleading is in force and will be till the Trump of God shall declare that time shall be no more. The Spirit says come; the bride says come. Let whosoever will come and partake of the waters of life freely. Yes, all that are in Babylon may come and every individual that is of the Ark of Salvation may come. The Spirit is still wooing, come today. If you hear his voice, harden not your hearts. Come and receive the mercy and love of our Heavenly Father.

D. D. HARTSELL.

Rodessa, La.

A BUSY YEAR.

I want to say that 1923 was a very busy year for me. However, quite a lot of my work was at mission points and done at my sacrifice, therefore, my support did not look like I had done anything. I want to hear from brethren who want me for meetings this year from the fourth Lord's day in July to the first Lord's day in September, inclusive. I have never been in Texas but brethren if you think I am afraid, just try me once. Write me and say you want me for a meeting this summer. Much love and prayers for all who are walking in the light and trying to restore the erring.

GEO. M. McFADDEN.
Webb City, Ark.

TEACHING THE SCRIPTURES
AT GUNTER.

The Church of God at Gunter is the pillar and ground of the truth in her immediate community. Gunter College does not teach the Bible, but leaves that work exclusively to the Church. Passing unnoticed for the present the work of teaching the scriptures in the home and in personal relations, I shall set forth the manner of teaching done by the Church in various public gatherings.

On the Lord's day we meet at eleven o'clock and conduct the worship as follows: We sing several songs; one brother reads aloud the appointed chapter or passage; we pray; the men, some previously appointed and some upon their own impulse, talk upon the lesson or upon such topics as each may choose; we usually sing a song at the close of each talk, and after the last talk we give an invitation; we lay our contributions on the table (no song is sung while we contribute); we eat the supper, following the divine order—take the bread, give thanks, break, and eat; then the cup, give thanks, distribute, and drink, with no individual cups; we sing a song; and dismiss with prayer.

On Sunday night we open with several songs, after which we have Scripture reading and prayer, and some brother preaches, or at times several make short talks. At the close we give an invitation and dismiss with prayer.

On Wednesday nights we sing songs, pray, and talk, one at a time, on various Bible passages and topics, give an invitation, and dismiss with prayer.

From Tuesday to Saturday inclusive of each week we meet at 9:30 and spend about fifty minutes in singing, praying, reading the Scriptures and talking of their teachings. This meeting, like all the rest, is for all who come. Teachers, students, patrons and friends come together not as such but as those interested in knowing the truths, requirements, and promises of God's Word.

In none of the meetings referred to above do we have any classes. The men speak one at a time while the women learn in silence. The Bible is our text for study and suits us fully.

If any have any suggestions, please offer them; for we are anxious to do exactly right in all things.

JNO. R. FREEMAN.

Gunter, Texas.

ONE THOUSAND SUBSCRIBERS.

When we asked for one thousand new subscribers, we were not sure but what we had set the goal too high, but by the time this is in the hands of our readers, we will have secured the one thousand new subscribers. On the last day of January we had received nine hundred and sixteen.

We desire to thank all of our workers for the splendid way in which they have made a success out of this effort. The compliments we are getting from the new subscribers are certainly encouraging, and great good has been accomplished.

We are now ready to do our part in another effort. This time we want to make it easier on our workers to accomplish the task set.

We want another one thousand new subscribers and we want them right away. So we are going to ask you to send us ten new names with \$2.50 and let us send them the paper for four months. If one hundred, (and we feel sure we have that many readers who would not hesitate to give this amount to accomplish the great good that would be accomplished by ten new readers having the paper for four months) will secure ten new names and send \$2.50 at once and let us put this one thousand new names on our list, it will mean another big step forward for the paper. If you do not care to send the paper to ten persons and will send the \$2.50 to us, we will send it to ten Sunday school preachers, we feel sure that in this way much good will be accomplished, in fact, it would be a great thing if we could send the paper for four months to a thousand of these Sunday school preachers.

When you have read this statement, do not lay it aside, but write us about it at once. We are very busy but we want to hear from our readers who are interested in extending the paper's usefulness by extending its circulation.

Address all communications to THE APOSTOLIC WAY, 1601 First Avenue, Dallas, Texas.

CONDEMNNS SUNDAY
SCHOOLS.

I may be a stranger to you by face, but if you are a Christian I am not a stranger then.

To those who are satisfied with what God has spoken, I am addressing you and I believe there are those who are satisfied with just the Bible as their rule of action and guide. For fifteen years I have been just a humble preacher for Christ and because I am content to just preach the Word of God (II Tim. 4:1, 6) I have been classed as being a crank, and I am glad for the sake of what is written that there are some who have not bowed the knee to Baal, and submitted to the devil and twaddle of a few men that are hatching preachers from the incubator of modern digressions and Sunday school shops where they have (she) Elders and hen-pecked brethren to submit to their every will.

Brethren it is time that a line should be drawn between the modern religion and the religion of the Lord.

I have time open for meetings and monthly appointments to those who are satisfied with what God has spoken. If you want me, write me at McKinney, Texas, Box 286.

Yours in Christ,
A. W. KENNEDY.

CABOT, ARKANSAS.

This feeble scribe is a member of Christ's holy church.

I was raised to manhood in Arkansas and learned the "way of life" there. The Sunday school people swallowed up the "faithful" one's three years ago.

I notice in the Apostolic Way of January 1, 1924, an appeal from "Cabot, Ark." Look on column three, bottom of page. The signature is Brother "R. L. Fleenor."

I can say with good grace and becoming modesty that R. L. Fleenor is a good man, energetic, active, liberal, faithful, loyal, sound and lovable. As much can be said of his zealous wife. I have been in their home, and know them. Her people are also good. Brother and Sister Fleenor are, it seemeth to me, lonely there. If the Apostolic Way preachers should come that way, stop off, find him, get acquainted, preach then. The Fleenor's knoweth how to take care of good men. Stop at Prescott, and rip up the Sunday school there. Brother D. J. Whitten is now in Arkansas, at Truth. May God bless him and increase his labors there. May God's richest grace and blessings rest on the Way and readers.

W. J. HARRIS.

P.S. The preachers will do me a favor in so doing.

PREACHERS' NAMES AND
ADDRESSES.

(Continued From Last Issue.)

- L. W. Hainline, Fulton, Ky.
Noah M. Hastings, 1313 Moultry Ave., Mattoon, Ill.
C. C. Heard, Rt. 1, Winters, Tex.
L. W. Hayhurst, Gunter, Texas.
H. J. Hardin, Healdton, Okla.
I. G. Hayes, Gunter, Texas.
J. R. Jones, Columbia, Tenn.
A. J. Jernigan, Woodward, Okla.
Alva Johnson, Tulia, Texas.
G. W. Johnson, Proctorville, Ohio.
J. S. Johnson, Westbrook, Tex.
Homer L. King, Rt 2, Lebanon, Mo.
L. H. Knight, Booneville, Ark.
J. W. Kelly, 762 Pecan Street, Abilene, Texas.
F. R. Keele, Eldorado, Texas.
Paul Keele, Eldorado, Texas.
R. L. Ludlam, 1723 S. V. Street, Fort Smith, Ark.
Charles H. Lechner, Imperial, California.
S. M. Lawrence, 230 S. Draper Street, Shawnee, Oklahoma.
Kyle Mitchell, Logan, N. Mex.
R. B. Musgrave, Box 66, Sulphur Oklahoma.
Joseph Miller, 116 E. Park Street, Brazil, Indiana.
Alvin Miller, Box 722, Corpus Christi, Texas.
J. W. Martin, Goldsboro, Texas.
Mike Miller, Knightsville, Ind.
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G. C. McCraw, Box 136, Robert Lee, Texas.
J. E. McVey, 2402 Clement Ave., Parkersburg, W. Virginia.
W. E. McClain, Alba, Texas.
Geo. M. McFadden, Webb City, Arkansas.
J. B. McGee, Parker, Oklahoma.
R. W. Null, Wynnewood Avenue, Sulphur, Oklahoma.
M. H. Northcross, Rt. A, Ocala, Florida.
I. C. Osterloch, Sulphur, Okla.
J. A. O'Neal, Covington, Ind.
James B. Otts, 509 Mill Street, Gainesville, Texas.
W. H. Purlee, Perkin, Ind.
J. T. Phillips, Slaton, Texas.
J. D. Phillips, Everton, Okla.
A. A. Patterson, Frederick, Ok.
J. F. Pursley, 108 Cherry Street, Graham, Texas.
L. G. Park, Council Hill, Okla.
C. W. Phillips, Midlothian, Tex.
B. J. Parker, Rt. 2, Sherman Tex.
W. C. Rice, Mountain Home, Arkansas.
W. H. Reynolds, Kinston, Ala.
W. H. Riley, Dozier Street, Shamrock, Texas.
Oscar R. Rasco, Thornton, Tex.
D. D. Rose, Rt. 1, Mullen, Tex.

(Continued Next Issue.)

THE APOSTOLIC WAY

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

\$1.00 the Year.

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SNOBOCRACY.

As there seems to be a growing tendency to bring the Church under the domination of a class of self elected intelligentia, arrogating to themselves a superiority to which they are not entitled, it may be well to give them a little attention.

A social snob (one who considers himself above the common herd because of his ancestry or social position) is ridiculous: A financial snob (a person swelled up and self-important because he has piled up a little wealth) is a pest and a bore: but the most contemptible and idiotic of all the snob family is the educational snob, who looks down upon all who have not acquired one or more college or university degrees as beneath his exalted notice. I see considerable evidence of this kind of snobbery continually cropping out in the writings of the Sunday school faction of late and nowhere is it more in evidence than in the recent reports in the Gospel Guide of the Warlick, Cowan debates. It is a gross violation of the rules of honorable debate to speak slightly of an opponent's qualifications, but this has become a settled habit with those who know themselves to be destitute of any scriptural grounds for the things they contend for.

Brother Ledlow's so-called report in the Guide was not a report in any sense of the word, but merely a vicious personal attack on Brother Cowan, representing him as an ignoramus and was the quintessence of hokum, often designated as flapdoodle. It really showed up Brother Warlick and Ledlow in a far more unlovely light than Brother Cowan, whom they were seeking to discredit.

Speaking of Brother Ledlow, Warlick says, "He hopes soon to have his P. H. D., and this is as high as he or any man can go, as far as degrees are concerned." Perhaps so, I freely confess I never heard of such a degree. Perhaps Brother Warlick meant Ph. D. and in his ignorance wrote it with three capital letters. Brother Cowan is not the only one who is a little short on education, though that is no discredit to any one; I seriously doubt if Brother Warlick can show even a high school diploma, yet I consider him the equal of any man in debate when he has the truth to back him, which is exactly what he lacks when he undertakes to defend the Sunday school. The dear old brother who baptized me was taught to read by his wife after they were married, but I verily believe he had a better knowledge of the Bible than Brother Ledlow will ever have, because he put in his whole life studying the one book, while Brother Ledlow has spent nearly all of his life to date in acquiring a secular education and consequently the study of God's Word has necessarily been given but a small portion of his time. It is the inability

of his opponents to meet his strong scriptural arguments that leads them to seek to discredit Brother Cowan as one who "has practically no education."

Let it not be forgotten that, after boldly declaring his eagerness to debate the Sunday school issue, Brother Warlick ignominiously backed down when I accepted his challenge. Also, keep in mind the fact that not one of all the great host of preachers and debaters who endorse the Sunday school, from the least to the greatest, including Brother Ledlow who is about to receive his P. H. D. (?) degree, shows any inclination to meet me in a written discussion although I have agreed to leave the formulation of propositions to any state university in the land; and I wish to emphasize the fact that it is not my education they fear but the Word of God.

My challenge is still out and shall not be recalled.

With the loving hope that all of these wilfully blind ones may yet come to repentance and the acknowledging of the truth, I am,

Faternally,
G. A. TROTT.

A SOUND CHURCH AT SWEETWATER.

The news has just reached us that the sound brethren at Sweetwater are meeting on Lord's day in the office of the Justice of the Peace and will be greatly helped if brethren who believe in being guided by the Word of God alone in the near-by territory will assemble with them on Lord's day. Also, any preaching brethren who speak only what the Lord has commanded to be spoken will be welcomed when passing that way. Sweetwater is an important city and all true followers of the Lord should assist the brethren there in every possible way.

G. A. TROTT.

BE SURE TO READ IT.

I have just had the pleasure of reading Brother Harless' tract exposing the false doctrine of "The Trinity" and most heartily recommend it as the best thing I have read on the subject. Its arguments are unanswerable and every member of the body of Christ ought to send for it and read it carefully. The price is forty cents for a single copy or thirty cents in dozen lots. Address A. Harless, Garretts Bend, W. Va.

G. A. TROTT.

ARE WE WRONG?

Since this discussion has come up, I have received letters asking me to continue this discussion. I shall only reply to a few things that Brother Trott said in his last reply and then leave the discussion with the people, unless Brother Trott brings up something that I think needs noticing.

In Brother Trott's remarks about what I have said about 2 Cor. 7:1 including any physical habit that might cause one to be filthy, he says, "If Brother Whitten believes that all filthiness of the flesh is as inclusive as he says, why does he not preach all instead of selecting a few?" If the readers will read carefully what I have written, they will see that my contention is that any physical habit that would cause one to be filthy is included. I do not know of my writing anything that would intimate that I would select a part of the filthy habits to oppose and let the others alone. The reason the tobacco habit is chiefly the issue is because it is one of the things that Brother Trott said he did not preach against.

In regard to what Brother Trott says about Gal. 5:19-21, all I wish to say is Paul did not mention all of the works of the flesh. This is clear from what he said after having mentioned a great number of things, and then adds "and such like." In the list of things that he does mention, uncleanness is one of the things he calls works of the flesh. King James' translation uses the word uncleanness. Also the revised version, Wilson's Emphatic Diaglott, impurity. The Marfat Translation uses the word impurity, and also the Twentieth Century N. W. So impurity of the flesh is certainly condemned. A man addicted to the tobacco habit is often very filthy or impure. I have known men who are preachers that are so saturated with nicotine that it would make a normal man sick at the stomach to sit by them at meeting or else where. I have known of one such preacher being so given over to smoking that he would get up during the night and smoke, and it is claimed that the bed clothes which he slept on smelled like tobacco for a day or two after he slept on them. Can one be considered pure in flesh who is so badly given over to such a habit? Any habit that will cause a person to become defiled in both mind and body is certainly included in impurity. The tobacco habit is bad in many ways. Too many to even mention just now.

I am fully convinced that any sins that any sinner should repent of should be preached to him. In Brother Trott's reply to my last article, he speaks of having read all the sermons preached to the world beginning with Peter's sermon on Pentecost down to the sermon of Paul before King Agrippa, and has failed to find in them the slightest reference to those things which pertain to the edification of the body of Christ. I suppose Brother Trott means that he does not find that they preached to the church in those sermons. If he does not mean this, then I believe he or I have overlooked some things. Paul reasoned of "Righteousness, Temperance and of the Judgment to come in his sermon to Felix. If I preach about Righteousness, do I not edify the body of Christ

if they hear it? If I preach about Christians being temperate or exercising self-control do I not edify the Church? Or if I teach the Church about the great judgment to come, do I not edify the body of Christ? Did not Paul preach against Idolatry? Acts 17:22-26. Will not such preaching edify the Church? Certainly Brother Trott did not mean that the Apostles did not preach against things and contend for things while preaching to the world that would not edify the body of Christ.

Repentance was preached by the Apostles, yet they do not tell us about all the things they taught men to repent of. Yet we can learn that bad practices were condemned. In Eph. 2:1-3, Paul speaks of the things that caused them to be the children of wrath. He says, "Wherein in time past ye walked according to the cause of this world" etc. In the third verse, he says, "Among whom also we all had our conversations in time past in the lust of our flesh, fulfilling the desires of the flesh and the mind and were by nature (or practice) the children of wrath even as others." Thus we see the lust of the flesh, the desires of the mind and "such like" as Paul says were to be repented of, yet we cannot find all the works of the flesh named in any of the sermons preached to the world by the Apostles.

I do not think we should teach the world to pray without ceasing or to eat the Lord's Supper, yet I do not think it wrong to tell them what we do and why we do it. 1 Peter 3:15. If Brother Trott can show that it is wrong to refer to such things as we have under consideration, I will never mention them again. Otherwise, I shall teach the world just how we stand on all such things. For even in meetings, I am asked by the world such questions as follows: Is it right for a Christian to be sheriff or a judge? Is it right for a Christian to smoke and chew tobacco? Is it right to belong to a lodge? Do you believe in a Sunday school, etc.? I answer such questions as though my life depended upon it. Show me that it is sinful to do so and I will not do so again. I will repent and ask all to pray for my forgiveness.

In conclusion I wish to say, I dearly love Brother Trott, and our little difference has not made me love him less. I love him for his work's sake and because we are brethren. Let's not forget that we are brethren. I thank Brother John R. Freeman for his article on this subject.

Brotherly,
D. J. WHITTEN.

REPLY.

I have enjoyed very much this little investigation with Brother Whitten; I use the term "investigation" in preference to discussion, because I feel sure that the intention on both of our
(Continued on page two.)

WHEAT AND CHAFF.

Beware or love of money.—Paul.

No man's religion can be an honor to him who does not honor his religion.

In answer to our true prayers we will receive what we desire, what we need, or what we deserve, or perhaps a portion of all.

The Bible is wonderfully in the way of infidelity. Sensuality is the child of prodigality, and the Bible digs up sensuality at its lowest tap root.

There are few men, perhaps, so bad but they might grow worse, and none so good but they might grow better. How? Use all the divine means offered, and ask God to assist us and He will do it.

There are two things to our life; suffering and serving and we need them both.

If all religious people were Catholics and had received infant sprinkling for Baptism, the Baptism of the New Covenant would be wiped out.

O, yes, many churches are at this time hard pressed for means, had we better make a church feast? But do not invite the poor, for what could they give?

We should live each day hoping to make the world better and if we are not so living we should be ashamed to live, and afraid to die.

Let us pay all of our honest debts on this side, we might not have the wherewith on the other side.

Most adults have one disease of the flesh and some have two or three, hence the calls for the doctors. And whence came the various diseases? Some come of inheritance, and many come from indulgence, little children are allowed to eat too much, and of improper diet, whereas if they were taken back to the days and customs of grandfather, and put upon bread and milk, many diseases would be avoided, and little girls from nine to fifteen, half clothed and sent out riding in the chilly winds and return at the small hours of the night and retire with cold feet. Is it any wonder that many of these dear little ones fill early graves?

The two important places or situations, the family and the church, must be carefully watched and guarded.

The man who would reap the bountiful harvest should sow the bountiful crop. The sure road to success is to embrace every golden opportunity. Some have become wealthy by doing the proper thing at the right time, in the proper manner and continuing therein. The past deeds of our lives are forever gone, and cannot be changed, but the golden deeds we would not wish changed, and since we can not change our evil deeds, what shall we do about them? Noth-

ing of ourselves, but have you noticed what is the greatest blessing of God to man? It is the law of forgiveness. To illustrate. Here is a good man, he is a good citizen, father, husband, but he is not a Christian, he is 70 years old and has much means. Should he receive ten thousand? No, No, it is forgiveness, nothing but this will make him a happy man.

If all men were promised 70 years here, ask a strong man at 35 if he would like to be set back to the cradle and live his life again, he would likely say no; he would say: I have seen more dark days than bright ones, and shed more tears of sorrow than tears of joy. Well, you can't remain at this date, are you anxious to push on to the end of 70 years? Well, since I am without hope beyond the grave, if I were to remain here 35 more years, labor hard, accumulate more means and a greater family, be subject to loss of home and die and leave all and lose all, I see but little inducements for the future. My dear sir, obey the gospel, accept Christ and gain both this world and the world to come, don't delay.

A. ELMORE.

REPLY.

(Continued from page one.)

parts is to arrive at the exact truth and not to sustain any position either of us may occupy.

I have the fullest confidence and unfeigned love in and for Brother Whitten and consider that we are merely collaborating to bring out the full truth for the benefit of ourselves and others.

"Of" indicates the source or origin of anything and "filthiness of the flesh" must have its origin in filthy or immoral desires of the flesh. If the tobacco habit is filthy it is the filthiness of tobacco and not filthiness of the flesh: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." (Matt. 15:11). "For from within, out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." (Mark 7:21-23). Remember, I am not defending the tobacco habit; I merely wish to properly classify it. I would advise all not to contract such a habit, but I certainly do not consider it any part of "the word" which Paul commanded Timothy to preach. I once heard an almost identical expression used in regard to a preacher as that mentioned by Brother Whitten, only it referred to stinking feet, instead of the tobacco. Physically speaking filthy feet might be more correctly termed "filthiness of the flesh" since it originates in the flesh, but the above quoted passages make it very clear to my mind that the filthy things specifically alluded to by Paul and the Lord, proceed from the heart, "for out of the abundance of the heart, the mouth speaketh."

If I held that the use of tobacco were a sin (as Brother Whitten plainly states) I would agree with him that all

THE FOUNDATION FUND

Dear Brother Conner:—

Pardon me for not answering sooner. I was so busy when I received your letter, placed it on file, and it slipped my memory.

I am very much pleased to know the Apostolic Way is being placed on the ten year basis. It is the best paper in the brotherhood. I was much delighted to read your report of the Austin debate in reply to W. F. Ledlow. It's passingly strange that brethren will misrepresent brethren to sustain a false position. We appreciate Brother Cowan, if he had not passed the second grade, what does it matter, so he is able to meet, and refute false doctrine. I am sending you, as you suggested, one of my photographs, quite a bit younger than I, but the only one I have, since a man.

I obeyed the gospel when young, under the preaching of G. W. Savage, began preaching at 30, am now 43, and determined to keep on fighting the good fight of faith that I may lay hold of eternal life.

Your Brother,

T. J. THOMAS.

Robstown, Texas.

The above letter from Brother Thomas is very much appreciated. Wish we had space for many other good letters we are receiving concerning this Foundation Fund. We also appreciate Brother Thomas sending us his photograph. Others of the 98 who have joined Brother King and I in the raising of the Foundation Fund, who have not done so, should send in a real photo as early as they can, conveniently. Kodaks and tin types will not do. A real photograph is necessary from which to make a good cut.

We are real anxious that the getting out of the album is not delayed by brethren forgetting to send in their photographs. Those that have been sent in interest me very much. I never expect to see all of them in person in this life, hence, the pleasure of having their picture. I anticipate much pleasure at having this 100 with possibly another 100 to be added and I believe that our readers, generally, will appreciate having an album containing a sketch and picture of some 200 members who are actively pushing the fight for primitive Christianity. Each subscriber to this Foundation Fund understands that he is to receive an album containing a picture of all the other subscribers, hence, the importance of each one sending us a real photo. Somehow, we hope to make it possible for all of our readers to get one of these albums.

Just here we would like to take occasion to thank those who have so willingly co-operated with us in placing the paper on this substantial ten-year basis. We have a few of the Foundation Fund blanks unsigned. If you have not heard from this through our field workers and want to know something about it, you can get the information by writing the office. All inquiries, as well as all photographs should be addressed to the Apostolic Way, 1601 First Avenue, Dallas, Texas.

Again let me urge that you do not forget to send in a photo at your earliest convenience.

Yours for an increase in the circulation of the Apostolic Way.

R. O. CONNER.

should repent of it or they would inevitably go to hell, but I see no Bible warrant for so preaching.

There are many things that are unbecoming in a Christian that are not sins and in the assembly, it is perfectly right to speak of anything that will edify (build up) the child of God in every respect. It is true that Paul reasoned to Felix of "righteousness, temperance and the judgment to come;" but righteousness as preached to the sinner differs very materially from righteousness as taught to the Christian. The commandments of God are righteousness, but the commandments of God to the sinner are one thing and those to the Christian another. In preaching righteousness to the sinner, I would admonish him to believe on Jesus, repent, confess the Lord and be baptized for the remission of sins; but in teaching the Child of God, I would take an entirely different line, as I believe Brother Whitten would also. The same is true of "temperance" (Egkrateia—continence, temperance, self-control). I should preach to the sinner self-control in denying himself, taking up his cross and follow-

ing Christ, to the Christian I would teach self-control in keeping his body under subjection and subordinating all of his personal wishes to submission to the Lord's will in all things.

I agree perfectly with Brother Whitten as to answering questions propounded by a sinner or any one else, at any time, for I have the example of the Lord and his Apostles to justify me in doing so. Therefore, I always answer any question asked me by saint or sinner, in regard to politics, lodge membership, personal habits, etc., without reserve, but I always try to keep the distinction clear in my own mind, and exemplify it in my acts and words, between preaching, edifying the church and answering questions. I am sure it is a safe plan to model our preaching to sinners after the sermons recorded in the New Testament and our teaching in the assembly after the letters to the churches.

With unfeigned love for Brother Whitten and all of the household of faith, I am now willing to leave this matter to our readers.

C. A. TROTT.

WARLICK AND LEDLOW.

Since the reports of the Cowan-Warlick debate went in, I notice Warlick says that I and others will not advise using Cowan in debate with him again—also the great swelling words of the lamented W. F. Ledlow—now but a shadow of what used to be, so far as simple Christianity is concerned. It is sad, but probably true, that there is not the slightest hope for such men—they are daily lured on by strong delusion, their ambitions being their idols, in preference to the love of the truth.

Wish them harm? No; harm enough, and travail, and anguish of soul they are treasuring up for themselves against the day of wrath. Poor victims—God is witness that a weeping pity fills my heart when I brood over what their end will be. But there are others—innocent victims of their popish and fiendish exasperations. I allude to their base attack trying to undermine the lowering influence of Brother Cowan by appealing to the prejudice of those, like themselves, bowing in idolatry to externals prestige, external literary polish, etc., etc. Such men as these mocked on Pentecost and vilified Christ because he was a common carpenter even in the presence of the most amazing force of truth and miracle—it is doubtful whether God forgives such blasphemy and falsehood—especially in those who pose as the above, as being guides to the blind—instructors of the foolish.

Ledlow says Cowan has almost no education—probably not above the fifth or sixth grade. His evidence is against him—Cowan is more than a match for him on the Sunday school question—in fact Cowan is too well qualified to waste his time on Ledlow—we have a young man on the Plains whom a dozen churches will endorse to meet Ledlow and he sure enough does not claim to be above the fifth or sixth grade—does not know an interjection from a semicircle—so with all the parts of speech; but he plants his feet on the Rock and can wield the Sword of the spirit to the discomforture of such empty, blustering apostates as W. F. Ledlow—even as David did to the boastful giant who defied the host of Israel as Ledlow has.

Lockney is the place and Ledlow is the man as no other ever exercised a more serpentine and undermining influence against God's host here than he—all because he worked under cover and would not come out in the open—he was the very embodiment of "cunning craftiness lying in wait to deceive." He would do his foul work and then having gained some end would talk of his willingness to get on his knees—but like his criticisms of Cowan his many confessions were so many bundles of generalities—characteristic of false religionists—you note almost nothing specific in criticisms of Cowan. He planned well—they would be glaringly nothing so far as concerns real argument.

While president of the school here he would help set aside elders—once called the school board with the elders

and deacons to help impose himself as preacher the last year he was here. He usually used a cat's paw and stood back in the dark, as Brother J. E. Black will testify if he too is not gone too far into idolatry—he did so state that he was so used. (I love Brother Black, but do not know how he is standing the storms).

Once Ledlow urged a preacher who was conducting a protracted meeting here to make public apology for not calling on him to lead the prayer the first Sunday in the meeting which he said was his regular day. J. D. Burleson was sent by him to ask the preacher to a conference over the important matter—this is too puerile to notice but for his imposing style of stooping to thrust against the bleeding side of the Body of Christ by reflections against a valiant soldier of the Cross.

Education, of a kind, makes most men less useful as it has Ledlow. Once when in the thick of the fight here, it was stated that Christ used great tenderness and so addressed the outcasts and unfortunates, but exposed the brazen hypocrites unsparingly. Ledlow preached a sermon, the theme being, we must not compare ourselves with Christ but contrast ourselves with Him—but a sixth grade child sees that a thorough comparison includes both resemblance and contrast, but his devotes thought that was wonderful because of that M. A. degree. But at last they seemed to drop him and I question their endorsing him to debate the Sunday school issues—that shall not stop him—if they do not respect him nor their practice enough to come, we promise 500 to 1,000 to respectfully listen if only Ledlow is not afraid to show what he can do with these striplings in the grades. Surely this many people ought to enlist his refined sympathy and cultured ability; and surely after God's painstaking effort for ages in the multitude of powerful types and later the actual practices and worship in the most glorious and saving institution of all time—surely since God has made strict conformity to these details a condition of eternal life—surely Ledlow will not say he is too full of wisdom to condescend along with God and help clear away confusion now bewildering so many multitudes of men and women.

Yes I would be glad to advise the use of Brother Cowan with Warlick in scores of places, but he is so coarse and abusive it will be necessary for him to have the endorsement of this Sunday school congregation to debate here.

I have not sought unsolicited the contents of this paper and I am aware of the added trials and have counted the cost—but I cannot stand by and coldly witness such unfair stifling of true brethren. And as stated in a short talk at the close of the Eden debate, I study to be no party to a mere partisan movement but wish to strive to advocate every true principle of Christianity. When any principle of the New Testament is at stake, we must be for or against Christ—every person of convictions will take a definite stand—this is but consistent with

true manhood to say nothing of being Christ-like. Christ suffered most from the malice and envy of the well informed, cultured—Peter says the builders. Too, when the tide of innovations swept the instruments and societies into the Church, the great majority of the educated preachers were swept off as so much drift wood—sad indeed, to think of the help they could be against every form of infidelity—but the all-seeing Father raises up humble instruments who with his foolishness go forth to confound the wise. "O, the depth of the riches, both of the wisdom and knowledge of God." God bless the faithful.

J. FRANK COPELAND.

WITH THOSE MAINTAINING A SUNDAY SCHOOL.

Number Four.

In almost every locality where the Sunday school has caused trouble, we see the spirit of stubbornness, pride and self-will manifested by those who favor it. It has been pointed out to them that such a work can be nothing more than spiritual adultery, because at its origin, progress and maintenance, by the sectarian world. It has been clearly set forth that such a work is without scriptural authority, and such is admitted by many, but in the language of some of its advocates, "We are going to have it if it bursts the church." I know brethren who with tear-stained eyes, and with a heavy and burdened heart, have plead with its advocates not to rend asunder the church by its introduction but being full of pride, stubbornness and self-will, the thing was introduced, hence the results apparent to everyone. These are stubborn facts that all lovers of the truth are well aware. For this reason, loyal Christians should have no part or lot with them. The reader may ask, "Would such a reason be a scriptural one?" In every sense of the word it would be. Take Israel, God's chosen people; they were guilty of spiritual adultery; they wanted to be like those around them; they were full of pride and self-will; they were stubborn. For this reason God withdrew himself from them. See Hosea, 5:6. As was pointed out in a former article, God is not with those who abideth not in the doctrine of Christ. He has withdrawn himself, and will stay away until the offence is acknowledged. See Hosea, 5:15.

Number Five.

Mark them which are causing the divisions and occasions of stumbling contrary to the doctrine which ye learned; and turn away from them. Rom. 16:17. R. V. At one time the church was not divided over the Sunday school. Why? Because the church had no Sunday school to be divided over. The church now, however, is divided over the Sunday school. Why? Because there is now one to be divided over. Who introduced this Sunday school that caused the division? Brethren, of course. Are these brethren then not responsible for the division; is this Sunday school doctrine contrary to the doctrine which we had learned from the book of God? To be

sure, it is. Is it not a fact that Tant, Warlick, Durst, Ledlow and Showalter at one time had learned from the Bible something different to what they are now clamoring for? Doesn't Tant say over and over, "We are drifting," and doesn't Ledlow say, "We have changed," and doesn't the Apostle Paul say, "Mark and turn away from them"? Brethren, you with tender feet, what are you going to do about it?

Number Six.

The sixth reason that I am offering why loyal Christians should not commune with those maintaining a Sunday school is found in II Cor. 6:14, 18. I will ask the reader to turn and read these scriptures carefully. Well, says one, I have read them, but they fail to make out a clear case. The Sunday school folks are not unbelievers; they cannot be classed with Belial; these folks are not infidels, neither is the Sunday school an idol with them. Admitting for the sake of argument that you are correct, yet you have overlooked some points. Paul said: "What fellowship hath righteousness with unrighteousness?" Is the Sunday school righteousness? If you say yes, it then follows that if you do not take a part in such work you fail to have a part in a righteous cause and are therefore unrighteous yourself. If you say that the Sunday school is unrighteousness and you are righteous, it then follows that in taking a part in such work you force yourself to be unrighteous any way, because righteousness and unrighteousness will not mix. But say those claiming to be righteous, "I take no part in the Sunday school—unrighteousness." True, yet you commune with those who maintain unrighteousness, and what is the difference. Remember that when you commune with them, you bid them God's speed, and the Apostle John affirms that in bidding them God's speed you become a party to their work. The only right thing to do if the Sunday school is unrighteousness, darkness and unclean, is to obey the divine injunction, "come out from among them and be ye separate." Three great promises follow, they are "I will receive you" and "I will be a Father unto you" and "Ye shall be my sons and daughters."

In these six reasons why loyal Christians should not commune with those maintaining a Sunday school, I believe the line to be scripturally drawn. I am going to ask all to read and then re-read the scriptures that has been offered touching the matter in hand, and if the truth has been presented then act out your honest convictions. In doing so, Christ will be honored and God will be glorified. If the reasons offered are unscriptural, out of joint and not well founded, I will appreciate it if some one will point out my mistakes.

J. A. BRADBURY,
Sweetwater, Texas.

After three months of confinement, at home, due to sickness, I am now ready to answer any call where I may be wanted. And brethren, I sure need the work and would like to keep busy.
J. D. TIPTON.

THE APOSTOLIC WAY

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INNOVATIONS AND WHY WE OPPOSE THEM—NO. 3.

In former articles I have defined "innovation" as "something new," something in teaching or practice substituted for a former idea or order. I argued that man's natural disposition to invent things accounts for his inclination to bring his own devices into the field of religious service, his idea being that he can improve upon God's arrangement. I, furthermore, showed that man has God's permission to use any device he can provide in the field of his own inventions, but that neither in nature nor in grace has God given man the privilege of changing in any way what God has ordained.

Next, I raise the question: "Can the innovator in the Church of Christ consistently call Jesus Lord?" Jesus Himself once asked: "Why call ye me Lord, Lord, and do not the things that I say?" This question suggests the utter inconsistency of calling Jesus Lord and then refusing to obey Him. The reason for this conclusion is easily seen: a lord is a lawgiver; his lordship in reality, extends over those only who recognize his sovereignty; all such obey his laws. From these premises, I conclude that a man who sets aside any word or arrangement that Jesus spoke or made and substitutes therefor something of his own devising, has no right to call Jesus his Lord.

When one reviews the history of Christianity and then looks about him at the popular practices of many churches, in the light of the preceding paragraphs, he is forced to conclude that multitudes have believed and practiced many things in religion that cannot meet the approval of Jesus as our Lord. Such people, if in His kingdom at all, are rebels against His government. Those who do such things in this country, with its free press and open Bible, have no cloak for their sin. They have decided that they have the privilege of setting aside Christ's way of doing God's service and substituting therefor anything they choose. For such practice, they give various reasons, some of which we shall consider briefly.

(1): "It is the spirit of the service that counts, not its form." This is the argument of the man who says concerning baptism, "A drop is as good as the ocean." Many such people admit that Jesus was immersed, that the early disciples practiced immersion,

then claim the authority upon their own initiative to substitute affusion for the Lord's own practice. (2) "We have changed only incidentals in religion. We would not dare change an essential." This is a very convenient explanation, convenient because it contains a principle of truth. All admit that in the service of Christ, certain matters are mere expedients, necessarily left to circumstances. The trouble with this class of innovators is that they themselves propose to sit in judgment upon the Lord's appointments and decide which are "essential" and which "incidental." The true test of the difference between the two lies in the character of the thing involved. Take baptism, for example: the element (water), action, subject, and design are all "essentials"; for in every baptism under the Commission, these obtain. The place, time, administrator, etc., are clearly "incidentals"; for these in apostolic days were evidently varied to the circumstances. We read of baptisms performed under the guidance of the Spirit in daytime and at night, in the midst of a multitude and when few were present, etc. But the things essential to Scriptural baptism are found in every case, and the essentiality of baptism is found in God's declaration that it is "for the remission of sins."

Now, what is true of baptism is also true of every item of the faith and practice of the church. Whatever God has said concerning any matter that belongs to all the churches in common, should be and is the end of the law on the matter involved. The names of the church and its members clearly given by inspiration should be the only names worn by the followers of Christ. To wear other names willingly is to brand the wearer as a sectarian, at least, and to show disregard for God's choice of names. To insist upon calling the Lord's day the Sabbath is not only to misuse an important Biblical term, but it also leads to wrong conclusions. To insist that women take part in the public teaching of the church, is to set aside plain statements of God's law for the sake of the demands of human wisdom. So in every department of Christian worship or service, men have been prone to alter or set aside God's appointments for their own devices. (J) "We must be all things to all men in order to save them." This expresses the notion that many innovationists have concerning changes in God's order of things. The thought is that the all important matter is salvation, that to save a given person we are at liberty to compromise with him on almost any part of the ground. Some would limit this compromising to acts of worship and service, others have gone so far as to compromise even the plan of salvation itself. There is a sense in which we should be found ready to compromise at all times. In the home, in business, in religion, or elsewhere, none of us can expect to have his way in everything. In fact, life is made up largely of compromises. For this reason, it is very easy for men to presume, to compromise, even where the Lord's will and way are involved. It is a principle of law that

an agent is supposed to act within the limits of authority given him by his principal. When he steps beyond this authority he becomes responsible to other parties and his principal is not held. Within the limits of the authority given him, the agent is free to use his own judgment, but he is guilty of presumption when he transcends his authority. The application is easy. God through Christ and the Holy Spirit gave Christianity to man. Men who accepted it in the beginning became agents for the Lord. As such, they were supposed to preach and practice what their Lord authorized. Beyond this, no one is supposed to go. All compromises permitted must fall within the limits of authority given by the Lord. The law to govern all activities in the Lord's work is contained primarily in the Great Commission (Matt. 28:18-20), and is shown in operation under the direction of the Holy Spirit in the preaching and practice of the New Testament churches. The Lord's will, revealed in the New Testament account of these churches, is clear enough to the devout and careful student of the New Testament. On any matter of personal opinion or preference, we are taught to compromise for the sake of harmony; but on any matter upon which the Lord has shown His will, we dare not compromise for any cause, even if we are thereby forced to stand alone.

N. L. CLARK.
(To Be Continued.)

THE APOSTOLIC WAY.

I deem it entirely appropriate for me to say some things concerning this paper, its history, present condition, and future prospects, that have been, in part at least, in my heart for a long time. When given the opportunity of addressing an audience of perhaps several thousand interested and intelligent persons, one should weigh his words considerably. The influence for good or evil of a paper like this is beyond our power to measure. To make it the greatest possible power for good is, I am sure, the aim of every person connected with it. To this end, the friends of apostolic Christianity should lend their assistance to the publisher in every possible way. That some of our readers may be aroused to greater interest in the paper, I write this article.

Brother Teurman, whose untimely death was such a shock to us all, did heroic service in his efforts to make the paper a success. He had to meet various forms of opposition coming from the professed friends of New Testament Christianity. Those who contend for a "thus saith the Lord" in everything religious have ever been considered by many others narrow, bigoted and harmful schismatics. Brother Teurman was not to be deterred by such opposition. When he was a youth in his teens I taught him for several years at Guster, where his wife was also a student. He then showed some of those qualities that afterwards, marked his efforts with this paper.

Concerning the paper, I have thought for several years that its use-

fulness to the cause of Christ could be increased by moving it to Texas. I said this to Brother Teurman; but as I had little time to write for the paper and no money to finance it, I let it go no further. My reason for this view was the fact that most of the paper's circulation and support appeared to come from the States west of the Mississippi River. A larger percentage of brethren in these States seemed to indorse the policies of the paper. Hence, I believe that it was wise to bring the paper to Texas.

In the selection of someone to succeed Brother Teurman, as Publisher of The Apostolic Way, I was not in position to confer in person with those who own the paper and whose duty it was to make the selection. I may add that the sudden death of Brother Teurman, followed by the removal of the paper to Texas, and the necessary employment of a new manager, made me seriously doubt that the paper could survive. The present condition of its every interest is to me most reassuring.

Last Lord's day I visited Dallas. I met with the little church on Fitzhugh Avenue for the regular worship, spent the afternoon with Brother Duckworth and preached to a fair audience at night. I was very much pleased with what I saw of the church at that place. Brother Conner, who is one of the managers of this paper, is a very efficient bishop of the congregation. Brother Duckworth and his very helpful wife, assisted by a competent stenographer, arrange everything for the issues of the paper, which is printed and mailed by a printing concern in Dallas. This arrangement, to my mind, is the best that could be made. Brother Duckworth has plenty of office room in his home. This avoids the necessity of paying rent for an office. Since the printing and mailing are done by contract, the office force can give its entire attention to the content and circulation of the paper. With this very economical plan, all the paper needs is the united and persevering support of its friends.

With reference to Brother Duckworth, I am sure that his whole soul is in the work, that he is doing his best to make the paper all that we could hope for, and that he will not waste any money sent him. The paper appears to be in good condition in every way and growing in circulation very rapidly.

Let those who can do so send Brother Duckworth a donation to be used in extending the circulation of the paper. He can easily find the readers if he can get the money. Send also as many subscriptions as possible. Let's double the present circulation in six months.

N. L. CLARK.

AMARILLO CHURCH.

We had a good day yesterday. We baptized one man, his wife took membership with the loyal church and also two more came in with us, a man and wife. So we, the loyal Church of Christ, are building slowly but sure.

M. D. SCROGGINS.

A CORRECTION.

By H. C. Harper.

In answering Brother Mordglin, I was made to say: "Sect baptism; as I use the term, is the immersion of a person according to the teaching of the New Testament."

Now, if you insert the little word "not" just before "according" you will have what I said.

Every person that knows the meaning of language knows, as Campbell says, that "We are commanded to be baptized 'for the remission of sins'". The scholarship of the world sustains this. But sectarians contend that this means "because of remission of sins" and each person is baptized "because he has been saved." But the scholarship of the world is against this.

Hence the person who is baptized "because he has been saved," has not been baptized "for the remission of sins." Hence he has not obeyed this command of God. And Campbell is correct in saying: "Baptism has both a meaning (to dip) and a design (for the remission of sins). It must be received in that meaning (sprinkling or pouring will not do) and for that design (to be immersed 'because he has been saved' will not do), else it is another baptism and not the one commanded by Christ and practiced by his holy apostles." In other words, then, it is "sect baptism." Hence every baptism performed according to sectarian teaching and practice is "sect baptism"—it is not according to the teaching of the New Testament.

PRETTY GOOD.

By H. C. Harper.

Coming from the Alabama Christian Advocate, a Methodist paper, the following is pretty good. Read it.

THE LIVING WORD.

There is life in the Word of God. That life—it should be spelled with a capital—is what makes the Word of God abide. By the Life that is in this Word we are born anew. (I Peter 1, 23; James 1, 8). We are also built up by it. (Acts 20, 32; I Thes. 2, 13). Again we are kept by it. (Psalm 127, 4; 119, 11). We are also made clean by the Word. (Psalm 119, 9; John 15, 3). It equips us for good works. (II Tim. 2, 15; II Tim. 3, 16 and 17). We overcome temptation by it. It was this Word that Jesus used when he was tempted, saying over and over, "It is written." This living Word—this Word of Life—will prove itself to be the Christian's best friend. It is a weapon of warfare, defensive and offensive. It must be read, studied, known to be of service. Are you studying this blessed Book each day?

This is good enough to have come from a gospel preacher. This is the way the Bible reads; and it is diametrically opposed to sectarian contention of Spirit independent of the Word, feeling, or conscience as a true guide in religion. Nothing but "the living word" will do here.

And there is one additional thought that I wish to add to the foregoing excerpt—a thought that is worth cherishing by those who wish to be saved. It is this: "that you might learn not

to go beyond the things which are written." (I Cor. 4:6.) Or in other words this: "(touch not, taste not, handle not; which are all to perish with the using;) after the commandments and doctrines of men." (Col. 2:21, 22.)

Hence James says, "Receive with meekness the engrafted word, which is able to save your souls." (Jas. 1:21.) And Paul says, "I command you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." (Acts 20:32.) Says Jesus, praying to the Father, "Sanctify them through thy truth; thy word is truth." (John 17:17.) "Let the word of Christ dwell in you richly in all wisdom." (Col. 3:16.) God has spoken: let us heed. (Heb. 1 and 2.) May God bless you.

A HAPPY SURPRISE.

We had an unexpected visit from Dr. G. A. Trott on February 20th. While Dr. Trott has been in close touch with the office by correspondence and we have met for conferences in other places, it was his first visit to the office of The Apostolic Way since the paper was moved to Dallas. Dr. Trott is the paper's senior editor. He is more responsible for the paper's existence than any other man. He has given his best thought to it since long before the first issue was published by W. J. Rice at Corpus Christi. He has always been looked upon by the publishers as the chief advisor. His newspaper experience, with his natural ability and untiring faithfulness to the principles the paper stands for, gives him a commanding position in the minds of those most active in pushing the work. In addition, to giving his time to conferences and writing for publication, he has had a heavy correspondence, and has spent some \$2,000 in furthering The Apostolic Way.

His visit to the office was genuinely appreciated by us and we spent every moment of the few hours he was here going into the details of our work.

The publisher has spent much time in the home of Brother and Sister Trott and a pleasanter home no preacher ever had than when staying with them. Their work of a secular nature is only secondary to them. They both spend the major part of their time in studying the Bible, thinking of the church and its work. One of the things that has preserved Dr. Trott and sharpened his powerful strokes for truth has been the untiring co-operation and confidential advice and suggestions of Sister Trott. May God bless them and preserve them that they may continue to give advice to the workers in the cause of Christ.

R. F. DUCKWORTH.

CUTTING CORDWOOD.

We are in receipt of a letter from Brother A. M. Scrimshire, Hot Springs, Ark., Mountain Valley Route, Box 7½, in which he states he is cutting cordwood to help on his support. He is nearly sixty-five years old. He states that he is not able to even buy

ACT PROMPTLY

Prompt action is the thing to be appreciated by everyone and I believe the managing editor of this paper has as deep appreciation for those who act with promptness as anyone.

On February 15th we had listed 1032 new subscribers since making the call four months before. This prompt action on the part of our readers has encouraged us to put forth every possible effort within our power to give them as good a paper as was ever published in behalf of the Cause of Christ.

We are not satisfied to stop here, but we want to go on reaching the honest hearts of men and women who are still in error. In February 15th issue we made a call for brethren to send us \$2.50 and ten names or send us \$2.50 and we would furnish the names. We would like to send the paper to everyone of them and the promptness with which brethren have begun responding to this call would indicate that our readers appreciate the proposition. The paper was mailed out on the 15th and by the 18th the responses had begun rolling in and every day up to the time of writing this, they are continuing to come. Some sending large amounts asking us to supply the names.

From the depths of our souls our thoughts go out to honest members of the body of Christ who will accept the truth when it is put before them. May God help us all to wisely, earnestly and enthusiastically press the fight for pure Christianity of the Apostolic type.

R. F. DUCKWORTH.

ETERNAL LIFE.

The provision made in order to Eternal life is through believing. Jno. 3:14-15.

The sinner is not too dead to receive the truth and in the reception of the truth, it merges into everlasting life. Jno. 4:14. Life is obtained by coming to Christ. Jno. 5:40. When one gets Eternal life can never die any more, being the children of the resurrection. Luke 20:36. In Eternal life there is no more death. Rev. 21:4. We do not have Eternal life in the highest sense until we bear the image of the Heavenly. I Cor. 15:48. Eternal life is our Eternal inheritance, something reserved in Heaven for us. I Peter 1:4. People have right to the Tree of life by keeping the commandments. Rev. 22:14. Unconditional salvation discourages right living and establishes salvation in unrighteousness. Before conversion, people are in their sins, therefore, dead in sins. Now if life precedes conversion a man is alive and dead in sins at the same time. Conversion is a change from death unto life. Matt. 13:15. Persons are not in possession of life, (manifestly) until they are changed from one to another, spiritual and Eternal life is in Christ. Eternal life is a promise. I Tim. 4:8. All of God's promises are in Christ. II Cor. 1:20. Conversion puts one into Christ—by getting into Christ, they get life. I Jno. 5:12. Christ is our life. Col. 3:4. In Christ is no sin. If one has Christ while in sins, it makes Christ the minister of sins. To have Christ is to have life. No unconverted man has Christ. Therefore, no unconverted man has life. I Jno. 5:12.

D. D. ROSE.

Mullins, Texas.

R. F. DUCKWORTH.

NOTES.

(Written for Last Issue).

Brother Sidney W. Smith has changed his address to Abilene, Texas, Route 3.

We appreciated a visit from Brother John R. Freeman, President of the Gunter College and Brother R. W. Jones, Chairman of their Board of Directors, a couple of weeks ago. They are splendid men, genuinely interested in the advancement of primitive Christianity and to have the privilege of talking with such brethren is an opportunity to be coveted and we hope they will repeat their visit.

On Sunday, February 10th, Brother N. L. Clark met with the Fitzhugh Avenue Church of Christ, spent the afternoon in the Way office and preached Sunday night. This was the first time we ever heard Brother Clark preach. It is hardly necessary to say that his sermon was excellent. The church was delighted with the exhortation on Sunday morning. When he was asked to come over and be with us he said, "Alright, I'll come over and worship with you Sunday morning and preach for you Sunday night." This is such a striking contrast to what preachers usually say that I call special attention to it here. Preachers usually would have said, "I will preach for you Sunday morning and Sunday night."

This visit of Brother Clark's gave us an opportunity of discussing many phases of the work and growth of the paper. I appreciated the whole-heartedness with which Brother Clark entered into the discussion of the details of our work and I feel that his visit and our mutual understanding will add to the paper's strength and the effectiveness of our work.

Be sure to look at the label on your paper often enough not to allow your subscription to expire before you renew. The first number is the month, the last, the year. 9-24 means that your subscription expires in September, 1924. 1-25 means that your subscription expires January, 1925 and so on. If you would renew one month ahead, it would save time and labor at this end of the line.

I can read almost any handwriting, if it is written on white paper and written heavy, but when written on colored or pencil paper with dim lines, I have to put it aside until someone can read it for me. If you could realize how hard I am trying to read the letter and copy, I am sure you would help me by never using pencil or colored paper. If you write with a pencil, use a soft one and make a heavy line. If you use a pen, press it against the paper so that it will not be dim. My regular help has been sick for some time, my wife had more than she could do and my effort to read dimly written copy and letters has been harder than my eyes could stand up to. I do not state this as a complaint but as an explanation as to why some letters and some articles have not received attention in this office.

Don't forget to read our statement about the one thousand new subscrib-

ers we have already received, then read our proposition about getting another one thousand. While talking with Brother Clark about the matter, he stated that he thought one of the greatest works that could be done would be to send the paper to the two thousand Sunday school preachers whose names and addresses we have and we are hoping to be able to send the paper a few months at least to the majority of them. I am sure there are some brethren who, if they understood the possibilities of such a work, would not hesitate to send the paper, from \$25 to \$100 for this purpose, so I feel that our appeal in the statement referred to is very modest.

If you are getting two papers it is because there is some mistake in your name or initials. Sometimes when J. A. Blank is on our list as a subscriber and someone sends in his renewal they put him down as Joe Blank and we do not know that Joe Blank and J. A. Blank are the same. Hence, instead of renewing J. A.'s subscription we put Joe down as a new subscriber. Some people write us that they had been getting two papers all last year. It is not our intention nor was it Brother Teurman's intention to send two papers to one address, unless the parties had subscribed for two or more.

R. F. DUCKWORTH.

QUESTIONS SUBMITTED.

In the Bible we learn that, "God is a Spirit; and they that worship him, must worship him in spirit and in truth." John 4:24.

Then we learn that the sons of God are led by the Spirit of God. Rom. 8:14.

Paul says, "We walk by faith, not by sight." 2nd Cor. 5:7.

"Whatsoever is not of faith is sin." Romans 14:23.

To worship in truth is to worship according to the revealed will of God. To worship according to the revealed will of God, is to worship by faith. "Whatsoever is not of faith is sin." As the Sunday school is not in the revealed will of God as an act of work, it does not come under the head of faith, and is not governed by truth. No one is led by the spirit who teaches or will practice anything that is not revealed in the Word of God.

As it is evil in all of its results, such as dividing the churches, causing brethren to leave the congregation, get out and do the best they can, such a doctrine is not taught in the Word of God. And it makes a test of fellowship to all who cannot worship God with such things as is not revealed in His Word.

Those brethren that are in error and I go to the Bible and agree that to become a Christian, a man must:

First: Hear the Gospel. Rom. 10:17.

Second: Believe that Christ is the Son of God. John 20:30.

Third: Repent of his sins. Acts 17:30.

Fourth: Confess Christ. Matt. 10:32.

Fifth: Be baptized for the remission of sins. Acts 2:38.

We agree then that this man is a Christian, and a member of the church of Christ, because he has done just

what the Bible teaches he must do.

But can we tell what he must do in the church?

Paul says, "And whatsoever ye do in the word or deed, do all in the name of the Lord Jesus. That is by His authority."

Now, brethren, I am sure that your women teachers and people divided into classes are not taught in the Bible. John said, "Whosoever transgresseth and abideth not in the doctrines of Christ hath not God. He that abideth in the doctrines of Christ he hath both Father and Son."

What is the meaning of transgress? To break or violate a law; to sin.

M. D. SCROGGINS.

H. J. HARDIN, HEALDTON, OKLAHOMA.

Brother H. J. Hardin obeyed the Gospel some five years ago last September, and was farming up until this year. He was a very successful farmer, and having means enough to enable him to study this year. He and his wife are staying with us while he studies and prepares for the ministry. Brother Hardin worked on the farm and preached at nearby places each Lord's day. He gave Paola a great deal of time trying to establish a local congregation and did succeed to get them to quit the Sunday school for a while but the preacher who held their meeting last August put it back. They have a Bible class for the old people and quarterlies for the young people. Brother Hardin did all he could to get them to not divide the people into classes and also taught them it was wrong to put women teachers over the classes. He is studying very hard to know the Bible so he can teach the Lord's way.

If any congregation should need him to hold them a meeting in the spring or summer, you would be helping to encourage a young man who desires to be a workman, not being ashamed of the true gospel.

G. W. THOMPSON.

BEHIND.

They cry, we are behind here in Pekin, for they have classes around us, and we are behind if we don't have them. But they don't say what we are behind in, I will admit, we, who are opposed to women teachers in public, and dividing the church into classes to be taught, are behind the word of God, letting it lead and guide us. But those brethren who have classes, and women teachers in the public, are not behind the word of God, but are behind the doctrines and commandments of men, being led by man. They have transgressed and gone on before the word of God. Transgress: (1.) to overstep (a limit or rule); (2.) to break or violate, as a law.—Webster. Now, brethren, in the name of our God, where would you rather be, behind, lead and directed by God's word, or in front, lead and directed by man's word? I, for one, prefer being behind, following God's word. As long as Israel was behind, and was led by God's word, they prospered; but when they got tired of being behind, they wanted a king to go before them, so they could

be like those around them. We find the same spirit in men and women today. When they see people around them that have classes, and women teachers in public, they cry, we are behind, and must have classes, to be like those around us. So long as Moses was behind God's word, doing the things it said for him to do, he never sinned, but when he wanted to get in front, and take the glory from God, he sinned and lost his inheritance in the promised land. We, who are satisfied to stay behind, and let God's word lead and direct us, will be like Joshua and Caleb, who entered into the promised land. We will enter into the New Jerusalem, but those who are not satisfied, to stay behind and let God lead and direct them, but get in front will forfeit their rights to the New Jerusalem. We who are satisfied to stay behind and let God's word lead us, are not behind in doing His will; but those who are tired of being behind, and are trying to get in front by following men, are behind in doing His will, for I challenge the brethren who believe in classes and women teachers in public to show me in God's will where He said we could have these things. The cry "behind" is to deceive people just like the devil deceived Eve. But Paul warns us in Gal. 6:7 "Be not deceived." Eph. 5:6 "Let no man deceive you with vain words." Col. 2:8 "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Classes on Lord's day are tradition of men. Were the churches behind in doing the will of the Lord in the days of the Apostles without classes? If the church was not complete in the days of the Apostles, without classes, why didn't the Apostles tell us so and not leave it to uninspired men to tell us? If the church is behind because they don't have classes it brings a reproach upon Christ and the Holy Spirit, for it proves them incompetent to establish a perfect church. Shame, shame, eternal shame. Brethren, don't be deceived by their cry, "We are behind."

W. H. PURLEE.

HOT SPRINGS, ARKANSAS.

Dear Brother Duckworth:

I have just received my Apostolic Way and an enclosing \$1 for my renewal and hope you are able to continue the fight. Would like very much to hear a discussion between you and J. Elton Norman. I heard him preach at Hot Springs last summer but I do not approve of the Sunday school as it is against the gospel of Christ and teachings of the apostles.

We should all stand for just what is written.

Brother A. M. Scrimshire is located here with us and has done wonderful good here in the past five years. He stands firm for the truth and speaks plain and is easy to be understood, and has taught many. He taught and baptized me into Christ. I am also glad to see Dr. Trot's pieces as he writes with power and vim. May the richest blessing rest on you.

DILLARD A. WARTT.

A CHURCH WORKER.

We give below some statements from a personal letter to us from Brother J. H. Stewart concerning Sister Coons. We are glad to have this opportunity to again express our appreciation of the life of this woman with a Christian character, moulded by her knowledge and comprehension of the plain simple truths of the Word of God. She was constantly finding something to do for the Cause of Christ. But always with that modesty that brought no reproach, that did not give the adversary any chance to speak evil. Yes indeed, Brother Stewart, I remember many of her utterances, always in such a quiet, unpretentious way as to cause one to think of the statement made, rather than of the one making the statement. As I knew her, she was an example of how Godly women can serve the church of Christ without following after the ways of the world.

R. F. D.

Sister Coons was born in Kentucky and was the daughter of Turley M. and Nannie Ann Squires.

She became a Christian early in life and was very faithful. She became the wife of that good Christian man, M. F. Coons who survives her.

I have been in their home so much it makes them very dear to me. I have had a regular appointment at Elmdale for the past three years and filled it promptly except when off in protracted meeting work. Sometimes when it would be cold and but few present, we would have services in Brother Coons' home. In these services the family manifested a deep interest; but Sister Coons especially was rejoiced with each service.

Before her death she had the pleasure of knowing that all her children, that lived to mature age, were Christians, I having baptized her youngest son two summers ago.

I was called on to preach "the funeral." Brother Duckworth. It was almost like one preaching the funeral of his mother.

It is astonishing how many people speak of Sister Coons' faithfulness. Her life was a great volume, as it were, of gospel sermons and one of the greatest facts in this consideration is that she always kept herself in the sphere in which her Lord placed her. I am sure you remember the family well as you, I, and others visited the home while you were here. I am sure you remember the godly expressions of Sister Coons.

In this sad occurrence, another good "mother of Israel" is called to rest. She died December 27, 1923. In our grief we would say with the bereaved:

Good-bye, Mother,

Rest you in the blessed Savior's care,
He'll receive you into Heaven

All its joy and bliss to share.

Lovingly, faithfully hast thou labored:
Many good deeds hast thou done;
Slumber, sweetly till the morning,

Then receive the crown you've won.

May we meet you, dearest Mother,

On that bright and sunny shore
There to share the bliss of Heaven,
Where sad partings come no more.

J. H. STEWART.

BEWARE OF GOD'S WRATH.

Many people in the world, religious people, have a very one-sided conception of God.

They seem to be able to see him as a loving, merciful, but not as a wrathful, vengeful God; and losing sight of this fact, they get to the conclusion that He will not inflict eternal punishment upon men for the sins committed in this brief life. God is a God of Love, as He abundantly proves in His dealings with men, but He is also a wrathful and vengeful God; proof of which we can find in II Thes. 1:7-8-9 as follows: "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 from the glory of His power." This class of people think that God cannot justly punish men eternally for sins committed in this short life, but they lose sight of the fact that while we may quit sinning at the end of this brief life, that the consequences of the sins already committed may be as endless as the endless punishment. The sins we commit may lead many others into even greater sins than ours. We may commit a sin and die and be forgotten, but our sin may be taken up by others and carried on as long as time lasts, and the consequences are only with eternity.

There are just two kinds of people, the righteous and the wicked; and Christ says, Math. 25:46, speaking of these classes, "These (wicked) shall go away into everlasting punishment; but the righteous into life eternal." It is easy to swallow the good promised the righteous, but our spiritual stomachs revolt at the evil meted out to the wicked. People laud and magnify God's love and mercy, but give little attention to His wrath and vengeance; but considering the great calamity that came upon the world at the flood, we may reasonably conclude that God's wrath will be much more in evidence when Christ comes, than His love and mercy. It is written, "Man lives not by bread alone, but by every word that proceeds out of the mouth of God." And it is very dangerous to believe and obey Him only when His requirements do not interfere with our desires.

St. James says (Chap. 2:10): "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." Of course, we all stumble and fall even when trying to stand, but if it is not a willful or presumptuous sin, we may, by repentance, confession and prayer, get forgiveness; but the man or woman who will say to God: Lord, I believe all that you have said in the Bible but just that sentence in James 2:10. "For whosoever shall keep the whole law and yet offend in one point he is guilty of the whole." That looks

too unreasonable and unjust. I can't believe it, and so he sits in judgment upon God, and that one point is enough. A man should not try to be wiser than God, for he will certainly fail and land in trouble. Think on this.

A. M. GEORGE.

Albany, Texas.

THESE THREE.

When the church reached manhood, having the faith, the knowledge of the Son of God, faith and hope and love abiding, what did the Lord expect of them from that time on? Here it is: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men and cunning craftiness whereby they lie in wait to deceive." Eph. 4:14.

It seems to me that comment could make this no plainer. Everyone can see that the Lord intended the saints from that time on should no more be children. When the church was a child all the members were also children, for whatever is true of the whole is true of all the parts. But at this time the church had become a man, hence the members must now be considered men. Being men ye must no more be carried about with every wind of doctrine like ye were while children. By the cunning and craftiness of false apostles and prophets Christians were deceived and carried to and fro in apostolic times. But now no more of that—no more children—no more tossing. At this time they were men, complete in Christ, thoroughly furnished, had his will in black and white. They did not have to look away from or outside of his will for something to know, something more to believe, something more to do, something more to hope for. Suppose the some puny Christian should at some time accept some outside and strange doctrine, has he not done an unnecessary thing? Now, honestly, has he not? The Lord does not intend he should do it. He has gone contrary to the will of the Lord, has made himself a sinner in the sight of the Lord. I wonder if it has come to pass that we living now can not tell a written thing from an unwritten one.

Say, brother, sister, whoever will, listen to me. Go back and read again. "That we henceforth be no more children, tossed to and fro by every wind of doctrine." If every Christian had stayed with this from then till now, then not one would have gone off after some false doctrine. If all had stayed, none gone, then in so doing they would have done His will. "That we henceforth." The time meant by henceforth, is not up—it is here yet, hence "be no more children tossed to and fro," applies to saints now with all the force it ever had.

J. R. JONES.

Columbia, Tenn.

NEWS FROM CHICAGO.

Dear Brother—

Our manner of conducting worship on Lord's day is as follows: A song, scripture reading, prayer, then a song, chapter read by a Brother, a brief talk

made from said chapter by one or two of the brethren, then a song, preaching by a preaching brother, then a song extending an invitation, then contribution, then communion, then a hymn and go out. Address 109-10 Vincennes Ave., formerly, Phillips Hall, Chicago, Ill. We, the congregation here would like for Brother N. L. Clarke to hold us a 10 days meeting any time between the 1st of May to the last of August.

Yours
SHELLEY CRUMP.

1231 W 110 St., Chicago, Ill.

CLIPPINGS WANTED.

Dear Brother Duckworth—

We hope you will soon bring out the Sunday School Book.

For sometime I've been collecting short quotations from the Bible and from warriors, poets, preachers, editors, officials etc. against carnal warfare. I strongly felt the need of such a book in 1918 showing what our preachers said against Christians going to war. I hear that we have a few preachers who say a Christian may obey the political government in taking up arms and still do his duty as a Christian. This is both an invitation and a challenge to anyone to write me a brief letter defending such a course that I may use it in this book. Anyone interested in such a book will please write me a letter telling me so. If we write good articles for the Apostolic Way write us a letter telling us so. Writers appreciate encouragement. Editors of farm papers fight war in no uncertain terms. Mormon and Presbyterian creeds permit war. Napoleon, Wellington, Grant, Sherman and Martha Washington said some valuable things against war. Any quotation or clipping that will help make up such a book will be highly appreciated. I have the quotations from the Apostolic Way, Gospel Advocate and Apostolic Review. Search all old religious books or papers you can find.

May be some sweet day I can have the pleasure of contributing a small sum of money at least, to the paper. You are doing excellent work in the Apostolic Way. "Wisdom is the principal thing," said David. Some may think the Apostolic Way will soon go dead but I hope we may show them that "We've just begun to fight."

L. W. HAINLINE.

Fulton, Ky.

SULPHUR, OKLAHOMA.

I am writing you asking for space in The Apostolic Way to announce to the brotherhood that after almost three months being laid up with a cancer, so the doctor said, I am up again and able to be out once more, for which I am very thankful to our Heavenly Father and I take this method: thank the brethren who have been so liberal in helping me in such a trying time. Wishing you success in the good work.

J. C. OSTERLOH.

Feb., 1924.

WORK OF THE UNGODLY.

"Oh, Lord, be merciful to us, let thy face shine, let thy blessings be among nations. Amen. This prayer was sent to me and is to go around the world. It was sent in Jesus' name and who fails to send it on will meet with some misfortune. Copy and send to ten friends in ten days and see what happens. The great joy will come on the eleventh day. Please do not break this chain, send no name or date received."

Comment.

The above was sent me for review. Such schemes are the work of the ungodly. No one with any respect for God or His teachings would lend themselves to the furtherance of any such propaganda. It is wholly without warrant in the scriptures. God does not expect, neither does He respect, the prayers of those who do not obey Him. The man or woman that wants to have their prayers answered must first obey everything they have learned and earnestly desire to learn more of the truth of God.

A person that spends their time in following worldly pursuits and worldly happiness without obedience to God's commands then fall upon their knees the moment trouble appears have no promise of being heard by our heavenly Father. We cannot serve God in adversity and serve the devil when things go well with us.

Prayer is not an empty utterance. Too many of them are constituted of words only. A prayer that is not backed with every desire, purpose, aim and ambition of the human heart cannot hope to go higher than the sound will reach.

Our God is not asleep, neither has He gone on a journey, but is ready and willing to hear the scriptural petitions of His faithful children in this world. Let's pray but not with our lips only. Let us praise God from the depths of our souls and let us preach and teach God's word in action as well as in words.

R. F. DUCKWORTH.

BIBLE SCHOOL OPPOSED.

It affords us much pleasure to see the truth of our Lord winning in each battle that is fought. We have nothing to fear because we teach and practice the word of God. When Paul said, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence," (I Tim. 2:12) it is enough evidence to convince those who want the truth, that women teachers in the assembly are out of harmony with New Testament scriptures. Furthermore, as we have no precept or example for dividing into classes and do find example for one teaching at a time, we are contented to teach one by one.

If we can change the foregoing without bringing condemnation on ourselves, why can't we make any other change to suit our peculiar notions or desires? When Samuel's sons walked not in his ways but turned aside after lucre and took bribes and perverted judgment then the elders gathered and asked for a king. Samuel prayed to the Lord. The Lord said, "Harken to

the voice of the people in all they say unto thee, for they have not rejected thee but they have rejected me that I should not reign over them." I Sam. 8.

If to refuse Samuel in that day was a rejection to God, how about those who refuse to be guided by the Apostles in this day and time?

STEVE MELTON.

ELLETTSVILLE, IND.

Dear Brother Duckworth:

Received your letter of a few days ago in reply to the sub. I sent in. Note you express a desire to visit us. We would be more than glad to have you come any time you want to and can. Just write us. Brother Cowan can tell you all about us. We like the Way so much, we can hardly wait until it comes. Be glad to see the time when it can be put out weekly. Poor Uncle Joe Warlick! how much punishment will he stand before he will turn from his ungodly ways!

Find enclosed five more subs. About all cleaned up around here now, will watch for more.

SHERMAN WILLIAMS.

A HYPOTHETICAL MEETING:

Joe S. Warlick said that the meeting described in I Cor. 14 was a hypothetical meeting because it began with an "if." "If therefore the whole church be come together in one place." Therefore, he argued that it was not a meeting for us today. I asked him if the course of procedure ordered by the apostle would edify the whole church in this hypothetical meeting, why the same course would not edify the same church at any other meeting when they came together? To this we never had an explanation. After Warlick had ruled out the 14th chapter of I Corinthians because of the order prescribed, he used a verse from this same chapter to try to prove that women had a right to teach in the assembly. "For ye all may prophesy," he said included the women. I showed that he had impeached the witness and then put him back on the stand. I showed that Christ said he had kept all the Father had given him and had lost none. But to stop there, and reason that none were lost, was mistreating the Lord's language; for He states next the exception (Judas). So Warlick quoted Paul, "Ye all may prophesy," without letting Paul state the exception, "Let your women keep silent in the churches."

J. N. COWAN.

A FAITHFUL BAND.

I was at Rounds Creek schoolhouse, southwest of Lindsay, Okla., last Lord's day. Had large audience and good interest and attention at both services, notwithstanding the inclemency of the weather.

The brethren at Rounds Creek are few in number and just starting out to meet regularly and keep house for the Lord. But I predict for them a bright future, for they are zealous, loyal and enthusiastic in the Lord's work. May the good Lord bless all his children.

SAM L. SHULTZ.

GILPIN, KENTUCKY.

The paper is fine, and will be as long as it contends for the One Way, as it does at present.

The F. F. was sound twenty years past but when its friends pushed it to where it was popular, it began courting sectism and I, for one, dropped it, just as I will The Apostolic Way if it ever goes wrong.

But I hope and pray that it may never swerve to the right or left but go straight ahead.

I am an old preacher, here in the sticks, battling for my life and the life of others. The sect-shakers and Sunday school preachers are plentiful, but there is not enough of them to back their ungodly rot.

One of these preachers signed propositions with me in 1922; but he hasn't the moral courage to meet me yet. This same preacher preaches almost all the time, while I have been laid upon the shelf (see). However, I am still at work. There is a faithful little band here who worship as the Lord directs. I want to ask some questions.

If those women referred to in Phil. 4:3, who labored with Paul, preached the gospel or taught in the assembly, did not those women spoken of in Rom. 16:1-6 do the same thing? If not, why not? Paul says of Phebe that she had been a succorer (helper) of many and of herself as well. Now, whatever she did for the many, she did for Paul. See? Did she teach Paul, We will let Paul answer himself. Read Gal. 1:11-12. Here Paul emphatically denies being taught of any man.

The Sunday school folks to the contrary. In the commission as recorded by Math. 28:18-20, Jesus says, all authority in Heaven and earth is His. In verse 20 He says to the Apostles, teach them, that you baptize, to observe all the things that he had commanded them (the Apts).

Now where did Jesus ever command them to divide the assembly into classes, use uninspired literature instead of the Book, and to have women teachers? If Jesus did not command these things then they are not authorized in Heaven or earth, and since there is only one other place the authority could be derived from, we conclude that the authority for these things originated in Hell.

J. E. THOMAS.

STATEMENT.

I am indeed glad to state to the readers of the A. W. that Brother Douglas Phillips, of Everton, Ark., is one of our talented young preachers who bids fair to make a strong and efficient proclaimer of the one Book. You will find him contending for the Bible way in our devotions to God, opposed to innovations of men that are disturbing the peace of God's people.

He was baptized by the writer near two years ago, and he immediately began the proclamation of the Gospel in his home county. He has also labored in Kansas City. Call him for meetings, brethren.

HOMER L. KING.

PREACHERS' NAMES AND ADDRESSES.

We announced in last issue that we were ready to print list of preachers' names and addresses who are opposed to the dividing of an assembly into classes for the purpose of teaching the Bible and opposed to women teaching such classes. This announcement has created an interest among the preachers themselves, who had not previously written us that they were opposed to these innovations and so the letters have begun coming in, which seems to make it necessary that we postpone the printing of a Year Book.

I knew that there was a number (possibly hundreds) of sound preachers who had not written me that they were opposed to these innovations, many of them, I know, but I promised to enter no one's address on this list who did not write me that he was opposed to these innovations.

There is such a demand for this list that I feel that I should publish such names as I have listed, publishing others as I receive them. So we are publishing a part of the list in this issue and will continue from issue to issue until all the names we have are printed.

If you know a preacher that is opposed to women teachers in an assembly and the dividing of an assembly into classes for the purpose of teaching the Bible, who has not written me to that effect, please urge him to do so at once.

If we have the initials wrong or the names misspelled or the address wrong, please advise us what change we should make.

(Continued from last issue.)

- G. C. Reeks, Rt. 1, Leesville, La.
- W. L. Shelnett, Wedowee, Ala.
- Tom E. Smith, Healdton, Okla.
- D. L. Shelton, Munday, Texas.
- C. W. Smith, Canyon, Texas.
- John Sanders, Gunter, Texas.
- A. M. Scrimshire, Crystal Springs, Route, Hot Springs, Ark.
- G. B. Slinger, Hylton, Texas.
- Sydney W. Smith, Route 1, Tuscola, Texas.
- T. F. Stewart, 542 Cherry Street, Abilene, Texas.
- W. S. Smith, 2531 1-2 S. Robinson, Oklahoma City, Oklahoma.
- M. D. Scroggins, 1203 S. Johnson Street, Amarillo, Texas.
- E. J. Smith, Crowell, Texas.
- W. G. Sivils, Route 5, Piedmont, Ala.
- C. A. Sutton, Hutton Valley, Mo.
- H. B. Smith, Tartwick, Iowa.
- J. H. Stewart, 749 Willow Street, Abilene, Texas.
- G. W. Terry, Maynor, W. Va.
- W. T. Taylor, Carpenter, Oklahoma.
- J. C. Trapp, Livingston, Texas.
- W. G. Tucker, 1042 N. 4th Street, Abilene, Texas.
- Abraham Tomlinson, Route 1, Box 24, Healdton, Oklahoma.
- Dr. G. A. Trott, Munday, Texas.
- J. M. Tuttle, Artesia, N. Mex.
- James E. Tidwell, Houghton, La.

(To Be Continued Next Issue.)

THE APOSTOLIC WAY

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

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SHRAPNEL.

I wonder if the reason for Brother Warlick's ignominious back-down, after issuing such a bold challenge, could be due to a feeling of inability to meet any one in debate who has progressed as far as the sixth grade in the public schools. If he will only agree to that written discussion, I promise in advance not to use any language that a sixth grade pupil would have difficulty in understanding.

Some may be inclined to criticize me for comparing Brother Showalter to a rat, so I hasten to disclaim any such intention beyond his seeming determination to crawl into a hole and pull the hole in after him, while I have been tugging my hardest to pull him out and into a written discussion. Otherwise, I would be the first to defend him against any charge of resemblance to this member of the rodent family.

For instance, it is said to be a well known fact that a rat will fight when cornered and I have most effectually cornered Brother Showalter without getting even a squeal out of him on the Sunday school question.

Also, I have heard that rats will desert a sinking ship, but Brother Showalter seems to have made up his mind to sink with the Sunday school ship, even though he has not sufficient courage to try to defend it.

I put an effectual quietus on his pitiful plea that we would affirm nothing but some vague and indefinite proposition when I agreed to let any state university in the land formulate the propositions so as to bring out the issue clearly and definitely and the only result has been to show plainly to every honest mind that Brother Showalter realizes that his practice is unscriptural and cannot be defended.

If Brother Ledlow will go with me before the professor of Greek at the State University and let him decide whether "kath hena" (Eph. 5:33) is properly translated "in particular" (one of the definitions given by all lexicographers) I promise to show just what kind of goop is about to get the degree of "P. H. D." (?) from said university. You see, I am both willing and anxious to meet these high-brows on their own chosen ground and haven't the least nervousness about the result. Truly, as the poet says, "A little learning is a dangerous thing" and especially when that learning is used in an attempt to pervert the sacred Word of God.

I shall wait to see if Brother Ledlow will meet this challenge or will tacitly admit his chicanery by ignoring it. If it is really ignorance that led him into this dilemma, I would advise him to drink more deeply of

AN ENCOURAGING GROWTH.

In February, we received 325 new subscribers. The prospects are good for March to make a close second, too, if it does not surpass, the February record.

We are getting some fine letters, some agreeing, some disagreeing, from the preachers to whom brethren have been sending the Way. I only wish we could send the paper to the entire 2,000.

If you can possibly do so, send us \$5.00 or some larger or smaller amount and let us send the paper four months for 25c to such names as you may suggest or we will send to additional Sunday school preachers. Address all communications to The Apostolic Way, 1601 First Avenue, Dallas, Texas.

the Pierian spring before making another such break.

G. A. TROTT.

OPPOSED TO WAR.

Don't forget the call of Brother L. W. Hainline, Fulton, Kentucky, made in last issue of the Way for clippings. He said, "For sometime I have been collecting short quotations from the Bible and from warriors, poets, preachers, editors, officials, etc., against carnal warfare." "Search all old religious books and papers you can find."

I hope that our readers will help Brother Hainline make this book just as effective as they can. It is no small matter to make up a book like this and any clippings sent him will be appreciated. Yes, such a book is needed, it is needed now. Our preachers need to condemn Christians taking part in Civil War, in no uncertain terms.

R. F. D.

AN INTRODUCTION.

In times of reaction and revolution, especially in the heat of battle, men are liable to errors, through excitement. This is true in the natural world and it is also true in the spiritual realm. Many have lost their lives, acting too much under impulse—not reflecting enough in a general way. If we center every energy upon the actual hour of the most heated battle, we are sure to be unprepared for even that. We are now in a great campaign under Heaven's Kingly Leader who will never lead us astray or cause us to make one blunder. His instructions abound in general and specific directions, not one of which we can afford to ignore. If we do, the Cause of Christ suffers—defeat, shame, and regret will meet us to the extent we thus behave.

Prayerfully, then, I venture to write something on the Manifold wisdom of God or The manifold grace of God. But first, I wish to write one or two articles of an introductory or preparatory nature, hoping to partially clear

the way. May others kindly lend your considerate aid so as to intensify and make effective a fuller realization of what is comprehended in the above significant expressions.

No Christian desires to be a hindrance, to be censured by our loving Redeemer on account of misrepresenting him or his word—this we can do by incorrectly or erroneously representing him and it may be done unintentionally or carelessly, according to Webster. It has been said, we may even lie by wrong proportion; the artist means to make a false impression by picturing the elephant so that a man appears not to be as tall as its knees. This is falsehood by proportion. Jesus severely criticized the leading teachers (builders) of his day—he tells them they omitted the weightier matters of the law, Matt. 23:23. He utters emphatically the same principle in Matt. 22:38—he remarks, "This is the first and great Commandment." He did not say they were too particular about anything but not particular enough of the weightier and greatest things. They read the Scriptures much but were not giving stress and emphasis as God willed. How downcast, ashamed, and confused would we feel to be thus reproached by our loving Redeemer. May we think little of the approval and biased notions of men in comparison with his approval and commendation. We should contend for every inch of the ground but remember to emphasize what Jesus did; otherwise we may expect to be disappointed and disapproved for Jesus did not utter idle expressions.

But Jesus did not say as men often do that we might leave these less weighty matters undone—the very opposite—"and not to have left the other undone." These weightier matters, mercy, faith, justice and love are great principles—live heart principles—to live in and actuate the inmost soul of man; the "other" he mentions are external acts which within themselves and alone are worse than nothing. Why then, says one, does God say so much about carefully observing such matters? And why do you people insist on toting the mark in every ex-

ternal act required? Such fail to note that God never, in any age, willed that they be alone but coupled with and expressions of a submissive, loyal, loving, attitude of heart. So we may do these less weighty matters and not be one whit loyal but if we run rough shod over and needlessly omit the smallest matter we are rebels—how dare we say we can keep the great commandment and thus act?

And yet the innocent suffer because of the guilty—we may appear to some to overemphasize small matters when we are rather emphasizing love, devotion, and loyalty to our loving Redeemer by attending to the smallest marks of respect such as giving a cup of water, or washing the feet of the suffering, sick ones; thus too every true Christian would guard against violating any principle or precept clearly taught in the New Testament relative to the work and worship of God's saints.

J. FRANK COPELAND.

PUSHING THE WAY.

I have just received the Apostolic Way and have finished reading it. I find it full of good things.

Paul said to Timothy, thou therefore, my son, be strong in the grace that is in Christ Jesus, and the things that thou hast heard of me among many witnesses the same commit thou to faithful men who shall be able to teach others also. Paul told us what to preach. Let your women keep silent in the churches, for it is not permitted unto them to speak, and in the 37th verse of the same chapter Paul says, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things I write unto you are the Commandments of the Lord." And that ought to be the end of all controversy. I do not know why it is there but that is none of my business, I must be faithful if all others depart. But I am glad to know there is a host of others that are willing to stay with the great Apostle to the Gentiles. He was sent to open our eyes. I am a preacher myself and I can tell the old, old story just like the Apostles told it. When the Head of the church went to heaven He sent a letter to the Apostles directed by the Spirit and in this letter or will, people are directed into His body and I must not tamper with this letter from my elder brother. He knows the way.

I love you for your work's sake and I hope the Apostolic Way will grow and I am sure it will for it will just suit all lovers of the truth.

I regret that Warlick and A. McGary, who have done so much good work for the truth, should depart from it in their old days.

Enclosed find \$2.50 for which you are to send the paper to ten names for four months, each.

J. J. DAY.

Floydada, Texas.

EVERLASTING PUNISHMENT.

It has been argued by some who are followers of Christ that eternal or everlasting punishment which is taught in God's Word, only means that it will exist for a time, or until the bodies are burned up, and that they will then cease to exist.

"As to my understanding, this argument does not correspond with the teaching of the New Testament. What is punishment? Answer, "Any pain or suffering inflicted on a person for crime or offense."

Therefore to inflict punishment upon any person, the person upon whom the punishment is inflicted must exist in the state of consciousness in order to receive the punishment inflicted upon him. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." (2 Peter 2:9).

If then the "unjust" are to be "punished" after being judged in the day of judgment, what kind of punishment are they to receive? "Then shall he say also unto them on the left-hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41). In this we find that the unjust shall be punished and that the punishment set upon them will be everlasting fire. How long will this punishment continue? Or will this fire ever cease, or be quenched? "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." (Rev. 20:10). How long will "for ever and ever" be? See the use of the word "Torture."

"Lord, my servant lieth at home sick of the palsy, grievously tormented." (Matt. 8:6). "And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man." (Rev. 9:5).

Therefore, if they must be conscious to be tormented for five months, would they not then have to be conscious for ever to be tormented for ever?

If it be possible that the final punishment for sin, will simply be burning them up literally, dying to never live again, or ceasing to be, then did not some of the martyrs—those burned at the stake—suffer as much as the wicked will suffer?

But, says one, what is the second death? "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." (Rev. 21:8). "And death and hell were cast into the lake of fire. This is the second death." (Rev. 20:14).

In this it is not one time intimated that they will ever die or cease to exist in that place; but that the "lake of fire and brimstone" is the second death and shall have no end.

"And as it is appointed unto men once to die, but after this the judgment." (Heb. 9:27).

And in the day of judgment, when

all nations shall be gathered together to be judged; and when the good shall be set on the right hand, but the wicked on the left; then the king shall say unto those on his right hand: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34). Then shall he also say unto those on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41). And when this separation is made, and the verdict is announced on the wicked, they shall then be cast into the second death, which will be an everlasting eternal death without end, "Where their worm dieth not, and the fire is not quenched." (Mark 9:44-46-48).

In view of these facts would it not be well for us, as followers of Christ, to devote more of our time to the study of God's word in order that we may know how to conduct our lives in this present world so that, in the resurrection morning, when we are called from our graves to appear before the judgment of God to be judged according to our deeds done here, we may then hear the Lord say, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." (Matt. 25:21).

CARMAN WATSON.

Route 9, Cookeville, Tenn.

LEDLOW'S INCONSISTENCY.

In Ledlow's report of the Austin debate, he says he did not know we made the Sunday school a test of fellowship, until we refused to commune with the brethren at Oliver's Tabernacle, and went to Waller and Taylor Street to worship. It is certain we did not run from a Sunday school, for Oliver was not conducting one at his tabernacle. But we stated one of the reasons, publicly, why we went to our own place of worship, which was, that several of the members in that congregation could not come to Oliver's tabernacle to worship, and we were not willing to deprive them of the privilege of worshipping on account of the debate, nor to please any one who wanted to meet elsewhere.

Why did not Ledlow mention this in his report to the Guide? Did he want his readers to have the truth, or to deceive them by misrepresenting the facts? Could Ledlow commune at Oliver's tabernacle, with Oliver when he (Oliver) stands withdrawn from, by the church where Brother Showalter worships? Can Oliver set the Lord's table while withdrawn from? If Ledlow could not worship with Oliver, and Showalter would not, nor even attend a debate held at Oliver's tabernacle, then why does he criticize us for not communing with him?

Again, Brother Oliver is not in fellowship with the Waller and Taylor Street congregation, and yet Ledlow thinks it terrible that they did not commune with Oliver. If Ledlow wants the readers of the Guide to know the truth about the matter, he will correct the false impression made in his report, and tell them that he does not blame us for not worshipping

with Oliver, because the church he stands identified with will not. Ledlow allowed Warlick to make a "Cats-paw" out of him to help cover up his defeat, and hence Ledlow forgot to stay within the limitations of truth when writing his report of the debate. Another reason we did not meet with Oliver, is that he had planned to have us all make a contribution for the support of the debate to be divided between Brothers Warlick and Cowan. Oliver arranged this debate without consulting us, and we did not feel under obligations to support it, especially the Sunday school side of it. Brother Cowan told us that he did not hold us responsible in any way for the debate, and we were not under obligation to him. However, we were pleased with his defense of the truth, and supported him to the extent of our ability. Warlick was in a fix. The Sunday school folks would not support him, and we did not believe it right for us to contribute to his support, and hence, Oliver had Warlick on his hands. And when we had our meeting apart from theirs, they seemed peeved and sore about it. We, the undersigned members of the Waller and Taylor Street Church of Christ feel like the people who read the papers should have the facts in the case, and hence we send the above.

Your Brethren in Christ,
(Signed)

T. M. COLLINS.
J. H. FOSTER.
J. O. HOWELL.
T. F. ETHEREDGE.
FRED NORMAN.
J. S. RASCO.
T. H. NORMAN.
S. F. TOWNSEND.

THE CONTRIBUTION.

Dear Brother Trott:—

I have been worrying over the collection question for some three years now and I want to place my thoughts for your criticism.

From what I can learn, the world at large is stumbling over the collection question: "Well, they dun me for money every time I go to church and I am not going any more," that's the expression most current among the sinners.

I know we are to lay aside every Lord's day as we have prospered a personal service under which each individual who is adopted into the family of God is lovingly compelled to do.

Now just how we can do this, without the world stumbling, is the question. Some congregations lay the offering on the table, some take it up in baskets.

To take it up in baskets is absolutely on the obnoxious begging plan in the sight of the world. To lay it on the table is not in order because it will always cause more or less confusion in the congregation. The sinner in either case would feel embarrassed if he did not give, and if we accept the sinner's money into the Lord's treasury we are accepting money that is improper.

I have thought and really suggested that if we had a small receptacle some where near the door either on entering

or leaving we could cast in our mite, that we had laid by in store, and no one except the individual and God would ever know.

One brother argues that would be out of order because he says the collection is a part of the worship, and that worship is not begun on entering, and is over on departing. I am worried I cannot lay my money on the table neither can I admire passing the basket through the congregation. However, I do not insist upon the congregation forbidding either, that is not for me to dictate. Neither do I believe they should insist that I lay on the table or drop in the basket, I lay aside, I put in the church fund.

H. A. DANIEL.

Amarillo, Texas.

SHORT PARAGRAPHS.

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 good reason why we should refrain from making any changes in the Word of God.

If any man speak let him speak as the oracles of God, If any man minister, let him do it as of the ability which God giveth that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. 1 Peter 4:11.

Do we desire that God should be glorified in our work and that His Son should be magnified before the world? If so there is no better rule than the above laid down by any pen of inspiration.

"No man can come to me except the Father which hath sent me draw him," says the Savior. John 6:44. Do preachers of today realize their part in this divine drawing?

"It is written in the prophets. And they shall all be taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me." John 6:45.

The Savior's answer to the question of God's drawing power, is beautifully outlined here. Brethren, let's get busy with our part of the work.

"He that prophesieth speaketh unto men to edification, and exhortation and comfort." 1 Cor. 14:4.

Oh, that we had more prophets like the faithful ones of Paul's age. If you can build up, strengthen and exhort to faithfulness to the Word of God, comforting will your prophesying unto the church be in this age of dissension and strife among brethren?

The only hope of salvation is in a proper understanding of God's Word and an humble obedience to his commandments.

I commend you to God and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Paul in Acts 20:32.

Would to God that preachers of today would forget themselves as Paul did and magnify the power of the Word of God.

C. A. W.

THE MILLENNIUM.

An idea prevails in the minds of a class of people, called millennialists, that some time between now and the second coming of Christ, at the end of the world he will come in flesh and blood to Jerusalem, mount the literal throne of David, and the dead saints will be resurrected and Christ and they will reign together, satan will be bound and there will be a universal reign of peace and righteousness on earth for a literal thousand years. Also that during this thousand years the whole world will beat their swords into plow-shares, their spears into pruning hooks and learn war no more.

This blissful thousand years is what is called by these people "The Millennium," and that it will last an actual one thousand years of three hundred and sixty-five days each.

They think that satan will be bound actually, and I suppose physically, during this thousand years, and of course, he must be, otherwise he would make a terrible breach in this universal tranquility. As soon as the thousand years expire, satan will be let loose and he will go out among these righteous saints and mobilize an immense army—numerous as the sand of the sea—and make a final effort to wipe the aints off the earth, when fire will come down and destroy him and his army.

This phantasy has all been built up on the 20th chapter of Revelation, or rather on a gross perversion of it, for there is not a sentence in the chapter, nor in the Bible from Genesis to the last verse in Revelation, that teaches any such thing. There is no such word as "Millennium" in the Bible, Old or New.

This whole Millennial theory is nothing but an unwarrantable, silly delusion. The Bible does speak of a time when Christ would come in the flesh, to the city of Jerusalem, mount David's throne, restore the tabernacles, etc. (See Acts 15:16) open up his kingdom to all the world and that all nations (but not all of any nation) would flow into it, and that all who went into it would beat their swords into plow-shares, and spears into pruning hooks and learn war no more; but outside of that kingdom wars and wickedness would go on just the same.

If there be any doubt about this, let the doubter turn to Isaiah 2 and read from verse 1 to 5 inclusive. These five verses show plainly that these things take place only in the house of Jacob, God's house, other scriptures show equally plainly that this house of Jacob, mixed with the wicked warlike nations around them and became corrupt like them and brought the wrath of God upon themselves.

To make this plainer, if it is not already, turn to Isa. 11 and read from verse 1 to 13 inclusive, especially verse 9 as follows: "And they shall not hurt nor destroy in all Holy Mountain." Can we call those Roman rulers, Nero, Caligula and many others, by whom Christ and his followers were slain, parts of that "Holy Mountain"? Those rulers were doing their best to destroy the Holy Mountain. These scriptures show plainly that only a very small

part of the world is in the Holy Mountain. Under the Jewish dispensation fleshly Israel were God's people. As long as it lasted they sought and destroyed with carnal weapons; but when Christ came he put an end to the fleshly institution and its carnal weapon and set up spiritual Israel with spiritual instruments and there could be no more hurting or destroying in this Holy institution, except by spiritual means only.

This "Holy Mountain" was a distinct separate institution from the world. There was not, then, nor is there now, any kind of reciprocity between them, but an insurmountable wall, except by using a gospel ladder. There never has, nor will there ever be universal peace on this earth. It was not in the Patriarchal nor Jewish, nor will it be under this age. It will be found only in the "Holy Mountain," the Kingdom of God, where Christ now sits on David's throne and reigns, with his saints, both dead and alive.

But hurting and destruction rage around it in the world. Isaiah was prophesying of this very matter, as any open-eyed person can see, and makes it plain enough for a child to understand it. There is such a millennium as this in God's true church. But only in his true church, with those who honor and obey him.

But the kingdom or church of God may, like the old Kingdom of David under Moses' law, mingle with the world and be led into apostasy and to God's wrath as those Jews were. Then the reign of peace and righteousness comes to an end in that church, and it becomes a "Synagogue of Satan." This prophesy is all fulfilled in Acts of Apostles. When this Holy Mountain was established in Jerusalem A. D. 33 many of all nations flowed into it, but they left their swords and spears in the world and were done with wars. They could not use any carnal weapons even to defend their property or lives, as is proven by Christ, his Apostles and millions of their followers "being led as lambs to the slaughter."

I will continue this subject in the "Apostolic Way." I will present some very queer and ridiculous things that are being taught by these millennialists in connection with this phantasm. Without egotism I think I may say that the reader will find it interesting. I think I can show that this whole Millennial structure is as grand and baseless an error as is being taught. I hope all will read to the end.

A. M. GEORGE.

Albany, Texas.

HAMILTON, TEXAS.

I visited the brethren at Ireland, yesterday. Found a nice congregation gathered at their new house of worship. These brethren are satisfied with the Word of our Redeemer, for their only rule of faith and practice. Don't forget, any loyal preacher passing their way will find a welcome, any preacher that is not satisfied with said rule of faith and practice need not apply, also our congregation at Hamilton will welcome any loyal preacher of the gospel. We love preachers who love the Bible. Our house is ready for the

MATERIALISM BOILED DOWN.

Nearly all Materialists have been forced to give up the doctrine of the resurrection. They all teach that in death the dead go to nonentity and become as though they had not been. If this was true there would be nothing to raise. So they are now denying that there will be any resurrection,—just another creation. I am unable to see the justice of God, in utterly destroying a man, and after while making another man, and in Judgment, hold the new man responsible for what the first did. Likewise the good man dies and goes to nothing and the Lord creates another, and rewards him for all the good done by the first man who is in nonentity. In materialism boiled down, there is absolutely nothing for man after death, whether he be a good or bad man. He is perished—gone for all time. Occasionally, I meet a man that claims to be a Christian who is about half-shot with Materialism, which if true, destroys every hope of man. My brother, "think of these things."

R. H. HOWARD.

Holdenville, Oklahoma.

Lord's service, we extend an invitation to all those who are willing to be governed by divine authority thus letting the Lord be responsible for the result of our labors on earth. If we do His will, He will care for our soul's interest beyond the dark grave.

A few words about the Way. It seems like the last one is the best. There is something made mention of in the Way that makes me sad, one is, the time has come when we must depend on professional men to tell us how to teach the gospel, and expose the ignorance of other men, supposing people are not intelligent enough to judge between right and wrong; some men talk about other men having passed about the 5th or 6th grade. But they seem to be giants, why don't they unsheath the sword and enter the battlefield? And by the power of their learning put to silence the ignorance of foolish men, thus planting the banner of victory on the conquered battlefield. If they can, and will do this, it certainly would be a great work. Now don't say they are too little to fool with. If I had to fight a man, I had rather he weighed fifty pounds than to weigh two hundred, provided, however, I received the same reward for the task, you would, too, eh? If men talk they ought to make it good or they ought not to talk.

J. S. HALL.

A SIXTH GRADE SCHOOL BOY.

Brethren: You do clean beat me, continually referring to the proof text used by our Sunday school brethren in trying to defend the unscriptural thing and you know as well as they do that they are doing their very best. They haven't anything, if they did they would bring it out. They are good debaters, they have downed Sectarianism all over this country, but when they have to get up against the truth, even if it is in the hands of a sixth grade school boy, they have got to find Moses an Sunday school superintendent, and find Abraham in Sunday school at 3 years old and find a division into classes in Nehemiah and the 2nd of Acts. Those brethren have got to make a showing. The brethren who are backing them know if there is anything at all in the Bible that hints at such institution that those splendid debaters will bring it out with telling effect. If it was not for this conclusion, I would be very much surprised at them trotting out those old war-horses to meet a sixth grade school

boy. I feel sure if they would fairly represent us through their religious journals, we would soon have a land slide for true work and worship. I am sure sorry that they have to use the same tactics that they once fought so successfully. I cannot accuse them of ignorance in this matter but the Sunday school is a very popular thing, although it is an absolute failure. Our day school is a very popular thing, although the Sectarian world around them did not have it. Like God's people of old, they want to be like the people around them.

May God speed the day when they will turn from the error of their way, come back to the old land-marks, speak where the Bible speaks and be silent where the Bible is silent that we may battle for the right and the salvation of souls.

J. F. PURSLEY.

801 Cherry St., Graham, Texas.

LANDERS SCHOOL HOUSE.

Will give a write up of our worship here at Landers School House. When I moved here a year ago, this was a Sunday school church. However, most members were against it. Now we meet at 2:30 o'clock in the evening, sing a few songs, then one reads a chapter, usually with some comment, then some brother leads a prayer, then one or more talk on some subject found in the Bible, we have then the Communion, some one speaking of it as a command, then a song and dismiss the assembly, always remembering to contribute of our means as God has prospered us. We find that by using only the Bible we are guided by inspiration, for "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instructions in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16-17. Then if the scriptures furnish sufficient matter to thoroughly furnish us with every good work, then the Sunday school is not a good work. So let us beware of false doctrines, but take heed unto ourselves and unto the doctrines, (scriptures). Continue in them, for in doing this thou shalt both save thyself and them that hear thee. 1 Tim. 4:16. So go ahead Brother Duckworth, and neglect not the gift that is within thee, for you are the right man in the right place.

LUM HAYHURST.

THE APOSTOLIC WAY

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QUESTIONS ANSWERED.

I have received the following questions, which I shall quote and answer in turn. The questions I consider important, but I shall make the answers brief. Should any one think proper to write more on any or all of them, I should be glad to read his article.

1. "Does the expression, 'In the name of Christ,' mean 'By the authority of Christ?'"

Answer: This expression or its equivalent in several forms occurs some sixty times in the Authorized Version of the New Testament. In several passages it undoubtedly means "By the authority of Christ." See John 5:43; Acts 2:38; Acts 3:6; Acts 16:18; Col. 3:17, etc. In all these passages the preposition "in" is a translation of the Greek "en." But this preposition is frequently translated by other English words. See Acts 4:7; 1 Peter 4:14, etc.

In Matt. 28:19; John 3:18; Acts 19:5; 1 John 3:23, and other passages "in" is a translation of "eis" in the Greek. This is the preposition translated "for" in Acts 2:38. Its primary meaning is into. Hence the Revisers put into in the Commission (Matt. 28:19) where the King James Version has in. This change was undoubtedly authorized by the Greek text. Jesus meant to say "Baptizing them into the names of Father, Son and Holy Spirit," which is another way of saying "Baptizing them into Father, Son and Holy Spirit." When Peter on Pentecost commanded baptism "in the name of Jesus Christ," he meant to state his authority for the command. When they received it, each was baptized "into the names of Father, Son and Holy Spirit." Other prepositions are sometimes used in the Greek where we have in in English. I conclude that the expression "In the name of" does not always mean "By the authority of."

2. "To whom does the word 'Prophets' in Ephes. 2:20 refer? Were these Old Testament or New Testament prophets?"

Answer. This is difficult, at least, for me. I have seen men who had no trouble at all in explaining it. One is absolutely sure that reference is to Old Testament prophets, while others are just as sure the writer had in mind New Testament prophets. The passage is figurative, for surely the Ephesian Christians were not literally built upon the Apostles and prophets. The

writer conceived of the church as a building and to carry out his figure he puts Christ with others in the foundation. Christ fulfilled the Old Testament prophecies, thus putting them, so to speak, behind him. Acts 10:43 says "To him give all the prophets witness," etc. See also Acts 7:52. The Apostles were sent by Christ to make known his will to the people, hence their testimony concerning him followed him as the Old Testament prophets went before him. Thus viewed, we see him as the central figure, "Chief corner stone," to whom both prophets and Apostles contributed their testimony.

On the other hand, I may think of the New Testament prophets, who were the medium of much of God's revelation. I observe that these are mentioned in close connection with the Apostles in 1 Cor. 12:28 and Ephes. 4:11. They seem to have been a distinct class in the early church, their only service being to report to others revelations from Christ not otherwise given. Of course, the Apostles were also in an important sense prophets. Yet Agabus (Acts 11) and perhaps others who were not Apostles had prophetic powers. It has occurred to me that possibly in those passages that mention the Apostles and prophets together the writer refers to the same persons, just as Paul probably does when he speaks of "pastors and teachers," meaning that the same persons are both pastor and teachers. These thoughts are intended to be merely suggestive. Perhaps some one else can give a more satisfactory explanation.

3. "What was the 'Church in the wilderness' (Acts 7:38)?"

Answer. The word church simply means the called out. At least, this is the meaning of the word translated church everywhere that word occurs in the Bible. The Israelites in the wilderness had been called out of Egypt by God through Moses and Aaron. Hence they were literally a church.

They were also a church of God, but they were not the church of Christ, built on the rock. (Matt. 16:18). This is His church, the other was the Father's church in the house of Israel.

N. L. CLARK.

JOEL'S PROPHECY.

Joel's prophecy was literally fulfilled. "And your sons and your daughters shall prophesy" (Joel 2:28) Sons: Christ prophesied, this will not be denied. The Apostles prophesied, this needs no proof, but John 16:13-15 and many other like scriptures prove it. John the Baptist, Luke 7:26-30; Zacharias, Luke 1:67-79; Agabus, Acts 11:27; 28:21; 10:11. Simeon, Luke 2:25-35. The twelve at Ephesus, Acts 19:1-7. These men all prophesied, but one at a time 1 Cor. 14:31.

Daughters: Elizabeth, Luke 1:41-45; Mary, Luke 1:46-55; Anna, Luke 2:36-38. Philip's daughter, Acts 21:9. These women all prophesied, but not in the church. Paul forbids women speaking in the church. 1 Cor. 14:34-35; 1 Tim. 2:11-15. Your old men shall dream dreams, Joel 2:28. Joseph dreamed; Matthew 1:20, 2:13, 19, 22. The wise

"All things work together for good to them that love God, to them who are the called according to his purpose." (All quotations are from Heb. 12) It is easy for us to see that certain things work for our good, while it is very difficult to agree that others are not detrimental. So long as we are thankful for life, health, and prosperity, they are helpful to us; and, likewise, if we honor God and endure patiently in poverty, sickness, and death, these too are blessings, though possibly in disguise.

Truly God gives every good and perfect gift. He through nature gives us the necessities of physical life; and by the Spirit, through faith, He secures to us all things that pertain to eternal life. But does God give to us such things only as are pleasant for the time?

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth . . .

Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness to them which are exercised thereby." If our enemies despise us and persecute us, even to the extent that we must "resist unto blood, striving against sin," we need not be in the least discouraged. Our receiving good from any particular thing is not dependent upon the character of that thing, but rather upon the way we regard it. For every blessing, we must thank God, and in our love for Him resolve to turn this blessing to the advancement of His cause; and by every seeming misfortune, deprivation or tribulation, we should be made more humble and more fully subject to him.

Let us never forget that "All things work together for good to them that love God." Do you love God?

JOHN R. FREEMAN.

Gunter, Texas.

men dreamed, Matt. 2:12. "Your young men shall see visions" (Joel 2:28). Young men: Annanias, Acts 9:10. Cornelius, Acts 10:3; Peter, Acts 10:17, 19. Paul, Acts 16:9; 18:9; 22:17; 23:11; 2 Cor. 12:1. God is Christ's head. Christ is man's head; man is woman's head 1 Cor. 11:3. Christ did His work in His Father's name, John 10:25. Man must do his works in the name of Christ (his head) Col. 3:17. If the woman will learn anything, let her ask her husband (her head) at home, 1 Cor. 14:35. Therefore, it would be as unreasonable and unscriptural for Christ to try to teach God (his head) or for the Apostles to try to teach Christ (their head) as it would be for the woman to try to teach man (her head). I do not think it can be proved by the scriptures that any inspired teacher ever divided the church up into classes to teach them. If you cannot prove it, then quit it. For it has caused no little trouble in the church. Paul says, "Prove all things; hold fast that which is good." (1 Thes. 5:21.) Please read Rom. 14:13-21 and 1 Cor. 8:9-13.

Children: I think parents taught their children at home. "And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." (Eph. 6:1-4). "One that ruleth well his own house, having his children in subjection, with all gravity," 1 Tim. 2:2-5. "Let the deacons be the husbands of one wife, ruling their children and their own houses well," 1 Tim. 3:12, 15; 5:4. "Well reported of for good works; if she have brought up children," 1 Tim. 5:10. The revised version says "I desire therefore that the younger widows (women) marry, bear children, rule the household." 1 Tim. 5:14. Since they cannot rule their husbands (Eph. 5:24) it must be their children they are to rule. Col. 3:20, 21; Luke 2:51. "If any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly," Titus 1:6. The revised version says: "To be sober-minded, chaste, workers at home,"

Titus 2:5. Also read Acts 9:93. Solomon says: "Train up a child in the way he should go and when he is old, he will not depart from it." Prov. 22:6. Also read 2 Tim. 1:5; Josh. 8:35; 2 Chron. 20:13; Prov. 13:24; 19:18; 22:15; 23:13; 29:15.

C-u-p plus "s" equals cups. We dare not add to God's word, Rev. 22:18; Deut. 4:2; 12:32; Josh. 1:7; Prov. 30:5, 6. Christ calls it "fruit of the vine." Mat. 26:29; Mark 14:25; Luke 22:18. Paul calls it wine, 1 Tim. 5:23. Timothy had to drink it to get life and health, John 6:53; 1 Cor. 11:30. Christ says, "This is my body, my blood," Matt. 26:25, 26; Mark 14:22, 24; Luke 22:19, 20. Paul calls it, "the communion of Christ's blood and body," 1 Cor. 10:16; "fellowship," 1 Cor. 10:20. Dividing it up into individual cups, doesn't look like Communion or fellowship to me. It was served on the Lord's table (1 Cor. 10:21), in a cup that held a quantity sufficient for some of them to get drunk on. 1 Cor. 11:21. It is nowhere in God's Word, said to represent the body and blood of the Christ. Christ turned water into wine, John 2:5-10, and he can turn the pure blood of the grape (Deut. 32:14) into His blood if He chooses to do so. Some claim to be afraid to drink the blood of Christ out of the same cup, after each other, for fear they might catch some disease. But John says: "There is no fear in love; but perfect love casteth out fear." 1 John 4:18, also read 1 Tim. 1:7, Christ says, "If ye love me, keep my commandments." John 14:15 and God's commandment is life everlasting, John 12:50. "Whoso eateth my flesh and drinketh my blood hath eternal life," John 6:54. Husbands and wives kiss each other without any fear of catching disease and there certainly is as much danger in kissing as there is in drinking out of the same cup, after each other.

Fraternally and in love,

A. J. THOMPSON.

Sabinal, Texas.

THE CUPS, AGAIN.

By H. C. Harper.

The following answer to "a sister" is taken from an editorial in the Gospel Advocate, November 29, 1923. Read it carefully.

A sister who wishes her name withheld sends the following: "We have recently purchased an individual communion set, and one of our members objects to the use of it as being unscriptural. He says he will not meet with us if we persist in the use of it. We purchased it as a sanitary precaution, knowing that it was badly needed. If this brother persists in his objections, should we discontinue the use of it? We used two glasses heretofore, and he did not object to them."

The Scriptures do not tell us how many cups shall be used in the communion. "The cup" stands for the contents of the cup. There is as much authority in the Bible for one hundred cups as there is for two or three cups.

I have never known any one to contract disease or get a germ by using the same communion cup with others. This is an unwarranted notion without any reality in fact. I have used the communion cup for half a century.

One member should be very slow to oppose his opinion against the will of the entire congregation. It is true he cannot use the individual communion service without sin if he esteems it wrong. Before reaching such a conclusion, however, he should give himself to a season of prayer and diligent investigation of the word of God. He should realize that there is a probability of his being wrong, since the church is against him. Opinions should not be made a test of fellowship.

The church should bear with this brother and endeavor to show him his mistake. "This should be done in patience and meekness. All should labor for unanimity in the worship. If it be impossible to show the brother his error, the church must decide between the brother and the individual communion service. I would decide in favor of the brother." "Wherefore, if meat cause my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble." (1 Cor. 8:13.) Remarks.

We are certainly glad that the Advocate "would decide in favor of the brother." We believe the Law of Faith demands such a decision, and those who have decided otherwise have sinned and will be condemned if they do not repent. The Book is plain on this matter. And had this Law of Faith been followed by the churches of Christ, the organ never would have been admitted, nor any other thing not commanded, to cause division, strife, and alienation among God's people.

And we are glad that the Gospel Advocate has come to its senses on another point, and now says: "I have never known any one to contract disease or get a germ by using the same communion cup with others. This is an unwarranted notion without any reality in fact."

But who does not know that the introduction of the "individual set," which the sister says, "We have recently purchased," was contended for on this very ground, which is "without reality in fact."

Now the question is, Did not the "way-ups" know this all the time, but saw that they could use it as a red flag on the "common herd" and climb into the popularity they so much desired—Christ or no Christ; salvation of a brother or no salvation of a brother? I say they did. This matter has been thrashed out with them through the press and otherwise to a frizzle. And they were defeated. But did they give up the practice that has caused discord, hatred, and division among brethren? No; but like the organ advocates, they got the "set" in under any pretense that would work, and then, that it was in, they kept it for the popularity they were striving for all the time. Well, there is coming a time when they will do what the Lord says; and when he says, "Depart," they will "go" and it won't be to a place to which they "like" to go either.

But the Gospel Advocate does not state the truth when it says, "The cup" stands for the contents of the cup.

By the figure of rhetoric known as metonymy, the contents of a cup or the cup may be referred to as "a cup" or "the cup." But there is no law of language that will justify calling the contents of cups "a cup" or "the cup." Not by a long way.

It is true that "the cup," when used in connection with the "Lord's supper" sometimes "stands for the contents of the cup," and every time it is thus used in a figurative sense, it signifies that a literal cup was used.

But that a literal cup is sometimes directly referred to, is beyond question. "And having taken the cup, and having given thanks, he gave it to them, saying, All drink out of (ez) it." (Matt. 26:27.) And they obeyed. For we read, "And they all drank out of (ez) it." (Mark 14:23.)

And so we read of Philip and the Eunuch, "But when they came up out of (ek) the water." (Acts 8:37.) (Ek and ez are two forms of the same preposition.)

The Advocate says: "The Scriptures do not tell us how many cups shall be used in the communion."

We admit that the Scriptures do not say anything about "cups" in connection with the communion—it is "a cup" or "the cup" all the time.

And they say as much about "a cup" as they say about "a loaf," or "thanks." And these are matters of faith, and not of opinion.

Why, if the Gospel Advocate is right, should we not have a song instead of "thanks?" And why not have "thanks" for the loaf and the cup both at one time, as the Christian Church has done in some places. And why not let the preacher have the wine and the laity the loaf as the Catholics do? These pay about as much attention to what the Scriptures say as the Gospel Advocate does when it says, "The Scriptures do not tell us how many cups shall be used in the communion."

It seems that God's word amounts to nothing when a high-headed people want to go the other way—"our way."

True, "All should labor for unity in the worship." And it is just as true

that all should labor for a "Thus saith the Lord" in our faith and practice. If our motto is, "Where the Bible speaks, we speak; and where the Bible is silent, we are silent" let us follow it. If this is not broad enough for some, they should go to the Christian Church, and not try to lead off the churches of Christ.

Truly, "Opinions should not be made a test of fellowship," hence the Gospel Advocate can give up the "cups," in favor of the brother who has the Bible for "a cup." Now will others do the same?

Yes, truly "The church should bear with the brother and endeavor to show him his mistake." Now will the Gospel Advocate do this? "This should be done in patience and meekness," says the Gospel Advocate.

I ask the Gospel Advocate to point out the brother's "mistake," as it says there is one. Did God make it? Did the "brother" make it?

I have pointed out several mistakes in the answer criticized. Will the Gospel Advocate defend its ground? We shall wait and see.

VICTOR HILL CHURCH.

I don't believe I have ever seen in the good old Apostolic Way, a report from this congregation.

We now number about 40 all of whom are good God-fearing men and women and we are satisfied with what is written in the Bible. Brother Cowan has held one debate here with one C. A. Smith (Baptist) also he held our meeting last year. Brother J. S. Hall did the preaching for us two years ago. Brother John R. Freeman is to preach for us over two Lord's days, beginning the first Lord's day in August. Any preacher brother passing this way is invited to stop and preach for us, if he is satisfied with what is written, otherwise, we do not care to spend any time with him.

Worship as we conduct it here at Victor Hill. The church comes together about 10:30. When there is no preaching, two or three of the brethren one at a time, reads a chapter and gives us a talk, then one of the Elders attends to the table with a short and appropriate talk. Then attention is called to the Lord's poor and a contribution is made for the church to use in its work in looking after the Cause and for the poor in its membership. Then announcements are made and we sing a song and are dismissed. Is this the scriptural way? (Yes, this is the scriptural way and should be followed when the preacher is there as well as when he is not. R. F. D.)

J. C. BATEY.

P. S. Victor Hill School House is seven miles east, two, north, from Shawnee. Five miles north, two, east, from Earlsboro.

A NEEDED WORK.

Dear Brethren:—

With the exception of 3 sermons in three years I have done the rest of my preaching at mission places. To go to these places I bought me Ford car, second-hand.

These places have paid me on average of from 50 cents to \$1.00 above expenses. I have been out recently, about \$35.00 for repairs on my car. I owe for this and the account is about due and I am going to pay this expense if I have to sell the car to do it as I gave my word of promise to pay. Now if I have to sell the car I will have to stop this work. I don't wait for churches to call me to preach, I just go, call or no call. I have seven children and a wife to support and the work of which I speak is absolutely mission, no church has given a cent till this good hour in this work. I ask therefore, that you make it possible for me to continue this work. I work in the fields as hard perhaps as anyone. I know of parties who will read this who can defray this expense themselves if they will.

If I have to give up my car and work then I can gladly give up the car, as I am not really able to maintain it, but I hate to give up my work. Those of you who have read the Apostolic Way my article is in, it shows how I stand on Sunday school question. I close by asking in the name of all that is good, that you who are able make it possible for me to carry the gospel to disbelieving men and women in places where Christ has not been preached.

With Brotherly love,

J. B. MADDUX.

Okra, Texas.

LOOKOUT MOUNTAIN, TENN.

Brethren:—

Chattanooga, Tennessee is now having some meetings.

A negro woman is holding forth at the Billy Sunday's Tabernacle. She is preaching and healing (?) both black and white.

Gypsy Smith will begin tomorrow (9th) to continue until April 6th.

In a manner, nearly all the denominational churches have enlisted in the Gypsy Smith drive. A great ingathering of money is now in order. Would it not be grand if the pure gospel of Christ could be preached?

J. F. DAVIS.

LIKES THE WAY.

I am pleased with the spirit manifested by the writers of the Apostolic Way, also the loyalty of the paper. More especially the way and manner taught by Brother J. M. Cowan and others to build up the House of God. The home and church are the only institutions ordained of God. Read Gen. 2:21 to end, Eph. 2:18 to end. The home and the church are so closely connected together by the Lord that He left no neutral ground for anyone.

A. J. HAMLETT.

Grand Saline, Texas.

Brother Sidney W. Smith of Abilene, Texas, Route 3, writes "Sister Smith is improving some now and I am ready to go and preach the truth wherever I am needed. I want to help plant and cultivate Christianity."

BIBLE SCHOOL

If Matt. 28:19, 20 is proof that the church has the authority to congregate saints and sinners in a Bible school, and teach them under the commission given to the Apostles, is the church not under obligation to do all that is embraced in the commission? If not and we are at liberty to "scrap" the commission to suit ourselves, what scripture is there in the Bible that we cannot "scrap"?

If the Apostles had to be guided by the Holy Spirit to carry out this commission, why should we (the church) not have to be guided today by the same spirit, to carry out the same work, or commission?

If this commission belongs to any congregation today, in how many foreign nations is it working, and in how many languages (tongues) is it speaking?

Signs were to follow those who worked under the commission given to the Apostles. (Mark 16: 17, 18). If the church today is teaching under the same commission given to the Apostles, where are the signs? What miracles does the church do, or perform today?

If Matt. 28:19, 20, the commission given to the Apostles, is applicable to the church today, is the church not walking, as it were, in the shoes of the Apostles? If the church is walking in the shoes of the Apostles, should the church not be able to perform miracles like the Apostles did? If not, why not?

Was the work of the church in its extraordinary state of existence, or age, the same as in this, the ordinary? If it is, why do the elders not go to the sick-room and anoint the sick person with oil in the name of the Lord, and pray for him, thus restoring the sick to health, as per James 5:14? Do they, or can they do it? No!

The teachers of the church today are not parallel with those who taught under the commission of Matt. 28:19, 20; Mark 16:15, 16. For the following reasons, viz.: They are not guided by the Holy Spirit. Men are not so guided today. The Holy Spirit was to teach them, John 14:26, and they were to teach us. Matt. 28:19, 20.

"The Lord worked with them, and confirm the word with signs following." "God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will." Can this legitimately be applied to, and said of the teachers of today? If so, who are the teachers?

They were to "go into all the world and preach the gospel to every creature." They went. Romans 10:18. Does the church today "go into all the world and preach the gospel to every creature?" If you say it does, we will ask how many teachers we have in Greenland, Iceland, Spitzbergen, Belpric, Ohio and Hagerstown, Md., et al.?

Pentecost.

For to prove that the church assembled to teach the world, the day of pentecost is cited. Before this can be used as a proof text, a few things are necessary, viz.: It will have to be

shown that they were not already convened. Acts 2:1, "And when the day of Pentecost was fully come, they were all with one accord in one place." This shows that when the day of Pentecost came, they were already convened. Therefore, it cannot be shown that they came together to teach the world! Another thing necessary to be shown is that they were the church before the Spirit came upon them. Again, it will be necessary to show that the people convened where the Apostles were, to be taught. Acts 2:12, 13, shows that the "multitude" did not assemble to be taught, for it says, "And they were all amazed, and were in doubt, saying one to another, what meaneth this? Others mocking said, these men are full of new wine." Does this look like "they came together to be taught"?

Before the second chapter of Acts can be applied to the "new way" of teaching, it will have to be shown that they had more than one class. If they had more than one class, it follows then, that more than one at a time was speaking. Who will say they did contrary to the teaching of Paul? I Cor. 14:31. "You may all prophesy one by one, that all may learn and all be comforted." Does this sound like more than one spoke at a time? If you find they did contrary to I Cor. 14:31, have you not found a discrepancy in the teaching of the Apostles? If they made a mistake, did the Spirit not make a mistake too? If Jesus, the Apostles, and the Spirit made a mistake in this, is it not possible for them to have been mistaken in other things? I do not believe they made any mistake, do you? I believe the mistake is on the part of men. The Apostles were guided by the Spirit. John 14:26; 16:13 et al. The Spirit told the Apostles what to say. He was to testify of Christ. John 15:26, 27.

II Timothy 2:23.

"Foolish and unlearned questions avoid, knowing that they do gender strife." If you say this applies only to Timothy, and not to a congregation, will not the 15th verse of the same chapter apply in the same way? If the 15th verse can be applied to a congregation, the 23rd can too. If the 23rd verse can be applied to a congregation, then it is the congregation, that is to "avoid foolish and unlearned questions," this thing which has caused so much trouble, would be exterminated and division at this point would cease.

If the elders of a congregation teach or practice any "foolish and unlearned questions," why has the congregation not the same right? Does Peter not teach the elders to be "and example" (Example) to the flock? I Peter 5:3. Col. 4:16.

If in proof of the Bible school, Col. 4:16 is cited, why is it not done? If Col. 4:16 is applicable and binding on the church today, is not Col. 4:17 binding too? If not, why not? If Col. 4:17 is binding on the church today, tell us who and where Archippus is. If you cannot do this, you can not use Col. 4:17 as a proof text for the Bible school. What congregation is there that is having this letter read in the church of Laodiceans?

How do you know that there is a congregation in Laodicea now?

Expediency.

"Expedient—Tending to promote the object proposed; fit or suitable for the purpose; proper under the circumstances; advantageous; as, many things may be lawful which are not expedient." (Webster).

The above is the definition given by Mr. Webster to the word "Expedient." And notice: he gives, "Proper under the circumstances; advantageous." At this point we will ask, is the "Bible-School" proper under the existing "circumstances?" Is it an advantage? If so, in what way is it proper and "advantageous?" Is anything (not specifically stated in the Bible) proper and advantageous, when it causes brethren to offend, and wounds their tender conscience? See I Cor. 8:12. Bible-Schools may be expedient when conducted at the proper place and time. For example, "The Nashville Bible-School," "The Abilene," and the "Alabama," et al, but would it be expedient to bring these in and make them a part of the church, or worship? I think you will say it would not be expedient. Therefore, let us keep them (Bible-School and Church) separate. The Bible-School in its place, and the church in her place. And not try to convert "the church" into a college, by connecting School and Worship together.

A. Campbell, writing on "Expediency," has the following to say. "Because whatever is not of faith, of the worship, or of the morality of Christianity, was both possible and necessary to be promulgated; and is expressly and fully propounded in the sacred scriptures. The law of expediency, then, has no place in determining the articles of faith, acts of worship, nor principles of morality. All these require a 'Thus saith the Lord' in express statements, and the sacred writings have clearly defined and decided them." This may be found in the "Christian System," P. 97 (in my book).

It is argued that the Bible-School is a part of the worship. But when we study the items outlined by the Apostles, for worship, we do not find the Bible-School there. Therefore failure stares us in the face.

Did you notice what A. Campbell said, (and truthfully, too), "The law of expediency, then, has no place in determining the articles of faith, acts of worship, nor principles of morality." Of these "articles of faith, acts of worship," he says, "All these require a thus saith the Lord" in express statements. And notice the rest he has to say about it. Here it is: "And the sacred writings have (Notice 'clearly') clearly defined and decided them."

Did Paul not lay down a rule concerning the "law of expediency?" See I Cor. 8:13. Who is there among us that will say that it is wrong to eat meat? Did Paul mean to teach that it was wrong to eat meat? Or did he mean to teach, that if eating meat should cause his brother to offend, he would not eat meat? "Meats for the belly, and the belly for meats." I Cor. 6:13.

We know that men have the liberty

to read the Bible, but when the reading of the Bible at a time and place, causes a brother to offend, it is time to consider the teaching of Paul in I Cor. 8th Chapter. Paul teaches that we should not use our liberty to the extent that we become a stumbling block to others, even those who are weak. I Cor. 8:9.

Paul says, I Cor: 6:12. "All things are lawful unto me, but all things are not expedient." (Marg. Profitable.) Paul teaches that it was lawful for him to eat meat. But if his eating meat, caused his brother to offend, it was therefore, not expedient.

Here is another thing that is adduced as an argument in favor of Bible School. Viz., We are commanded to read the Bible. And who has the right to say that we cannot read it in the big road, under an oak tree, or just outside of the meeting house, or in the meeting house? We have the right to read the Bible at any place and time we want too. I suppose the therefore, would be, that we can obey this command at any time, and place that we want to!

This argument (?) is fully exploded by taking another Command. Viz., "Sing." Paul says, "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17. Jas. says, Jas. 5:13, "Is any merry? Let him sing psalms." Now would we be at liberty to exercise, or obey this command to "Sing," while one of us is praying? Or while the elder is teaching? Or while the preacher is preaching? According to some, we have the right, and are at liberty to read or study the Bible at any time or place we feel like reading, or studying it. (I mean a verbal reading, such as is practiced in the Bible Schools). If this be true, I have the right to obey the command to "Sing," and exercise the liberty given to me by Paul, and James, (2 Cor. 3:17. Jas. 5:13) at any time or place I desire. I can sing in the big road, under an oak tree, just out side the meeting house, or in the meeting house. Even at a time when it causes my brother to offend. If he speaks to me and tells me it offends him for me to sing while he is speaking, I can say to him, "Where the Spirit of the Lord is, there is liberty."

And the Apostle James says, "Is any merry? Let him sing Psalms." I am merry, so let me sing. If you do not let me sing, you are doing wrong, for James says, . . . Let him sing . . . Why should I respect your feelings when I am obeying the command to sing, and enjoying the liberty given to me by the Apostles? This argument is just as good, just as applicable, and just as logical as the other. If not, why not?

Here is where we should exercise expediency. It is lawful to read. It is lawful to sing. But not expedient at a time when it causes my brother to offend. If at any time my singing is offensive to my brother, I shall desist. Because it would not be expedient for me to persist in doing something that would cause my brother to offend, and perhaps be the cause of his fall. I do not wish to be a stumbling block in the way of others

And neither do I wish to see anything in the way of my brother that would cause him to fall. I shall try, and keep on trying, to remove the cause. If he falls, I shall try to pick him up. I cannot pick him up with one hand, and have the cause of his fall in the other.

Can the Bible School be expedient, (Advantageous), when it causes brethren to offend? Where is the advantage of anything that jeopardizes the peace of any congregation of Christ?

J. E. MCVEY.
Parkersburg, W. Va.

MEETING REPORT.

Brother Ira Grantham closed the meeting at Bend, the third Sunday in last month. It was a good meeting, two baptized, one restored and the church revived. Brother Ira did good, sound, simple preaching, had a splendid hearing throughout. All these congregations should have at least one winter meeting.

Who wants a meeting in June? If interested, write me and I will come and teach the Word to your neighbors.

JAS. T. WHITE.

Bend, Texas.

I am sending you herewith \$3.50, one to go on my subscription and \$2.50 to pay for ten subs to be sent to the enclosed addresses. I am a poor man, have been in mighty bad health for eleven years, not able to preach but little during that time. We, here at Antioch, are satisfied with the Bible for our faith and rule of action and to let all innovations alone. We meet at 10 o'clock on Lord's days, sing a few good songs, a brother reads a chapter from the New Testament, have prayer, then some talks by the brethren, one at a time, eat the Lord's Supper, lay by in store, sing a hymn and dismiss with a short prayer. I think we are gaining ground on the Sunday school brethren but so far as the Sunday school preachers are concerned, we had as well pull out the coupling pin and let them go for it looks like they are determined to hold to their idol.

J. D. HOLT.

Piedmont, Ala.

A REPORT.

Dear Brother Duckworth:—

Replying to your request, I writing to let you hear from us.

Since last report made in Apostolic Way we have received about \$18.00 to help us along. At present, we are sure in destitute circumstances, out of food, no means to pay gas bills due now. I feel very badly, not able to do any work, getting worse every day—don't know what the end may be. Wife is broke down. United Charities are low on means. We trust in our Lord and thank all who have assisted us in the past and we ask an interest in your prayers. Your poor humble Brother in Christ,

E. GILLESPIE.
McKinney, Texas.

PLEASE READ THIS.

I wish to thank those who have been so kind to our dear old soldier of the cross—Brother A. Ellmore in ordering "Sermons and Sayings"—his last book—from me. I still have a number of these good books on hand, they should be placed where they can do good. One sermon in the book—"The Home" is well worth the price of the book. Any one desiring this good book, send me one dollar and I will mail the book to you.

L. K. DONOHO.
Gunter, Texas.

I like the Way fine. I think it gets better all the time, and the brethren that are teaching and practicing error are beginning to feel the effect it is having on them.

I noticed in the preachers' list that you have my address, "Everton, Oklahoma," instead of "Everton, Arkansas." I would be glad if you would correct this mistake when you publish the Year Book.

Brother A. Ellmore's articles on "Wheat and Chaff" are the best I ever read along that line.

DOUGLAS PHILLIPS.
Bakersfield, Mo.

HOUSTON, TEXAS.

I enjoy the Apostolic Way and also enjoyed reading the list of the preachers that still stand for the truth. We have about twenty-five members that are satisfied with the revealed will of our Lord and are willing to work as he has directed. We assemble as he has directed, sing, read his word, pray and have two or three of the brethren to make talks and thereby develop them, after which we contribute of our means to have funds for the cause of Christ and in doing this, we encourage our young brethren, several of whom can make just splendid talks.

We meet in the Woodman Hall, where the Shuttle car leaves the Harrisburg Boulevard to go to the Turning Basin. My home is at 1436 Arlington Street in the Heights and I would be delighted to have any loyal Christian call on me at my home.

W. T. MCMILLAN.

DOES IT PAY TO FOLLOW CHRIST?

Christ wants followers and proposes to give to those who will forsake their sin and follow him forgiveness of all ungodly deeds, the best people of earth as associates, instruction and encouragement in building a Christian character, the most desirable character to be had and a hope which lays hold on eternal life. All this is given in this life and for following to the end with faith and love He gives a resurrection to eternal life a right to enter in through the gates into the everlasting city and to eat of the tree of life which grows in the midst of the paradise of God.

Yes it pays to follow Christ a million times beyond the comprehension of poor mortals such as we are.

L. W. HAYHURST.

WHEAT AND CHAFF.

Is the Lord under obligation to bestow great blessings upon us if we do not ask him?

—:—
Preachers should know that it is better to teach men the whole truth than to please them with talfy.

—:—
Men become rich from hard labor, or by inheritance or from both, but if obtained from their own efforts it is more likely to abide. Men of very common understanding make money, but it requires a wise man to use and spend it, and none but a wise benevolent Christian has the privilege of investing in the company which offers an eternal income.

—:—
In order for us to be sure of Heaven when we die, we must make the start while we live. Just think of a man arranging an overland trip from Maine to California when he is dying.

—:—
Many a good sermon has been marred by the hereafter. Don't say too many things after the sermon, especially things which have no relation to, nor connection with the subject.

—:—
You are not concerned if you hear your son say: I don't believe this or that in some human book, but what a barbed arrow pierces your heart if you hear him say, I don't believe the Bible.

—:—
You are not particularly troubled in reading of the great loss by fire of people and property in a certain city, why? You had neither kin folks nor property in that city.

—:—
It is sometimes more difficult to empty a man of his errors than it is to fill him with gospel truth.

—:—
To do an enemy an evil is to put yourself upon a level with him. Do him a favor and you make him ashamed, and exalt yourself in the estimation of the good.

—:—
When a boy I read upon a grave-stone the following, which to this day impresses my heart:

"Remember friend as you pass by,
As you are now so once was I,
As I am now so you must be,
Prepare for death and follow me."

—:—
You say you cultivate your orchard as Brother B. cultivates his, but your apples are greatly inferior to his. But what kind of trees did you plant Brother A? Maybe your trees were only wild apple trees.

—:—
Talmage said: "The time will come when church houses will be built without pulpits," he was one of the most popular pastors of his day, but he was a far seeing man, and clearly saw the failure of the one-man-hired-pastor to rule and feed the flock.

—:—
I should regret exceedingly the killing of another though it were done in the heat of passion and in defense of self or family. 1st. I have sent a soul into eternity. 2nd. I have taken that which I can never restore. 3rd.

I have left a deep shadow over some heart, perhaps over the hearts of a whole family. 4th. I have violated the law of God, which says, Thou shalt not kill, in such event I could never again be a happy man. The Book clearly teaches that it is better for a Christian to suffer wrong than for him to do any wrong.

A. ELLMORE.
Covington, Indiana.

THE CHURCH AND THE STATE.

It seems to me that a casual reader of the history of the past would be convinced of the futility of trying to combine church and state. Yet some men, high in the counsels of both, are still advocating a combination but still worse, they are actually practicing it. The church is being brought more and more into the political arena. Preachers as such, are dabbling in the political game and thereby bringing the church into disrepute. The idea of the church going into "politics, not for its own gain, but to improve politics" has proved to be the very height of folly by every age in which such practice has been attempted.

We take the following quotation from the Literary Digest credited to "Bishop" Brent. Notice carefully what he says:

"The large majority of church members and leaders favor influencing legislatures to obtain necessary laws. No methods have been formally approved, but the purpose is clear. Church and State are working toward a common goal and, to my mind, can not be separated. There should be a common movement, a blending effort."

The Christian Register, the Unitarian paper, says, "The religious motive is still supreme, because the State is a religious institution," and herein lies the mistake. The "State" is a worldly institution, has nothing to do with the Christianity of Jesus Christ and regardless of what interest individual Christians may or may not take in political affairs, it is absolutely certain and unquestionably sure that the church as an institution, has no scriptural right to leave the work, for which Divinity designed it, to dabble into the affairs of the world. It is ridiculous for the church to undertake to run the railroads, the banking interests, merchandising or any other feature of the commercial system of the world. The kingdom, the church of Jesus Christ, is a spiritual institution and as such it should function. It needs no additions, it needs not the help of any institution, to meet the need and care for the human soul, but it was never designed for the purpose of directing our political affairs and every attempt to use it to that end lowers the church without elevating politics.

R. F. DUCKWORTH.

Brother J. Y. Morgan of New Castle, Texas, sends us ten names and says, "Come on boys, let us push the Way, every day, and help pay its way."

DOING MISSION WORK.

Pottsboro, Tex., March 10, 1924.
Dear Brother Duckworth:—

I am writing you a report of mission work that I did last year. I held a ten-day mission meeting at Whitesboro, one at Independence school house; one at Red Branch school house, all in Grayson County and one at Mulberry in Bryan County, Oklahoma. I baptised seventeen, and received less than \$100.

I have received calls for five or six mission meetings this year. I love to do mission work, but I can't do this work without help. Unless I can receive a reasonable support I am going to be forced to quit and work at something else for a while. I have been going to mission points all winter, and have averaged from \$12 to \$15 a month. I believe that is the thing that is keeping the Sunday school going. I believe that if all loyal gospel preachers could receive enough support to enable them to live and preach all the time that the Sunday school would soon die. A well known Sunday school preacher told me a few days ago that I was acting unwise, that the reason he went to the Sunday school folks he had to in order to live. He said he believed the church was the only institution that God recognized. It is a shame that a gospel preacher has got to take this and can't deny it.

I think Brother Duckworth, that a few lessons along this line would not be out of place and would do good.

I hope you and family are well.

Your brother in Christ,

R. L. GARDENHIRE.

The above letter, written to me in response to an inquiry I made concerning Brother Gardenhire's work, I give to our readers for their careful consideration. I know of a number of preachers who, like Brother Gardenhire, have neglected their homes and their work to preach the gospel and then when they had done so brethren neglected to render to them the financial needs necessary.

Brother Gardenhire is a poor man, not able to bear his own expenses nor to live without some remuneration. The \$100.00 he received was not enough to pay his automobile expenses during his summer's work and now he is called to hold other meetings. He is capable of preaching the gospel of Christ in an effective way. Yet he must leave this work undone unless someone comes to his aid. We hope those who can and are interested in maintaining a preacher, who can make a success at mission work, will fellowship Brother Gardenhire and thereby enable him to do the work he is so well qualified to do.

R. F. D.

FATHER'S ENCOURAGEMENT.

Dear Son:—

Your paper gets better as it gets older. Be careful, take care of your eyes. There is so much to do and so few willing and able to do it. May

God help you. When will the time come that we can take the Word for our counsel? When God made man He gave him all that was necessary to make him happy. he was not, still going on improving (?) God's plans. Why don't people stop and listen to God? See where he has enforced his laws in the garden, in moving the Ark of the covenant, and Moses by one little addition was kept out of the promised land. How careful we should be. The Father acknowledged the Son in obedience to him, then told us to hear him. Will we do it? It seems that we will not unless, we can add something, saying "I don't think he will care, it enthuses." May God help us think.

S. S. DUCKWORTH.

Denison, Texas.

TUCKER WRITES FROM DICKENS.

My preaching at Afton today, was knocked out by most everybody seemed to appreciate it. I preached at Midway on the subject of heresies. I gave them something they will remember a long time. The brethren seemed to appreciate it. I preached at Supr Friday night to a small crowd. On the two "Immutable things in which it was impossible for God to lie," and pressed the matter to staying with the counsel of God strong enough to cause the preacher there to call on me for proposition for a debate on the Sunday school. I gave him the following proposition:

"Resolved, that the Sunday school, or dividing into classes with a plurality of teachers teaching at the same time, is a transgression of the doctrine of Christ; and that the users are with out God." The preacher is a mere boy. He said he would get some preacher to deny it. It gave him the whole world to draw on. He is sure he will find a preacher to deny it, but I am doubtful.

W. G. TUCKER.

102 N. 4th St., Abilene, Texas.

COMMENT.

When the Apostle Paul found some people doing things religiously which they were not commanded of the Lord to do, he did not take part with them, but instructed them what the Lord's religion was and how to conduct themselves in it. A Union Sunday school or any other kind of a Sunday school is no part of the religion of our Lord Jesus Christ and he who takes part in any religious conduct or performance not authorized by Christ and His Apostles, is lending his influence to the support and maintenance of a human institution, which in the very nature of things is opposing the Divine institution. Hence, when we assist or take part in religious conduct or performance, not authorized of God; we are thereby fighting against God. Surely, one who does such a thing cannot expect Divine approval.

Brother A. N. Kennedy writes, "My address is changed from McKinney, Texas, to Clovis, New Mexico. I have time open for meetings."

WORK IN NEW MEXICO.

Dear Brother Duckworth:—

I want to tell the readers of your good paper how a few of us faithful ones get on out here in New Mexico. We have no place to meet except in our own house. We never hear any preaching done except by the brethren that use the Sunday school society in the worship. We gather around the Lord's table every first day of the week at about 11 o'clock, sing a few songs, a prayer is offered, a chapter is read and commented on to the best of our ability, the emblems, next another song and contribution, then we go out. For this, some have tried to ship wreck our faith, telling us we cannot render acceptable service to God because we have no elders or deacons. We are falsely accused because we do not fall in with the uninspired things taught and practiced by these brethren. We so much need the gospel preached in this place and I hope it may be done in the near future. We mean to stand for a pure gospel if we have to continue to stand alone. I want to thank the one that sent the Way to us. Hoping the paper much success in its new quarters.

M. L. LEMLEY.

Hope, N. M.

HOT SPRINGS, NEW MEXICO.

Dear Brother Duckworth:—

We have a small band of disciples meeting on each Lord's day, and attending to the worship in God's appointed way. They have a Union Sunday school in the morning and we have our worship in the evening.

Do you think it wrong to take a part in this Sunday school? It is, in no way, connected with the church.

J. B. DANIEL.

ONE THING AND ANOTHER.

Modern educational science considers learning and the mode of learning of equal importance. The mode of learning depends on the mode of teaching, therefore the mode of teaching must be perfect for the learner to come to the knowledge of the things he learns. Will this rule apply to teaching and learning the law of the Lord? If not those who are taught that sprinkling is baptism would have the knowledge of the truth.

Paul told Timothy to continue in the things he had learned and been assured of. That others would wax worse and worse deceiving and being deceived and as such were ever learning and never coming to the knowledge of the truth. Paul said the scripture would make us wise unto salvation through faith. He also told Timothy to instruct those that oppose themselves—that they might recover themselves out of the snare of the devil.

Speak the truth and you shame the devil; but we can't shame him and accept his tenets too.

GEO. M. McFADDEN.

Webb City, Ark.

WHO TO CALL.

We are publishing this list that faithful congregations may know who to call for meetings and quit using fence-riders who gum-shoe around, planting in the minds of individuals, seeds that produce dissatisfaction with the Word of God. Just because a man says nothing about the Sunday school from the pulpit does not mean that he will not push his false doctrine, privately, and with an endorsement of his public acts he presents in private his convictions and the unlearned are deceived and misled. Brethren who are satisfied with the Bible and the Bible alone should see to it that sound gospel preachers are secured for meetings and then maintained. I had rather have a sound preacher who had not passed the sixth grade than to have one with a Ph. D. degree who thought it alright to do as we pleased on anything for which we have example or command. A man who stammers and stutters but stays with the truth, will do more for the Cause of Christ than the silver tongued orator who slips and slides around the plain, simple, unadulterated Word of God.

If you know a preacher that is opposed to women teachers in an assembly and the dividing of an assembly into classes for the purpose of teaching the Bible, who has not written me to that effect, please urge him to do so at once.

If we have the initials wrong or the name misspelled, or the address wrong, please advise us what change we should make.

J. D. Phillips, Everton, Ark.

C. F. Reese, Byers, Texas.

A. M. Scrimshire, Mountain Valley, Route, Hot Springs, Ark.

Sydney W. Smith, Rt 1, Abilene, Texas.

W. G. Sivils, La Grange, Ga.

C. A. Sutton, Bradley, Mo.

H. B. Smith, Hartwick, Iowa.

Fred T. Shope, Rt. 2, Gunter, Tex.

Sam L. Shultz, Box 735, Washington, Oklahoma.

O. I. Sawyer, 196 Jett St., Atlanta, Georgia.

James E. Tidwell, Chandler, Tex.

J. S. Todd, Rt. 1, Box 143, Crab Orchard, Ky.

J. E. Thomas, Gilpin, Ky.

V. A. Townsley, Munday, Texas.

J. D. Tipton, Camden, Texas.

A. J. Thompson, Sabinal, Texas.

O. A. Timmons, Huston, Idaho.

T. F. Thomasson, Dickens, Texas.

S. E. Van Hook, Coal Bluff, Ind.

W. S. Watts, Garrets Bend, W. Va.

H. C. Welch, Gunter, Texas.

D. J. Whitten, Truth, Ark.

Albert S. Warner, Thorp Spring, Texas.

J. P. Watson, Rt. 9, Cookeville, Tenn.

Roy N. Winters, Springfield, Colo.

J. S. Wilson, Belleview, Ill.

J. C. Wheeler, Snyder, Texas.

J. M. Wallace, Mineral Wells, Tex.

T. F. Wiggs, Holdenville, Okla.

J. M. White, Munday, Texas.

John J. Smith is now located at Denison, Texas, and desires to communicate with brethren who want him for meetings.

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

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THE UNKINDEST CUT OF ALL.

Brother Warlick, in the Gospel Guide for February, tells us of some brother who compared him and Brother Cowan to a fine draught horse and a burro, as they appeared to him in the debate at Austin. He failed to state which of the two he regarded as the burro, but that was really unnecessary, for if one will just think for a minute of the two as they must have appeared standing on the platform—Cowan, tall, muscular and with a waving mane—Warlick, short, pudgy and his ears made more prominent by the lack of any hair to hide them, no one could possibly fail to spot the burro. I consider it a shameful thing for anyone to cast such an aspersion upon a brother, no matter how far wrong he may have gone or how loud his boastful braying or how pitiful his attempt to pull a load so far beyond his strength as the defense of a practice for which he has not one scintilla of scriptural authority.

Such comparisons are crude, unmannerly and utterly unworthy of one professing to be a Christian and I protest against any one designating Brother Warlick as a burro.

I am willing to take up the cudgel for Brother Joe's defense from an unwarrantable charge, in spite of the fact that he three times charges me with falsehood in the March issue of the Guide. I am willing to meet him in public denial of his charge of lying (I prefer the words lie and lying to false and falsehood because they are scriptural words) and promise to give him full opportunity to prove that for which we have, so far, only his broad and unsupported assertion.

I challenged Brother Showalter to affirm that what he wrote in his article, "Watchman, What of the Night?", was true and he, by his utter silence, tactfully admitted that it was not. I challenged Brother J. B. Nelson to affirm that what he wrote in commendation of Showalter was true and he failed to respond. I now challenge Brother Warlick to make good on his assertion, merely to see whether he will pursue the same cowardly course.

Brother Warlick requested me to publish his letter in the Apostolic Way, which I promptly did, giving his letter in full and asked him to publish it and my comments in the Guide, but he lacked the courtesy or the courage to do so, preferring to make his charges without letting his readers see what it was he was criticizing and denying. Brethren who are honest and believe in fair play are not going to be deceived by such methods long; in fact they are forsaking the leadership of the innovators by droves and there bids fair to be a landslide before long.

G. A. TROTT.

ARE WE WRONG?

I said in my last article that I was done unless Brother Trott brought up something that I thought needed noticing. This Brother Trott has done. He has brought up one new argument based on Matt. 15:11. "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man." This scripture is and has been for a long time a sweet morsel under the tongue of almost every tobacco slave. Does this scripture justify any filthy habit? Does this scripture justify anyone in taking into his mouth anything that will defile both mind and body? This is what tobacco will do. If this scripture justifies such, then why condemn the drunkard, or the man who takes a dose of poison and injures or kills himself? Would not such an interpretation justify many very bad practices? I do not understand this scripture to justify anyone in taking into his mouth any poisonous thing that will impair the mind or body, for the body and mind both belong to the Lord and should be used to glorify Him. I Cor. 6:20. I understand Jesus to teach that cleanliness of flesh apart from a pure heart is of no value. There is quite a difference in eating with unwashed hands and one putting a poisonous substance into his mouth, and by so doing injure both mind and body. There cannot be any comparison at all between the two. Where does the tobacco habit originate? In the mind or in the flesh? If in either or both it is condemned. Eph. 2:2; Rom. 13:14; Gal. 5:24. In II Cor. 7:1, I will give Dr. Goodspeed's translation: "So since we have promises like these, dear friends, let us cleanse ourselves of everything that can defile body or spirit, and by reverence for God make our consecration complete." This sounds about right to me.

If a man has feet that stink on account of some bad habit, he has, he should quit the habit.

All habits either originate in the mind or the flesh. And if they are harmful, I honestly believe they should be repented of, or quit.

Brotherly,

D. J. WHITTEN.

Truth, Ark.

Reply.

Brother Whitten is mistaken about my making any new argument; I merely introduced a new scripture in more fully impressing the argument made in my very first article, viz., that the filthiness of the flesh, Paul referred to, is moral filthiness. Brother Whitten's difficulty seems to be in not distinguishing between desires of the flesh, which conflict with God's commands and those which do not. I have been trying to show him that bad habits are not necessarily sins. Not washing the feet is a bad habit and a

filthy one; drinking iced tea is a bad habit and to my knowledge injures as many as does the tobacco habit, but I do not conclude that it is a sin, though the desire for iced tea is a desire of the flesh; it certainly does not come from any desire to follow the teachings of the Bible.

A bad habit is a bad habit, but sin is "transgression of the law."

I cannot see that preaching to sinners about their bad habits is preaching Christ and Him crucified, but if Brother Whitten and others insist on doing so I shall simply consider it one of their habits and not a sin. I don't think they will be lost on account of it, but do think they are wasting valuable time, which is a bad habit. Let us preach Christ and Him crucified until we can get men to accept Him as their saviour and leader and then try to get them to forsake all the bad habits we can. I hardly know of any Christian who has not some bad habits and will admit that I have several myself.

Submitted in love,

G. A. TROTT.

WHEAT AND CHAFF.

As long as sin and righteousness are in the world we shall not be able to get along without controversy, but let us watch and pray that we are not the cause of evil.

A pure young Christian girl marrying a drunken young man to reform him is like a simple child taking a frosted serpent into its lap to make a pet of it.

A man can be a good man and not a Christian, but he can't be a perfect man and not be in Christ. A perfect Christian is a very different character from him who is only a moralist.

Do you believe God hears and answers our prayers? Not all of them, and it is a blessing that some prayers are not answered. In praying let us pray often and pray in faith, and for things promised.

Christians should send their treasures on before them, leave their cares behind them, and carry their Christianity along with them, and not be afraid of overloading.

Do you believe in the final perseverance of the saints? Of course, those who persevere to the end. But the highway of life has two ends.

If you mean the far end, I fear that many of the saints will never get through the river and the swamp.

Are we pleased with the rich, and are we ashamed of the poor? Stop a moment. Hast thou never considered that both the poor and the rich may

become blessings to this world? And that in twenty years the citizens will have undergone very great changes, some for the best and many for the worst? But let us remember that God still reigns.

Society grades and divides people, but not always according to true principles but by caste. But true Christianity takes out division walls, brings down the high, elevates the lowly, and makes all of its votaries the sheep of one fold and of the one Shepherd.

A man carried water from a spring in two buckets. After making many trips one bucket said to the other: No matter how often we go from the spring filled, we return empty, and this is discouraging, but said the other bucket, no matter how often we come to the spring empty, we always go away filled, and refreshed, and that is encouraging.

In the case of the rich man and Lazarus, it is proved that the latter fared better in rags than the former did in robes. But the man is inside the clothes.

It is better to have good resolves without promises than to have good promises without resolves. Sayings are leaves, but doings are fruits. But a faithful man might have resolves, promises and fulfillments.

Pure religion has no cash value, it can not be bought with money, but it can be bartered for the dim prospect of wealth, or for the pleasure of the day.

Since man can be neither artifice, strategy, sophistry nor by any other false means elude death, the best thing for him to do is to prepare for it, and the sooner he begins the better.

ALFRED ELMORE.
Covington, Ind.

A CORRECTION.

In my notice of Brother Harless' tract I inadvertently made a mistake as to the price. Single copies are 30 cents; four or more 25 cents each. Don't fail to get your copy before they are all gone.

G. A. TROTT.

Brother E. H. Cavin, Ninnekah, Ok., writes that they have a loyal band of brethren worshipping at Cofelt school-house. He states they do nothing but that for which they can give a thus saith the Lord. Brother R. B. Musgrave closed a good meeting there March 16.

Brother James E. Tidwell of Chandler, Texas, writes that he is to be in a meeting at Canton, Texas, beginning April 2.

MILLENNIUM.

In the "Way" of March 15th I think I showed by reference to the prophecy of Isaiah chapter 2:1-5 and 11:1-13 that all the Millennium that this world would ever enjoy will be in the church or kingdom of God, which was opened up on the day of Pentecost, in Jerusalem, A. D. 33. And that there has never been and never will be anything of the sort in the world outside the Kingdom of Christ.

Now, as this millennial theory seems to have been built up on the scriptures that I have referred to in Isaiah, and the 20th chapter of Revelation, or rather a perversion of them, and as I have already sufficiently noticed Isaiah's prophecy, I will take up in this, the 20th of Revelation and see how it will run with their view of the Millennium. Isaiah foretells the coming of Christ; the establishment of his Kingdom; the reign of peace and righteousness in it; the beating of swords into plow shares; learning war no more; no hurting or destroying in all his holy mountain etc., etc. This all took place in Jerusalem A. D. 33 as we all know, or should know. In the 20th chapter of Revelation John sees all that Isaiah foresaw and shows it to us. The angel that he sees in first verse with the great chain and key of the pit in his hand, is plainly the same Christ that Isaiah foresaw, for no one but Christ could bind Satan, or open the bottomless pit, (the grave) which Christ did in his resurrection. The chain with which he bound Satan was the gospel of Christ. This needs no more proof. We know that Christ came and did those things related by Isaiah and John in Jerusalem, A. D. 33. This all plainly fixes the beginning of this so-called Millennium; and all temporal things must have a beginning and an ending. In this case the beginning was in Jerusalem, A. D. 33, and this 20th chapter of Revelation must disclose the time of the ending and it does.

The 2nd verse read "And he, (Christ) laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." And as their Millennium must begin and end with this one thousand years and as they contend that these one thousand years are literal years of three hundred and sixty-five days each, we can know exactly the year when their Millennium came to an end, and that opens up a regular curiosity shop. Some queer things that the Millenniumists seem to have never thought of, especially dates, come to light. This one thousand literal years, the beginning being known, by their own reasoning, leads the Millenniumists into some wonderful predicaments, a few of which I will notice. Keep in mind that this Millennium, this one thousand years begins when this Angel (Christ) comes and binds Satan A. D. 33 and must end in one thousand literal years. They do not take in the whole reign of Christ and seem to never once suspect the pitfalls it leads them into. They seem to not have discovered who that Angel was or is and when he began this reign with his Saints.

I have shown from the scriptures above that he began to reign in A. D. 33 and bound Satan. Now let these Millenniumists begin at A. D. 33 and add to that time their one thousand years and see where their Millennium will end. According to their figures it began in 33, and came to an end in 1033, their literal one thousand years. This, of course, will put the bulk of their reign of peace and righteousness (Millennium) in "The Dark Ages" the blackest period in the history of the world, with Christ reigning supreme over he world, and the Devil securely bound and powerless in the bottomless pit. I wonder how he (Satan) got out and managed to put Christ, his Apostles and many thousands of his followers to death? Then there follows another queer thing, or two in this 20th chapter, in the seven verses following. The first: This universal reign of Christ (Millennium) was to last only during this one thousand years, and had to end when that time was out say 1033 and so the reign of Christ, the Millennium ended at that time nearly nine hundred years ago and the world has had no ruler since, but the devil, and that must be what ails the world now. And then one wonders what became of Christ and all those souls of the martyrs and others who were reigning with him during this literal one thousand years? And again, as all the world were reigning with Christ in peace and righteousness till the end of this one thousand years, and as Satan was turned loose at the same time, and had to go out in this same righteous world to mobilize his army of devils to go up to destroy the Saints, where did he find all of them, as numerous as the sands of the sea? And again, why are those Millenniumists looking for their Millennium away in the future somewhere, when it passed some nine hundred years ago, by their own reasoning. Also Satan has been loose the same length of time with the world at his disposal.

It is simply wonderful what ridiculous fancies and theories can be built up by so-called Bible students on senseless perversions of the Scriptures. Why there is no such word as "Millennium" in the Bible, as I said in my first article.

It is interesting how Isaiah and John agree. Isaiah prophesied that Christ would come and judge among the nations. John sees thrones (in verse four) and judges, (Christ and His Apostles) on them judging. Matt. 19:28 proves this. It reads: "Verily I say unto you that ye which have followed me in the regeneration, when the son of man shall sit on the throne of his glory, that ye shall sit upon twelve thrones, judging the twelve tribes of Israel." John also sees, in this verse, the souls not the flesh and blood of the martyrs, as our Millenniumists seem to imagine, and they lived and reigned with Christ one thousand years, ie. during his reign, which covers all time on this earth, ie; till he returns his power to his Father. The one thousand years simply expresses metaphorically Christ's reign. The scriptures above, clearly prove this. Those souls have never been resurrect-

ed neither have any others; and Satan will not be loosed till the one thousand years expire. See verse seven. I have left off as much as I could in order to make this as short as possible. Private correspondence, or other, will receive polite attention, if any object to anything above.

A. M. GEORGE.

Albany, Texas.
Please read my first in "Way" of March 15th with this.

THE GOSPEL ADVOCATE ON WOMEN TEACHERS.

We take the following quotation from the Gospel Advocate, February 21, 1924. In this quotation Brother McQuiddy takes all the foundation out from under the Sunday school advocates. He leaves no place for the Sunday school, Bible study, women teachers, that are performing in our churches today. Read what he says.

"Dewey Pounds, New Site, Miss, wants to know why Paul tells women how to pray and prophesy if they are to keep silent. Here is the request: 'In the eleventh chapter of First Corinthians Paul tells how women must pray and prophesy, and in the fourteenth chapter he tells them to keep silent. Please tell how they can keep silent and pray and prophesy also.'

In I Cor. 11:4-15 Paul is telling women how they must appear before God, not before men. This applies to woman's appearance before God in the closet as well as in the public assembly. In this public assembly she may not lend in prayer or prophesy. There were spiritually endowed women who did prophesy or teach by inspiration. The four daughters of Philip, the evangelist, did prophesy (Acts 21:9), but they did it at home. The women commanded to be silent in the church (I Cor. 14:34) were inspired women. The whole chapter is devoted to those spiritually endowed. Many women in the days of the apostles possessed spiritual gifts. They did not exercise them in the public assembly, but in the private circle."

I suppose that Ledlow and Wartick would deny that J. C. McQuiddy had

ever passed the sixth grade and, of course, this would debar him from understanding the truth (?). Verily, the Sunday school folks are getting themselves badly mixed. R. F. D.

CHRISTIAN CHARACTER.

The constituents of Christian character are the obedience to the commandments and ordinances of God, and our thankfulness and praises to the Lord for his most wonderful love shown us in living a life of toil and sorrow on this earth, and dying a cruel death on Calvary's cross that we might be saved. Without this, no one can truly say that he is a Christian; neither can any one who is given to pleasure seeking.

But nevertheless many professed children of God are pleasure mad. Frequent visits to theatres, vaudeville, and other places of amusement are common among such people, notwithstanding their restraints to the cause of Christ, and the doctrines of demons taught in such places. Many people, however, through their ignorance, seem to honestly think that there are almost always good lessons taught in them; but if we will meditate upon this thought, we can readily discover that it is completely false from the fact that they depend upon the people of the world for their support; and since the people of the world are not interested in good lessons, (for they would come to church if they were) it follows that they would not teach them.

Brother, I plead with you if you, through pleasure seeking and theatre and vaudeville visiting are aberrant from the truth, that you refrain from such practice and declare yourself out-right on the Lord's side and remain so unto death: Christ, while on earth, had no time for pleasure, lived a life of grief and sorrow, spent hours of agony in the garden of Gethsemane, and died a cruel death on Calvary's rugged cross that you might be saved from your sins; in return, dear brother, I patiently plead with you that you forsake worldly pleasures and God bless all who do so.

S. E. KUYKENDALL,
Lindsay, Okla.

REJOICE EVERMORE.

By Fred T. Shope.

Pleasures in the world and pleasures in Christ.

Pleasures of the world are satisfying to many and also very alluring. Oftentimes, they are very deceptive.

One great joy that we can have satisfied in the world is our pride. We sometimes try to live with the intention of pleasing our friends and of doing the things that are right in the sight of men rather than the things that are right in the sight of God. We get a certain joy by being praised by men. We ought rather to rejoice in doing the things that are pleasing to our Heavenly Father at all times. We see men continuing in the ways of the world until they meet opposition and they are overcome. The praise of the friends of the world then turns to censure and they say that you are not the man that they had thought you were. Then the joy that you had from the praise of men has come to naught. You get pleasure when many men praise you, but "pride goeth before the fall," and when you fall in the sight of men there is much sadness and shame brought to you.

Having failed to get the things that we wanted to cause men to praise us, we sometimes decide to go and engage in frivolity more than we had before and try to get some pleasure out of that kind of doing. We jest and deceive in fun until no one has any confidence in our words. This causes shame and sadness to us and makes a burden for us to bear. In seeking joy and pleasure in this life often the shame and sadness is greater than the joy that we had hoped to receive. Many times at night we lie in our beds and wish for the good old times that we had while we were boys and girls at home: just children playing in the garden, roaming in the woods gathering wild flowers, playing up in the hay, going wading in the creek, building block houses or air-castles, then at night to rest at mother's knee and see her fond and loving smile. Such are some of the joys of childhood that we might wish to enjoy once more. Those things are past for us and we go on trying to seek some joy in worldly things. We go from one thing to another seeking for something that will give us pleasure—something that will give us pleasure and satisfy the longings of our very souls.

Hark! there is a remedy—a solution for the long unsolved problem. There is an answer to the oft repeated question, "What can I do to obtain happiness, to satisfy my longing—my thirst and hunger?" We read in a book of man that said that he could give us living water and could feed our souls with the bread of life, and also give us joy and peace. Let us then search this great Book diligently to find out how to obtain this joy for which we have so long been seeking in vain. This Book teaches us that there was a man Jesus that lived on earth and that he gave promise of living water to a certain one. Is this for us to enjoy? Yes. Studying farther in this Book we find that this man Jesus lived without sin on earth and taught

men by word and example how to live to obtain eternal life. Durling His life He suffered sorrows and someone is ready to say, "Where is the joy?" The Book tells us that Jesus did suffer but not for Himself. Oh, no! It was for you and me that He suffered and died on the cross. He taught us that He is God's Son and the redeemer of men and because of that confession and claim He was crucified on the cross of Calvary. He shed His blood to redeem us from sin and the power of darkness. He arose from the dead and promised us that we shall also be resurrected. The Apostle Peter, in speaking of the Christ on the day of Pentecost, said of Him that He was seated on the right hand of God exalted. His joy is supreme there and He has promised that all who will live as He commands shall be with Him to enjoy the things that God has prepared for the faithful. This joy is not transient but endures forever. Surely, we should all be interested in such an opportunity to get joy and happiness eternal. Jesus has taught us in the Bible how to live so as to inherit these blessings. We will have to endure some trials and persecutions in this life but they are not worthy to be compared to the joy that shall be revealed in the life eternal. We can be happy even while being persecuted for we know that we will receive eternal life if we hold out faithful until death. Jesus says, "Be thou faithful until death and I will give you a crown of life."

Would you be happy? Would you enjoy life? If so follow Jesus.

MANSFIELD TRIPS MANSFIELD

I want to say amen to part of what Brother Lee P. Mansfield said under the heading of "Many Things" in the Herald of Truth of February 14, 1924. I want to quote part of his article and drop a few thoughts on same. He says in part: He reads in his Bible the story of many good men and women and the story of some bad men and women.

After calling the names of a few good men he says:

Of all the bad I read about there is one that stands out with more prominence.

It is not Cain that killed his brother. It is not Esau who sold and despised his birthright. It is not the people of Sodom who were so defiled that God destroyed them. It is not the wicked mob that crucified the Lord. But it is that cruel hearted Roman soldier that jabbed his spear into the dead body of the Lord while he hunged on the cross.

But that man is kind and tender-hearted compared to one who will tear asunder the body of Christ today. (Amen and amen.)

He that sows discord among brethren is not a friend to the cause of Christ. (Amen.)

But who is sowing discord among brethren today? Is it not those who are introducing practices into the body that was not put there by the Lord nor by His authority? Nor practiced in the body of Christ until of late years? Now, be honest, is it not that

A NEW TRACT.

I have examined the new tract which is just off the press. It's good because true. I therefore take pleasure in commending it to all lovers of the truth. It's strong and a clear refutation of the Materialistic theory in a very simple convincing way. Brother Harper has been blessed with the happy talent of ability to deal with some of the most obtuse subjects in a plain and interesting way. It's a live wire, get hold of it and read. Yes, study it. It will do you good. Copy ten cents or one dollar a dozen.

Address H. C. HARPER, Sneads, Florida.

JACKSON HOWTON.

Blanket, Texas.

class that is sowing the seed of discord among the brethren and is meaner than the soldier that jabbed his spear into the lifeless body of our blessed Lord on the cross?

Just at this point I wish to quote Brother Willie Ledlow in same paper and same date. To show that the Sunday school is a late thing among us and surely those that have introduced it is responsible for the trouble. For the trouble and Sunday school came together. Hear him. He is good authority and in a position to know.

"In the earlier days of our history nearly all churches (speaking of the churches of Christ) opposed Sunday schools and as a result the Sunday schools were nearly all union." He goes on and says: "Less than fifty years ago, many Methodists, Baptists and Presbyterians in Texas opposed Sunday schools and I am told that some of our people still oppose them. (This shows that there was a time not far back when the churches of Christ did not have the Sunday schools. Don't have to go back to days of the Apostles.)"

Now you have it from a man who is capable of knowing and in a position to know.

But what does his last sentence mean. "I am told that some of our people still oppose them." It means, to my mind, that some of our people are still like they were in the days of the Apostles when the Disciples were under the guidance of the Apostles and they, under the guidance of the Holy Spirit. And in the earlier days of the restoration when they observed the slogan to speak where the Bible speaks and be silent where it is silent, before there was any seed of discord sowed among us as we have today.

Again I ask who is the mean man, if it is not the one who has introduced those new and unscriptural things? Surely it must be as everyone can plainly see. Then in conclusion let me ask who is it that is less kind and tender hearted than the man who jabbed his spear in the dead body of our blessed Lord and Master as he hung upon the cross?

SAM L. SHULTZ.

SOME QUESTIONS ANSWERED AND CORRECTIONS MADE.

"Dear Brother Howard:

"I am writing you to know the truth concerning the anti-Sunday school brethren. I see in some of our papers that they oppose teaching the scriptures to the children and most of the preachers that come this way say the same thing. Is this true? If it is true,

why do they oppose teaching the children the Bible?"

Answer: No, my brother, it is not true. Any paper that publishes such report on these brethren know they are publishing a falsehood, and the preachers who would circulate such report, pitifully ignorant about what he is talking, or is an enemy to the truth and is only trying to cover up the real facts. There is no people under the sun that believe more in teaching the scriptures to the children than the brethren you style "anti-Sunday school brethren." These brethren believe and teach that children who are not of gospel address should be taught at home by the fathers and mothers, and when they are old enough to be taught the gospel, then it should be done by the church of Christ. These brethren further believe and teach, that the home and church are the only institutions authorized by the God of heaven to teach, either the old, or young, and this teaching is to be done without the organization of any human society, such as the Sunday school, Young People's Society, and such like. My brother, these "papers" and "preachers" you mention have left the "ancient landmark" and have "entered the field of the fatherless." They have taken the teaching of the Bible from the home and the church, and have turned it over to their own human institutions, and in this, they are violators of God's order. The "anti-Sunday school brethren" you mention oppose such innovations and stand four-square against them. These "papers" and "preachers" have no way to defend their unscriptural practice and have to resort to falsehoods and misrepresentations against their brethren that oppose them.

It is impossible for them to even attempt a scriptural defense of their course and so, to misrepresent is their tactics. If you will subscribe for the Apostolic Way, published at Dallas, Texas, you will get exactly what these "anti-Sunday school brethren" teach, and I promise you that you will be surprised at such reports as you have been getting from "our papers and some of our preachers." Write for a copy of the paper. Address, Apostolic Way, 1601 First Avenue, Dallas, Texas.

R. H. HOWARD.

Holdenville, Okla.

Brother T. F. Thomason of Hagerman, N. M., says he is preparing to devote the entire summer to preaching and will be glad to arrange to assist in meetings with those who need him.

THE APOSTOLIC WAY

1601 First Avenue, Dallas, Texas.

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PURE AND CORRUPTED CHRISTIANITY.

Pure Christianity blesses all it touches but the corrupted, so-called, is a curse black as night. They are as the fairest and the foulest, as honey sweetness and gaul bitterness. Pure Christianity has a worth beyond feeble words to express—wholesome, holy, happy, satisfying and all the list cannot measure its goodness and richness to the hungry soul. But when perverted, it may drop even below the moral realm into darkest defilement, despair and death. The great roll of crimes instigated by Roman Catholicism and her daughters are of the latter while the glory, excellence, and everlasting joys of the Jerusalem Church and her daughters are of the former.

Even the late World War is, by the heathen, accredited to Christianity for so-called Christendom waged it—her preachers on almost every rostrum gave the barbarous war whoop, flinging hate broadcast, creating a sentiment the opposite of which would have made the war impossible. Thus the heathen was led to pronounce Christianity inferior to Mohamedanism for the latter avows it is right to conquer by the sword while Christianity says carnal weapons are forbidden by Christ and God—so she was adjudged a hypocrite for violating her highest pretensions—what more exalted picture ever beheld than the majesty of Jesus Christ, His enemies spitting on Him? Then think of our loyal (?) preachers the most enlightened men on earth, with blood on their hands that helped to make widows, orphans,—homeless, destitute—helped to blight the race for ages with vice, immorality, and disease—possibly the most stupendous crime of all time, judged by its magnitude. Such traitorous cowardice has so dulled many a conscience, we need not be surprised that such leaders plunge recklessly for gain and the prostitution of the church, if possible, to satiate their unrestrained greed. Perverted Christianity—how did all this come?—not by following Christ but men.

With all this warning evidence, what a shock to hear well informed brethren quote Campbell, McGarvey, Lipscomb, Larimore, and lesser lights against plain words of the Holy Spirit. If on matters of expediency or judgment it would be different. There is always a dangerous tendency, even among the loyal, to follow some man.

Some take one of the above as their pattern as a preacher instead of Christ. Some even model after Warlick, McGary, or Nichol who have gone over the precipice headlong as Baalam did while claiming as he did that they would not go beyond the word of the Lord, to do less or more—even for a house full of gold. Such men only emphasize a few things—neglect the weightier matters, show no more spirituality than moral men—in certain instances less than an infidel. When we witness the pitiable condition of the Cause of Christ, we should tremble at the danger of stopping short of the whole counsel of God or of failing to stress what our loving Redeemer did.

Paul taught that a man good enough to be saved might so build as to lose all his work. "Except the Lord build the house, they labor in vain that build it." May we build well and for eternity—be humble instruments letting the Lord's glory be so prominent—ourselves receding far into the background; for the more profoundly we reverence Christ's perfection and sacrifice, the more contemptibly we view our weakness—"I know that in me that is in my flesh dwells no good thing." The flesh daily bobs up in its struggle to master our spirits, even to the close of life—at least it did in Paul's case and not many of our leaders attained more than he. The sooner we are completely weaned from too much admiration for any man—if needs be by some bitter experience—the better we learn to lean on our Support whose yoke we find easy and His burden light—finding sweetest rest even while we work.

J. FRANK COPELAND.

A GOOD WORK.

I am doing much good here. I have gained the confidence of many people.

A few days ago, I had to go to court, as a witness against those fellows that beat me up last fall. The grand jury got a bill against two of them, one for aggravated assault with a deadly weapon the other for an assault. The grand jury turned the other six loose. The two that they found a bill against, pleaded guilty to the charge. The judge read to them the law. One was to be fined, not less than \$50 or over \$1,000 and to receive not less than thirty days in jail or more than one year. The other was to be fined not over \$300 or less than \$10. The judge asked me to state the case to the court. He asked me to tell how it come up and etc., which I did and also told him that the ones that the grand jury had failed to get a bill against were as guilty as the two convicted. He asked me to say what the punishment ought to be. I declined to say and he said he would leave it to me, that I had suffered and could better say what punishment I give them. This gave me an opportunity. I told the court that I was a Christian and believed in showing mercy. I told them that I was sorry for the boys, that they were poor boys who had been led into it by older heads and was not as much to be blamed as some others. I asked the

judge not to send them to jail. I asked him to be as easy as possible on them. He then made a good talk to the boys and warned them not to do the like again, he told them that they ought to be very thankful to me for what I had done for them. He then fined one, the least fine \$50 and one hour in jail. He fined the other one \$10. I feel like I did right.

Brother Duckworth, if I do not get more support through your efforts I shall manage to stay here until fall if possible. I may have to conduct a few meetings in Texas or elsewhere in order to stay here. If I do I will want two meetings somewhere in Texas, Oklahoma or Arkansas, I will want them to be in June, so I won't lose any of my meeting time here. I cannot hold meetings here to do much good until July on account of the late farming. Brother Duckworth, the last paper is simply fine. I hope your health will continue, so as to enable you to keep the paper going.

D. J. WHITTEN.

Truth, Ark.

We take the above statement from a private letter written us by Brother Whitten, but we felt it was information his many friends would be glad to have and it gives an example that is worthy of emulation. Brother Whitten certainly acted the part of a Christian toward those who had attacked him. I do wish he could stay in that field. Brethren who know him and know his worth should send to his necessity. Here is an opportunity to spend money to help a godly man plant the truth in the hearts of men and women that need it. Brother Whitten writes me that his condition and his support make it almost impossible for him to stay there, even until fall.

R. F. D.

"OLD, SICK AND FORSAKEN."

I cannot refrain from writing you this message any longer and as I feel now that this will be my last line for publication I shall speak the sentiments of my heart plainly.

For about twenty-five years of my life when I was able to have done something for myself financially, I spent in preaching the pure old gospel. Spending all, both strength and money in trying to do good and help the lost to know the Master's will and to assist them on the road towards heaven and immortal glory and never once stopped to consider my coming old age and welfare of my family when I would be laid on the shelf as a preacher. Many days have I gone on one meal and many nights have I set up in depots or around a hotel waiting for a train in order to save what little money I had to take home to my wife and children.

I gave no thought to the future part of my life here. Everybody said it was my duty to go, so I went. I never turned down a call, if it was possible for me to answer it. I never asked any questions as to remunerations. I simply went and sometimes borrowed money to pay my way. I enjoyed it and received much encouragement and

money enough to get by with but nothing to lay up for the future. When my health and strength failed me and after my wife had a severe attack of pellagra I could no longer go out into the world and make the fight for truth and righteousness as before and of course, I was flat broke and had no home. I worked for wages until I could not hold a job, not being able to stand up to the work. I then bought a small business and later bought a small restaurant and put the two together, hoping thereby to support my family at least as they could help me to run the business. But not being financially able to pay for the business in full I had to buy it on monthly payments. I have been sick myself most of the time for several months. Wife and the children have been sick a great deal of the time for several years and thus my business has been held down so that I simply can't make my payments, consequently, I am on the eve of losing everything on earth I have. Long before you read this I will be penniless and no place to live.

Why is this? It is not because I haven't asked the brethren to help me for I surely did that.

Why is it, brethren? Answer me this. I gave my all when I was young and strong to the cause we all profess to love. Now I am not able to work, can't go out and preach as before, and am absolutely forsaken. Brethren, it is hard—oh, so hard. I am heartbroken—am cast down to the earth—am weary of life and am so miserable. With Paul of old I cry out. Oh, wretched man that I am. God alone knows what the next days will bring about.

Brethren, is it just? Is it right for me and mine to suffer thus after my giving all my past life to help and benefit others? I know it is not. I know I have made mistakes; who hasn't. I have never compromised the truth nor sold out for popularity nor salary. I ask you why am I forsaken in my last days, sick, worn completely out and helpless? Write me, every brother and sister who reads this and tell me plainly what is wrong. Why should I suffer thus? But this will do as I am only able to set up part of the time each day. I am sure you will understand my condition and the cause of it. God bless you all.

I am humbly your brother,
G. W. WOLFE,
1616 N. Main St., Houston, Texas.

Thought to write you a few lines as I think I am the only colored preacher that takes the paper. I have not written you at all but I wrote Brother Teurman before he died and I am glad we have a few brethren that stand for what is written. I have been reading the paper for four or five years and I think it the only paper. I would stand for nothing but what is written. I have forgotten when I renewed my subscription, so you will find one dollar enclosed for renewal. Your brother for one way.

G. A. COMFIELD,
Marion, La., Rt. 1, No. 78.

DESTINY OF THE WICKED.

By H. C. Harper.

The following article on "An Ad-justed Gospel" is copied from the Present Truth Messenger (Adventist), of Live Oak, Fla. It surely sets forth, or tries, to do so, enough adjustment to fit the Advent theory. If our readers want some of my adjustment of the Advent theory, they can find it in my pamphlet entitled "Second Advent Christian Church Exposed," by writing me for it. Now read this with care.

The Gospel of the Glory of the Happy God, is from its source, nature and object, Good News to sinning, dying men. That which is true of it as a whole must be true of all its parts. Even that which declares that the soul which sinneth shall die, must be included.

If it be asked, "How can it be good to declare penalty?" the answer must be given in the light of the result to follow.

It is good to know that evil shall not exist forever. It is good to be assured that God has not intended that those who sin against him shall continue in their rebellion, but that having enjoyed the life that now is, neglected to use it to his Glory, and have despised His Mercy, they shall not be permitted to carry into some future state their heart of rebellion or of indifference.

But if the doctrine of eternal misery be true, as affirmed by some, who are evangelists, it seems to pass the limits of reasonable thought that the Gospel which announces such a doom can be all good news. A part of it may be good, but that part is overshadowed by the frightful, unthinkable, and wholly useless penalty of eternal suffering.

Even those who declare this awful doom to be according to the Bible, express their regret that it is there, and feel called upon to apologize for it, or to invent arguments to explain and justify it!

But think, if this doom really awaits sinners, would not God have said so somewhere in His Word, and have shown that it is in harmony with His gracious offers to sinners?

He has not declared this, and, therefore, has no need to justify himself and his message.

His language is plain—"the Wages of Sin is Death," and this, which means the abolition of sin and sinner, calls for not attempt of the part of anybody to harmonize it with the Divine Character, Man's Nature, and the Gospel of the Glory of the Happy God.—The Bible Standard, Auckland, New Zealand.

Reply.

This is another vain effort to set aside the word of God through "philosophy." And right here the inspired penman sounds a warning. He says: "Beware lest an man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8.)

These fellows know so much more about God's business than God Himself does (?), that they want to tell God what is due to the punishment for sin—what is just; what is reasonable; what is the right thing to do. And some of them even tell us that they would not serve a God that would do thus and so.

And this fellow reasons the matter out according to "his philosophy," and talks about "the frightful, unthinkable,

and wholly useless penalty of eternal suffering."

And the Universalist can talk just as knowingly about the frightful, unthinkable, and wholly useless penalty of "the abolition of sinners," and with just as much sense, too.

This jangle of reasoner seems to want us to believe that, according to his philosophy, it is "good news" to all sinners who remain unsaved that they shall be "abolished"—or if not good news to them, it must be "good news" to somebody else, perhaps their parents or brothers and sisters. It just must be "good news" or his philosophy is gone. He seems to have perfect knowledge of all God's dealings, and knows just what God ought to do—to be just. My! what wonderful knowledge he seems to have on "the results that follow" (?). Yes, to let him tell it, he knows just what is necessary for God to do to uphold His throne. Talk about presumption! Talk about the big-head! Why, he quite outstrips the devil.

This ignoramus does not seem to know that "the gospel . . . is the power of God unto salvation." (Rom. 1:16.) Hence it is gospel, or good news, because it provides a way, in God's mercy, to save sinners from a devil's hell (gehenna), so that it shall not be said: "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." (Matt. 25:41.)

Truly, he should buy or borrow a New Testament, and read it!

He says: "But think, if this doom really awaits sinners, would not God have said so somewhere in His Word, and have shown that it is in harmony with His gracious message?"

And the Universalist, with his philosophy, can say with just as much sense—if this doom (let it be what it may) really awaits sinners, would not God have said so somewhere in His Word, and have shown that it is in harmony with His gracious message?—and, oh, how they bear down on the "gracious." Yes, I have heard them, and I have met them. When it comes to looking for punishment in the Bible, some men are like the owl looking at the noon-day sun, and saying, "Where is it; I don't see it!"

So this fellow says: "He has not declared this, and, therefore, has no need to justify Himself and His message."

But He has declared this; and when this fellow becomes as wise with his philosophy as God is, he shall be able to see the harmony. The Universalist fails (as knowing as he is) to see the harmony between "abolition" and God's message. Now talk about seeing, will you?

Now to get this matter before the people, I will affirm that,

The doctrine of eternal misery is true.

And I will affirm it with any writer that the Present Truth Messenger can put against me, the discussion to be published in The Apostolic Way and the Present Truth Messenger, under such rules and regulations as may be mutually agreed upon.

REACHING NEW READERS

The readers and workers of the Way will be glad to learn of the success that is coming to their efforts as a result of the proposition to send the paper four months to ten new subscribers for \$2.50. The following letter is a sample of the letters we are receiving.

We purpose keeping this proposition open as a means of doing mission, work for the paper. Anyone who will send us \$2.50 can have the paper sent to ten new subscribers for four months.

THE APOSTOLIC WAY, 1601 First Avenue, Dallas, Texas.

I received a copy of your paper a few days ago and it certainly met my approval. It was the first copy of its kind I have seen. It speaks the things that becomes sound doctrine. I shall never depart from the way the Apostles have mapped out if all the world turns against me.

I am sending you my subscription with two others. May God bless you in this work.

ELLIS B. PATTERSON,

El Dorado, Arkansas.

Or I will deny, under the same conditions, that—

The wicked will cease to exist.

Now come on if you really think your Messenger advocates the truth—

A LETTER AND REPLY.

Dear Brother Duckworth:

Received copies of "The Apostolic Way" the other day, edited by you and others. I am pleased at your spirit, manifested in the paper on the contending for a "Thus Sayeth the Lord." I like the people who are willing to do just what the Bible says and no more. We are given all the law that we need without our making laws where God did not make laws. We must not make a law, or laws, when we are unauthorized. Therefore, we must not put a yoke upon the necks of anybody. If we are told what to do and the how is left out, it is immaterial as the way in which it should be done as long as it is done decently and in order. The early evangelists went forth everywhere preaching the Gospel as they were commanded. They were not told how to do the going. They went on foot, many times, wearing sandals on their feet. That was the custom then and the most convenient way of traveling. Paul went that way and on ship to Rome, in a sailing vessel at that. I would not call that the Apostolic Way however, but that was a way in the Apostolic times. It would look foolish on my part to tell all Gospel preachers that they must not travel any other way, when we have such fine comfortable means of quick transportation now, saving lots of time otherwise would be consumed in travel. True, we are told what to teach, but the how to do the teaching is not given us. We can teach the Plan of Salvation orally, in written form, lecture method, question and answer method, in classes at church, school or in college, and be just as scriptural in it as anybody would who rides on a fast train or in an automobile to his appointments to preach the Gospel. Some contend that we must "Bring our contribution and put it on the table" without one "I" of scripture for such practice; and then have the gaul to stand up in the face of an intelligent world and say that we must not add to nor take from the word of the Lord. May God pity and have mercy on such people!

Brother Duckworth, it would seem to me from the contents of your paper that you are on an extreme opposite the Digressives. The truth is usually found in a happy medium. It does look rather strange to me that folk have and use good common sense about nearly all things but religion. I see no reason why we should not use our good sense in the study of the Bible. Too, it would seem to me that you are making a law to bind folk to a practice when in the Bible there is no such law binding us.

Your fight on Brother Joe S. Warlick almost provokes a smile from me, for I know you have not done much with him. It is very sinful to keep up a fight when God's people need so much to be at a unit. Your paper in its present style and manner of "gagging at gnats" is creating more divisions, which, as you know, is not "The Apostolic Way." I believe I would change your attitude and "Contend for the Thus Sayeth the Lord," without adding to nor taking from. When the how is not specified you remember that it is not yours to say nor mine to say how it must be. Whatever method we use in our teaching is not to be dictated to everybody as a law to be followed. Each congregation must use some method to teach what God says to men and women.

I wish to thank you very kindly for copies of your paper. I did not know that there was such a contention in circulation as yours in the Apostolic Way. Very sorry that you are editing your paper. You would do the cause of Christ more good not to publish such a paper. The fact is that none of the Apostles ever published a paper, sending it abroad, teaching periodical-ly in such a journal, nor anyone else in the Apostolic times. To be just on the Apostolic way, you should write with a pencil in same manner as Paul's letters to churches, sending them by someone who may be going to the church the letter is intended for. The how again is left out, so you can use the innovation of fast mail trains, cheap postage, a printing press, and other means of communication.

Brotherly yours in Christ,

M. L. BAILEY.

Bradford, Ark.

Reply.

We give the above as a sample of the letters we are getting from the

Sunday school preachers. Not a scriptural argument in defense of their practice; not a scriptural argument against our practice in the work and worship of the Lord.

Notice this statement, "You are on an extreme opposite the Digressives. The truth is usually found in a happy medium," and just here is the trouble. It is the trouble, has ever been the trouble with the religious world trying to find a "happy medium" between God and Mammon, an effort to try to serve both, always results in a failure to serve God. Yes, my brother, I admit that we are on the other extreme from the "digressives." They have left the word of God, claim the right to use their common sense whenever it suits to do so, while we contend that man's common sense has nothing to do with the divine plan of salvation except to accept it just as God gave it.

His twaddle about riding on a train sounds like the same argument I met with twenty-five years ago, when arguing with a "Progressive" down in Hopkins County, Texas. It is only a dodge from the issue and he who makes it knows it. If he had any scripture to support his position no intelligent man would resort to such cheap political twaddle. The question at issue is not about locomotion, but about teaching the word of God.

Jesus Christ used but one method for teaching an assembly, that of speaking to the whole assembly. The Apostles never used any other and when telling us how to do the teaching, the Apostle said, "You may all prophesy, one by one." The same Apostle said that baptism was a burial but there are people in the world who only believe what Paul says when it suits them, hence, when he said that baptism was a burial it did not suit those whose religion it interfered with, hence, they explained it away and proceeded to sprinkle, notwithstanding the fact, that in every case where there was evidence showing how people were baptized, they went down into the water and came up out of the water.

"Almost provokes a smile," but not quite and why? Was it the conscience of the fact that Warlick had not been able to do anything with the Word of God? No, we have not done anything "with Warlick" but we have done plenty to him and his theory. I begged and persuaded Warlick to take his stand with the truth before he ever came out in an effort to defend the Sunday school and I doubt if there is a man in Texas who realizes more keenly the unscripturalness of his position than does Joe S. Warlick. He is so thoroughly convinced of this weakness that he will not risk a written discussion with his old friend, Dr. G. A. Trotter.

This brother is just about as correct on all of his contentions as he is when he says Paul wrote with a pencil. But these fellows who know the truth have a reckless disregard for it, for the reason, perhaps, that if they stop to give it any consideration at all it would woe them: back to the old paths and direct their feet in the way of the Lord.

R. F. DUCKWORTH.

AN EXTRACT.

The following is an extract from an article of reply to an article written and published by a distinguished editor in his religious journal which claims to "speak where the Bible speaks," and to be "silent where the Bible is silent."

But since that editor declined to publish the article, I will give a short extract from it to the readers of the Apostolic Way.

I said to him in the article:

I grant that you are honest, sincere, and conscientious in all you teach, and I know I am in this state of mind.

Divisions are here: who are to blame for them? Those who have brought in the innovations or those who oppose them?

When the division came over the organ who were to blame for that division? Those who brought the instrument into the worship? or those who opposed it? Did you not conscientiously raise your voice against that innovation?

When the division came over the missionary society, and other societies, who were to blame for it? They who advocated those societies or they who opposed them? Did you not raise your voice and move your pen in opposition, and did you not do so in all good conscience?

Well, now, the division has come over the Sunday school; and I ask you are to blame for this division? Those who introduce it and advocate it or those who oppose it?

The Sunday school is not a divine institution. God is not the author of it. It is a human institution. It is not in the New Testament. It has divided the churches in many places. The division has come over a thing that is not in the Bible. These are incontestable facts.

Now, dear brother, when you opposed the organ and the missionary societies, et. al. did they not charge that you, and others with you, divided the churches? And did you not reply to them that they were to blame for the division by bringing in that which is unscriptural? And that you, and those with you, were justifiable in opposing those unscriptural things?

Well, you were right, exactly so, and now I, with others, stand in the same attitude toward you that you stood in, toward those who advocated the societies and the organ at that time. You advocate the Sunday school; hence, you cause the division it brings. If no one advocated that human institution it would cause no division. Those who advocate a thing that brings division are responsible for the division it brings.

I oppose the Sunday school on the same ground that you opposed those other human inventions not mentioned in the Bible. If you were right in raising your voice and in moving your pen against those unscriptural things not found in the Word of God, nor practiced in the days of the Apostles, then I am right in raising my voice and moving my pen against this Sunday school system which is not mentioned in the Word of God, nor practiced in the days of the Apostles.

If you would have done wrong to have been silent when the organ and the societies were introduced to the division and destruction of the churches, then would I not do wrong to remain silent when you bring in your Sunday school "theory" to the division and destruction of the churches the principle is exactly the same.

J. P. WATSON.

SELF-CONDEMNED—ROM. 2:1.

"What would be the result if all professed Christians would adopt the sentiment which Paul expressed in regard to this subject of eating meats?"

The result would be that everyone of them would consider the welfare of all the others; and would, thereby, try to avoid giving offense by contending for any preference, or device, in the worship or work of the church, as a farther result the unity of the spirit in the bond of peace would prevail, innovations would never be adopted, and the church would always rejoice.

The preceding question and answer is found in Brother Sommer's book, "Questions, Answers and Remarks," page 438, paragraph 3.

Brother Sommer is professedly Christian, but has utterly failed to adopt and practice the sentiment that Paul expressed in the latter part of the chapter under consideration (see I Cor. 8:8-12).

The "Sunday school" is a preference, or device, in the work of the church for which there is neither precept, example nor necessary inference. It is based upon human wisdom,—human reasoning—and not a product of the wisdom from above. "For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord, for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8-9.

Now the "Sunday school" way is not God's way for it is not defined, nor described, in His Word, neither is it a development of His thoughts for all His thoughts, pertaining to work and worship of the church, are recorded in the Bible, however, the Sunday school is not once mentioned therein. It is a case of exalting the inventions of men above the wisdom of God.

This is one of the "wonderful works" of men that Christ will not recognize in "that day" notwithstanding their claim to divine authority for it. Matt. 7:22.

This is one of the things that never entered God's mind as part of His plan, or system, for it is not mentioned in the word of God by way of approval. And the Word of God is a perfect and complete revelation. We are "thoroughly furnished unto every good work." "All things that pertain unto life and godliness have been given." Nothing more required; nothing less sufficient.

If Brother Sommer had been careful to adopt and practice his own sentiment, as expressed in the quotation at the head of this article, he would not have so recklessly and inconsiderately assumed an uncharitable disposition toward those who are offended by preferences, and devices, not required, or

sanctioned by the Word of God, he would "try to avoid giving offense even to the weakest of the brethren." As a further result the unity of the spirit in the bond of peace would prevail, innovations would never be adopted and the church would always rejoice.

There always have been, and always will be, men who disregard divine thoughts and sentiments, as expressed in God's Word, by reason of preconceived opinions, notions and traditions of men, so remember, brethren, the promise of final acceptance and approval rests altogether upon faith consequently, beware of the doctrines and commandments of men which are vain.

Yours for the Word of God as the all-sufficient rule of faith and practice.

THOMAS J. SHAW.

Starford, Pa.

REPLY TO BROTHER BORDEN.

Brother Borden said he published my report to let the brethren know how I stood on women teachers and classes in the worship and said the Bible has not given any practical plan by which to study the Bible and said if he has fixed a plan it is a man-made and should not be forced on any man and said Brother Reese is a good man and he hoped that I would see things differently and not assist in bringing divisions and strife and contentions to the brethren who are hungering for spiritual food. Now to the brotherhood in general. I have been in the field for sixteen years and I stood for the one faith in my mission work. I set in order twenty-six congregations for worship. So if Brother Borden is right about the Bible not having given any particular plan by which to study the Bible I am at a loss to know what book to study in becoming a Christian. Am at a loss to know what book to study how to live as a Christian if the Bible fails to give a way to worship. Tell us, Brother Borden, what book to get. Where the Bible speaks we will speak, where the Bible is silent we will be silent and Bible names by Bible things and Bible thoughts in Bible terms. I preach one Lord, one faith, one baptism, and one spirit. Eph. 4:4-5-6. Bible teaches faith comes by hearing. Rom. 10:17. Bible teaches repentance. Luke 13:3. Bible teaches confession. Rom. 10:9-10. Bible teaches baptism puts us into Christ. Gal. 3:26-27. Baptized into one body. I Cor. 12:13. The church is the congregation of all who believes and professes the true doctrine of Christ, these form one united body. We, being many, are one body in Christ. Rom. 12:5. Bible teaches us how to worship in the body, the elders of the body of Christ are to feed the sheep. Act 20:28. The sheep are to sing songs. Col. 3:16. Members to pray always. Eph. 6:18. Members of the body are commanded to break bread the first day of the week. Act 20:7. All the members are to lay by in store on the first day of the week. I Cor. 16:1-2. And they sang a hymn and went out. Matt. 26:30. This is the commandments of the Lord, that is what I preach and practice. Is this wrong or right, Brother Borden? That is how I stand.

CHAS. F. REESE.
Byers, Texas.

SOME ONE HAS SAID.

"Parents are responsible for their own children. Yes, and they ought to provide clothes and shelter for them. But suppose they can't or won't do it? Will Christians be justified in refusing bread to hungry children, because it is the duty of their parents to take care of them?"

I will feed as many as I can and take chances. But how about spiritual things? If parents, for any reason, fail to give their children the Spiritual food that they need, is it fair to the children and safe for Christians to say, "Oh well, its none of my business." It doesn't look safe to me. I think we had better get busy and teach everyone we can."

The above is a sample of the arguments used to boost the 'Sunday school.' (Bible Schools.) No, the church would not be justified in refusing bread to hungry children. Because it is authorized by its head, to visit—'care' for the fatherless.

The church is a charitable institution, and authorized to do this kind of work. But how about Spiritual things? Is the church authorized to feed children Spiritual food? State where please; "Jesus came into the world to save sinners." 1 Tim. 1:15, Jesus said, "I came not to call the righteous, but sinners to repentance." Mark 2:17 and again, "For the Son of man is come to seek and to save that which is lost." Luke 19:10. Are little children in a lost condition? I understand that Christ died for sinners. Rom. 5:8. Does this include little children?

If the church is authorized to build a human society through which to teach little children, then all congregations should do it. But if it is not authorized to do so, it would be assuming an unauthorized responsibility.

Let the church get busy and place the responsibility where it belongs, and more good will be accomplished.

If children are once taught to believe in the "Sunday school," they will never be able to discriminate between the "Sunday school" of the 'Sects' and that which is practiced in many of the so-called churches of Christ. God speed the day when the church will divest herself of all human expedients, and man-made theories.

IRA B. KILE.

Sistersville, W. Va.

A PHYSICIAN WAS CALLED.

A physician was called to see a patient, and upon arrival, of course the first thing expected of him was to diagnose the case. After a careful examination, he came to the conclusion, that if his patient ever gained his normal health, he would have to take a thorough calomel. But upon further inquiry, he was informed by the patient, that calomel was not pleasing to his taste, and he had, therefore, rather have something else. So the physician prescribed one bottle of "Delaware Punch" three times a day until satisfied. This medicine was very pleasing to the taste, but it was learned a while later, that the patient died not for lack

of what he desired but for lack of what he should have had.

A preacher was called to preach to a certain congregation. After he arrived, and had made some investigation as to the spiritual condition of the church he found that some of the members were in a serious condition, and unless they received some plain Bible teaching in regard to their respective duties, they would never recover from their spiritual weakness. Upon expressing his honest opinion, however, he was informed by some of the members that this would cause division, and strife in the congregation, where peace and harmony now dwells. He is also reminded of the scripture which says: "The Lord hates those who sow discord among brethren." This, of course, settles the matter forever. He changes his prescription. Instead of reproving, rebuking and exhorting, as the Spirit of God commands him, he feeds them on smooth sayings, which are calculated to tickle the ears of his hearers. When his work with this congregation is ended, he leaves everybody (and satan also) well pleased with his efforts. In his report of the meeting he says, "We had the largest crowds they have had in the history of the church," and "they invited me back to hold their next meeting." Why did they invite you back to hold their next meeting? Of course, it was because you were such a good mixer, and so "sweet spirited" that no one would become offended at your speeches. No wonder Paul said, "The time would come when they would not endure sound doctrine." We notice, that when it comes to real spiritual life which is received in obedience to the commandments of God, the members of this church are dead. They died, not for lack of teaching they desired, but for the lack of teaching they should have had.

H. C. WELCH.

Custer, Texas.

IN MEMORY OF SISTER COONS OF ELMDALE.

I feel it my duty to say a few words in regard to Sister Lee Coons' life and death. We lived a neighbor to Brother and Sister Coons for several years. We were all members of the Elmdale congregation where Brother Coons was selected as one of the deacons and I believe Sister Coons filled all the qualifications of a deacon's wife. 1 Tim. 3:11. She obeyed the gospel early in life and added all the Christian graces. 1 Peter 3:5-9. Therefore, her life was neither barren or unfruitful, but abounding in the work of the Lord. Brother and Sister Coons' home was always a welcome place for preachers and they have acted the part of Perilla and Aquilla many times in teaching the way of the Lord more perfectly. Sister Coons was among the best posted sisters I ever met and has helped me many times to a better understanding of the Bible. She was financially able to dress fine but preferred to dress in modest apparel as becometh a Christian. 1 Tim. 2:9-10. She always found plenty to do in the church without becoming a member of any human society. Wife and I have often said

Sister Coons seemed so much like a real mother to us. Her long, useful life was an open book that few tried to criticize. She walked that straight and narrow way that so few ever travel. Matt. 7:13. In the death of Sister Coons a great "Mother of Israel" has fallen asleep to await the resurrection. She has gone but her good works will follow. Just now the evening shadows gather, around this home below but God will take this Christian soldier and a crown of life bestow. But ah! we can meet this Christian mother where sorrows never come, and dwell in peace for ever with God and His Son.

HARDY BONEBRAKE.

Pottsboro, Texas.

WILL HE SIGN UP?

I am in receipt of a letter I suppose is meant for me as it bears my name and it appears to be written by a Brother T. M. Littlejohn of Jasonville, Ind. However, it was sent to Apostolic Way, Dallas, Texas, instead of Mountain Home, Ark. From the best I can tell he has seen a short note in the Way some time ago, sent in by Brother Douglas Phillips from a letter I wrote Brother Phillips in which I said that if you can find anyone that will sign this proposition you give me the job. Here it is:

Sunday school, with its organized officers, literature and work, is authorized by the Word of God.

Aff: -----

Neg: M. C. Rice.

In the letter I have, Littlejohn says, "I see you have thrown out a challenge which reads as follows:

"The Sunday school, with its organization of officers, literature and work is unauthorized by the Word of God." Then he sets to work and asks me several questions, as though I had affirmed it was unauthorized and many of his questions amount to nothing and not one verse of the Word of God did he refer to in all of his questions. Now, Brother Littlejohn, I could ask you many negative questions and base every one of them on a passage of scripture. But I shall not do so just now, but you sign up now this proposition and send me and let us arrange some way to have the debate and as you say in your letter that the Sunday school is in full sway where you live I am sure you are an expert in all customs and questions which are among the S. S. advocates. Now, since you asked me to answer your letter through the Way, sign up and let me hear from you and I shall be ready for the fray.

M. C. RICE.

THANKS, BROTHER HARTSELL.

The writer had the pleasure of meeting and worshipping with the faithful in Christ at Symrna, Texas, on the third Lord's day in March. This band of Christians have efficient elders, faithful deacons and good singers. They are content to worship in the appointed way, set forth by our Lord and Master.

Any of our faithful brethren will do well when, in this part, to meet and be entertained and strengthened by these

devout Christians. They read and love the Apostolic Way.

The writer preached for them on the above date. Subject "to earnestly contend for the faith once delivered to the Saints." After communion and song the writer returned to Rodessa, La., much strengthened spiritually. If the Lord is willing I hope to meet them again on the second Lord's day in April. My subject on this date will be "The Purpose of the Lord's Supper and What it is to the Members of the Church of Christ."

May the God of mercy and love ever guide and protect His faithful.

D. D. HARTSELL.

P. S. \$ enclosed; use as you think best.

MEETING AT MT. SLYVAN.

I am not in the habit of writing for the papers, but I feel it my duty to write a short letter at this time. I am in an isolated community from real loyal brethren and no one is backing me up or giving encouragement in the work. I just go at the command of the word and tell it to all that will hear. I am Rural Letter Carrier on Route 2 from Garden Valley and preach every Lord's day. I have just experienced a great feast of my life, spiritually speaking. Had the great pleasure of being in a meeting with Brother J. E. Tidwell, who now lives at Chandler, Texas. We began the meeting the fourth Lord's day in February at Mt. Sylvan, Texas, and continued over first Lord's day in March and then three nights at Garden Valley where I live. Brother Tidwell did all the preaching except one discourse. He seemed to want to try me out and I talked one night. We are sure that much and lasting good was done. Had one confession and baptism and one restoration at Mt. Sylvan.

We have no organization there, only seven or eight members widely separated from each other over six or seven miles of territory. But they express themselves as willing to go to work, and we are hopeful of building up the cause at that place. I find in Brother Tidwell a real man and a true, loyal Christian and my prayer for him is that his health will continue to be as good as it is now, that he may be able to do much good work for the Master.

W. E. PRATER.

DUTIES OF THE FIRST DAY OF WEEK.

One; yes, just one; none other like it. One God and Father, none like Him. One Lord Jesus Christ, none like Him. One faith, none like it. One baptism, none like it. One church, none like it. One acceptable service, none other like it. What is it? Eat the Lord's Supper, lay by in store as the Lord has prospered, pray, sing, exhort, edify, strengthen and encourage. The male members doing the speaking one at a time. Naming these excludes all others, if I have the right meaning of one. If I have too much or left out any will some one please tell me? The truth is all I want.

H. B. SMITH.

Hartwick, Iowa.

SOME LETS.

Let brotherly love continue.

Let love be without dissimulation (hypocrisy).

Let us love one another with a pure heart fervently.

Let the Word of Christ dwell in you richly.

Let us be kindly affectioned one to another.

Let us cast off the works of darkness, and put on the armour of light.

Let your light shine before men.

Let us visit the widows and orphans, in their afflictions.

Let us remember our enemies our talks to God.

Let us help the troubled heart to bear its burdens by kind words and deeds.

Let us know that a single rose given to a friend while living, is more appreciated than many bouquets placed on his grave.

Let us remember that faith comes by hearing the Word of God, and that which is not of faith is sin.

H. H. MONTGOMERY.

Shreveport, La.

SOME STRANGE THINGS.

Some things I find in our religious papers sound mighty strange to me when I compare them with some things I find in the New Testament. In the Living Message of December 13, 1923 page 471, I find a report from Brother Don Carlos Janes. In part he says, "Sister Saray Andrews stopped the men from smoking in the room where she taught. She averaged a convert a month at her place." We read in 1 Cor 14:34-35 "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be in obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." 1 Tim. 2:11-12. "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Is there not something wrong somewhere? Or is it just my ignorance in not understanding the matter? She must have usurped some authority in stopping those men from smoking. She also must have taught them she had one convert a month. It appears to me "Where the Bible speaks, we speak; and where the Bible is silent, we are silent" is put in the wrong place once in a while.

J. E. KIRK.

Gantts Quarry, Ala.

OLIVER AGAINST OLIVER.

In the February issue of the Gospel Guide, H. F. Oliver reports that "they have a Sunday school at the church of Christ in Hyde Park, Austin." Last summer at Bethel near Moody, Texas, when collecting funds to finish the tabernacle in Hyde Park he said, "There was not a scrap of scripture from beginning of Genesis to the end of Revelations to sustain the Sunday school." I wonder if that is his game when he is with loyal brethren to

pretend to be loyal, but when with Brother Joe Warlick he is a Sunday school man? He also said that "Brother Joe Warlick had formerly written him asking him to send him some points favoring the Sunday school." He said that he wrote Brother Warlick that, "There was none to be found in the Bible." I wonder where he got his authority for his Sunday school? I suppose Brother Warlick furnished him with it. Brother Oliver, what does Brother Joe promise in connection with obedience to his commands? Christ offers eternal life if you will obey his commands, and he is able to carry out his promise.

I. G. HAYES.

Gunter, Texas.

PLEASE EXPLAIN A QUESTION.

Please explain 1 Cor. 14:35, first part of the verse.

"If they will learn anything, let them ask their husbands at home for it is a shame for women to speak in the church."

JAMES BIRAM.

Long Bottom, Ohio.

Answer: The first part of the verse may or may not refer to women having husbands who were inspired. If it did have such reference it furnishes no comfort to the women who want to speak in the church today. For the Apostle says, "It is a shame for women to speak in the church," not only a shame for the uninspired but for the inspired as well. This is excluding all women from taking any part in the public teaching of the church. She is to "learn in silence."

Sometimes, when we press the necessity of being baptized for the remission of sins, some persons trying to hold up their religious practice ask, "Suppose some one started to be baptized and a tree fell on them before they got there?" Such suppositions come from a human mind trying to explain what they think to be a divine difficulty. Just so it is with those who ask what about the woman that hasn't a husband. The Apostles tell us plainly that the older women are to teach the younger. Thus taking care of that phase of the question.

R. F. D.

A FAITHFUL FAMILY.

Find enclosed herewith \$2; one for my renewal for the Way and one for you to use as you see fit. I enjoy the Way so much. Things seem dark to us here, only myself, wife and seventeen-year-old daughter, are members of the one way here, or anyways near by. We keep the communion with our Lord in our home on Lord's day. I have never seen many of our brethren. Met Brother Teurman twice. I sure did love him. It sure was sad to hear of his death. I am a poor man with wife and ten children. After this year if there is no chance to build up a congregation here I want to move to a band of Christians. Brother Duckworth I never saw you and Brother Trott, Brother Clark, Brother Cowan, also many others; I have read your good letters in the Way and I love you

all. Please remember us in your prayers.

Your brother in the Lord,

T. H. MILAM.

Rt. 2, Dadeville, Ala.

The foregoing letter we give to our readers for the encouragement of those having a place to meet and worship, as well as to those being isolated. Brethren are beginning to learn that it does not take a church house and a big crowd to worship God.

The Divinely ordained Lord's day worship is primarily for the benefit of the worshippers. It is a time when our hearts and our souls should draw near to God and consequently nearer to each other.

WHO WILL HELP.

I am writing you to see if there is any chance to get a few churches to help support a good preacher in this needy field. We have but one small church in all of this country. See if you can find the churches that will help in preaching the pure gospel in this field and find a strong preacher that will take up the work here. We will be glad to help all that we can. Brother G. M. McFadden of Webb City, Ark., can tell you of our condition here. Please let me hear from you. The A. W. is fine.

RYAN BENNETT.

A few faithful churches could give a small contribution to this work and added to what the brethren can do there, would enable them to have a good meeting during the summer and I feel sure they can get the man. Write Brother Bennett how much you can give to this work at once.

R. F. DUCKWORTH.

ONE THING AND ANOTHER.

The desire of glory is the torch of the mind. There are two kinds of glory, vain glory or the glory of men and, true glory or the glory of God. Which do you desire? Both! Maybe so but; listen;

He who pursues two hares catches neither. The things of earth perish with the using; but there is no end to eternity and a man is not crowned except he strives lawfully.

A thing which is done has a head. Christ is head over all things to the church. He is head of the body which is the church, etc., but pray tell me who is head of the Sunday school?

The Pope of Rome claims the power or authority to bind and loose. How much better are those who practice the same though they do not claim the same power? Brethren, let us all come to a unity of the faith and the bond of peace. Speak where the Bible speaks and be silent where the Bible is silent.

GEORGE M. MCFADDEN.

Webb City, Ark.

WHO TO CALL.

We are publishing this list that faithful congregations may know who to call for meetings and quit using fence-riders who gum-shoe around, planting in the minds of individuals, seeds that produce dissatisfaction with the Word of God. Just because a man says nothing about the Sunday school from the pulpit does not mean that he will not push his false doctrine, privately, and with an endorsement of his public acts he presents in private his convictions and the unlearned are deceived and misled. Brethren who are satisfied with the Bible and the Bible alone should see to it that sound gospel preachers are secured for meetings and then maintained. I had rather have a sound preacher who had not passed the sixth grade than to have one with a Ph. D. degree who thought it alright to do as we pleased on anything for which we have example or command. A man who stammers and stutters but stays with the truth, will do more for the Cause of Christ than the silver tongued orator who slips and slides around the plain, simple, unadulterated Word of God.

If you know a preacher that is opposed to women teachers in an assembly and the dividing of an assembly into classes for the purpose of teaching the Bible, who has not written me to that effect, please urge him to do so at once.

If we have the initials wrong or the name misspelled, or the address wrong, please advise us what change we should make.

J. M. Anderson, Rt. 3, Moran, Tex.

J. S. Bendenfield, Alamo, N. M.

W. E. Bates, Rt. 9, Box 161, Waco, Texas.

J. C. Batey, Rt. 3, Earlsboro, Okla.

S. A. Bryant, Rt. 1 Box 119, Mesa, Ariz.

Shelly Crump, 1231 W. 110th St., Chicago, Ill.

J. F. Copeland, Rt. A, Lockney, Tex.

J. G. Conder, Star Route, Hookup, Colo.

L. L. Curry, Rt. 1, Casey, Ill.

R. O. Conner, 4819 East Grand Ave., Dallas, Texas.

S. L. Cantwell, Rt. 1, Box 22, Des Moines, N. M.

Walter Davis, Rt. 1, Princeton, Tex.

Oathes V. Farr, Box 201, Alex, Ok.

C. R. Graves, Lockney, Texas.

R. H. Howard, Holdenville, Okla.

J. D. Holt, Rt. 3, Box 49, Piedmont, Ala.

C. C. Heard, Tuscola, Texas.

W. P. Jones, Rt. 3, Holdenville, Ok.

L. F. Jeffers, Plymouth Route, Shamrock, Texas.

A. N. Kennedy, Clovis, N. M.

J. H. Lee, Walnut Ridge, Ark.

J. W. McElray, Box 65, Duke, Okla.

C. D. Moore, Rt. 1, Summerfield, Fla.

Steve Melton, Box 632, Hamilton, Texas.

J. B. Maddux, Okra, Texas.

J. C. Osterloh, Sulphur, Okla.

J. F. Davis, Lookout Mountain, Tenn.

E. A. Head, Ink, Ark.

W. H. Horn, 504 Featherston St., Cleburne, Texas.

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WHY CANNOT ALL SEE ALIKE?

Men do not all see alike on religious questions, and thinking people ask the reason why. It cannot be because the Bible reads different ways to different people. A certain passage of Scripture certainly reads alike to all. Men do not see alike on the question of grace. One says if we are once in grace we are always in grace. We cannot fall from grace. Another says we can fall from grace. It makes no difference what these two men say, but what does the Bible say? Hear Paul, "Christ is become of no effect unto you, whosoever of you are justified by the law ye are fallen from grace." (Gal. 5:4). There is nothing in the Bible that contradicts this, or that would convey a different idea. Men do not see alike on the question of faith. One man says we are justified by faith only; no work is necessary. Another says we are justified by faith which is manifested in works. What does the Bible say? "Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:24). There is nothing in the Bible that contradicts this. It nowhere teaches that man is justified by faith only. If you look at a white man's face through a green glass, his face will look green. It is not green in fact, but the thing between you and the man makes him look green. If you look at the Bible through a human creed it will look like the creed. This is the reason people do not see alike on Bible questions. The Bible reads the same way to all, but too many are looking at it through something else. If all creeds and human speculations were cast aside, divisions would cease.

God's purpose is for all men to see alike on the question of religion. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10). If all who profess to speak in the name of Jesus, would speak the same things, the world would more readily receive the message. We are required to have the mind of Christ "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). When all religious teachers have the mind of Christ, they will speak the same things.

COMMENT.

The above is a leaflet being sent out from the Firm Foundation office and from its contents may well be supposed to have been written before that paper had wandered away into the devious and miry paths of the second digression from the old and straight path of God's word. It contains more truth than ever appears in the columns of the F. F. in these latter days.

It is to be devoutly hoped that Bro.

A SPECIAL NUMBER.

Upon making some investigation, we found that a number of brethren would like to have a special issue of The Apostolic Way, devoted to what is commonly called "First Principles." This caused us to take up the question with the editors of the paper. They have all written, giving their endorsement to the idea, so it will be our purpose to get out such an issue for June 1st, discussing such subjects as:

"Religion"; "Change of Heart"; "The New Birth"; "Conversion"; "Justification by Faith"; "Salvation by Grace"; "Things that Save"; "The Law and the Gospel"; "Importance of the Church"; "Identity of the Church"; "Organization and Government of the Church"; "Establishment of the Church"; "Unity and Perfection of the Church"; "Proper Division of the Word"; "The Commissions of Christ"; "What Must I Do to Be Saved?"; etc.

We propose to make this one of the best issues of its kind ever printed. Will use some articles, written years ago, by men considered among our best and soundest writers.

The issue will be published with the view of being handed out to the unconverted. Every church of the faithful should have a large bundle of these papers to hand to their friends and neighbors; every preacher could use a bundle of them in every meeting he holds during the summer. We would like to print 10,000 extra copies at our own expense, but not having the funds to do this, we will give prices of extra copies, and those desiring a supply should write us, telling how many extra copies they can use in time for their letter to reach us by May 20th.

Twenty-five copies will be sent to one address for \$1.00, fifty copies for \$2.00, seventy-five copies for \$3.00, one hundred copies for \$4.00. Do not delay, but make your orders now.

Address all communication to The Apostolic Way, 1601 First Avenue, Dallas, Texas.

Showalter will prayerfully consider its unanswerable truths, part company from the jelly-fish class and develop sufficient backbone to once more wield the sword of the spirit in the forceful way of which he is capable in defense of the potent truths this leaflet so clearly sets forth.

Let us measure the Sunday school digressives with their own measuring need and see how their actions compare with the unassailable logic of the above. From their own pens shall they be condemned.

One says the proper way to teach is to divide the multitude into classes. Another says they should be taught together and cites the scriptures as authority. "And the whole multitude stood on the shore. And he spake many things unto them in parables." (Matt. 13: 2, 3). "Then the twelve called the multitude of the disciples unto them, and said." (Acts 6:2).

Now read from the above: "There is nothing in the Bible that contradicts this or that would convey a different idea." No single hint of a division into classes in the whole Bible.

One says women may teach in these classes when the church assembles on the Lord's day. Another says they must not teach nor ask questions, but learn in silence. "What does the Bible say?" "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husband at home:

for it is a shame for women to speak in the church." (1 Cor. 14:34, 35) "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (1 Tim. 2:11, 12) "There is nothing in the Bible that contradicts this. It nowhere teaches" that women may teach in the church. To arrive at any other conclusion one must look through the green glass of the followers of Robert Raikes. Will Bro. Showalter consent to be governed by the scriptural rule so clearly set forth above, or will he risk the consequence of open and wilful rebellion against the fiat of almighty God when he comes to stand at the judgment seat of Christ? Let us fervently hope that he will hear the word of the Lord and turn from the evil of his ways before it is too late.

G. A. TROTT.

"BOUGHT WITH A PRICE."

As we mingle with the passing throngs, whose eyes seem turned downward towards the things of this life, we are often led to wonder if even the professed children of God realize the stupendous price with which they have been purchased or how completely that transaction should consecrate them to the service of God.

Beyond all power of human computation is the price that God paid when the life blood of His only begotten Son was shed that we might be his own purchased possession—"His pecu-

liar people." If we properly estimate the magnitude of the surrender involved, there can never be any question in our minds as to the completeness of the subjection to God's service which it enjoins upon the body, soul and spirit of him who has accepted the terms of God's mercy and, in so doing has pledged himself to bring "into captivity every thought to the obedience of Christ." (2 Cor. 10:5). When we enter into the service of God, every thought of personal preference, ease, comfort and approval in the eyes of our fellow men must be submerged into submission to the will of God and a complete surrender of our will to His.

We sometimes are inclined to insist upon what we are pleased to designate as our rights. We have no rights; contention for "our rights" is for the glorification of self, but Paul says "For ye are bought with a price; therefore glorify God in your body, and in your spirit—which are God's." (1 Cor. 6:20). The rights of God and Christ are the supreme—nay, the only consideration of him who has been bought with the blood of the lamb of God. It is their right, by virtue of the price that they have paid, to have entire control of the lives so purchased. It is not for us to direct the steps of ourselves or others, but to emphasize to all the necessity of absolute submission to the commands of God.

We cannot serve God acceptably while controlled in the slightest degree by a desire to please ourselves or any other human being. "Ye are bought with a price; be not ye the servants of man." (1 Cor. 7:23).

The doctrines, traditions, commandments and customs of men are an abomination to God when obtruded into His perfect law, however highly they may be esteemed in human affairs or institutions.

The human mind was created of God to enable us to meet every need of the body and solve every problem pertaining to this earth and in this, its proper sphere, we may rely upon its efficacy; but in things spiritual, the mind of man is not only helpless but if its guidance is followed will inevitably bring devastation and ruin. Our vision is limited by the horizon of this world and cannot pierce beyond and read the mind of God. To know what is acceptable to the Almighty we must depend upon the revelation He has given us of His will, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God." (1 Cor. 2:11).

Man is truly blinded by self-conceit and misled by a deadly delusion when he becomes obsessed by the idea that the wisdom of this world or the experiences of this life can furnish him an acceptable rule for his behavior in the house of God.

(Continued on Page 8).

LETTER REVIEWED.

The following letter was handed me by a brother with the request that I review it and comment on it and send to The Apostolic Way for publication. While it is a private letter, I see no just reason why the author should object to its publication, seeing it is an answer to an inquiry and has to do with a very important matter. At least he should not give an answer to a question by private letter that he would not be willing to give publicly.

Here is his reply to the inquiry:
Indianapolis, Ind.
Jan. 31, 1924.
Sister:—

Your letter inquiring about taking part in celebrating George Washington's Birthday is before me. In reply I state that the 4th of July, Declaration Day, Washington's Birthday and several other days are to us Americans like the Jewish Passover was to the Jews—a sort of landmark in history. Therefore we should not draw back from any kind of respectable performance on any one of these days. Speech making is in order on such occasions and we may submit to the powers that be on such days while the services are respectable. See Romans 13:1.

Now what do you think about the foregoing from the pen of such a man as Daniel Sommer? Can it be possible that he doesn't know any better than that? Can it be that he doesn't know the difference in a day which the Lord has set apart for his people to observe and some man's birthday which the people of the nation set apart to celebrate? I can hardly believe it unless he be one of that class whom the Lord has sent strong delusions that he should believe a lie. 2 Thes. 2:11.

"A sort of landmark in history"? After the Lord God of heaven choosing the day and having given the Jews specific instructions about what kind of sacrifice to prepare and just how to prepare it and just when and how to eat it and having told them just why they should do all these things and charged the Jews that they should keep it throughout their generation. Moreover that they should teach their children concerning it saying, "This is the sacrifice of the Lord's passover." See Exodus 12th chapter. And then for a man to rise up and say it was to the Jews the same or like Washington's Birthday or the 4th of July is to the people of America.

Where and when did the Lord God hallow the 4th day of July or Washington's Birthday? And where has he given any instructions concerning what we shall do or not on these days? Or where is the man or men, if you please, who has the authority to ordain days and services to be did on these days and make it equal or like one the Lord has ordained? Such is almost if not altogether blasphemy. No wonder Daniel Sommer will take human baptism and try to place it on a par with that commanded by our Lord Jesus Christ. He seems rather not to know or care the difference between an ordinance of the Lord and that of a man or men. Paul tells us that Christ is our Passover and is sacrificed for us and says "Therefore, let us keep the feast." 1 Cor. 5:7-8. But may be he

was mistaken since Sommer tells us "Washington's Birthday means the same to us that the Lord's passover did to the Jews." For my part I would rather take Paul.

Again the Apostle tells us "As ye have therefore received Christ Jesus the Lord so walk ye in Him, rooted and builded up in Him and established in the faith as ye have been taught abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit after the traditions of men, after the rudiments of the world and not after Christ for in Him dwelleth all the fulness of the God-head bodily and ye are complete in Him which is the head of all principalities and powers." Col. 2:6-10.

Again in verse 20 he says "Wherefore if ye be dead with Christ from the rudiments of the world why as though living in the world are ye subject to ordinances? Touch not, taste not, handle not, which all are to perish with the using after the commandments and doctrines of men." But Sommer would have us believe that we are not complete in Christ but that we should observe these days which men have ordained and walk in the ordinances of men.

This would not seem so strange if it were not for the fact that he claims to be one of those whom the Lord has said, "They are not of the world even as I am not of the world." John 17:16.

And again, "If ye were of the world, the world would love his own but because ye are not of the world but I have chosen you out of the world therefore the world hateth you." John 15:19. But alas, so many of our brethren are not satisfied with the Lord's arrangement in the matter and are going and teaching others to go after the things of the world and it would not be so bad if it were not for the fact that they are trying to cause others to believe these things are absolutely necessary.

If we are to recognize human baptism as being equal to that commanded by the Lord and if we are to accept human institutions such as Sunday schools and other things of human origin and if we are to follow the world in the observance of all kinds of holidays and all customs of men then when and where are we to be different and separate from the world?

The fact is such teaching has its origin in disbelief and a disregard for the teaching of God and Christ.

May the Lord help us all to adopt the language of Solomon, "Fear God and keep his commandments for this is the whole duty of man." Then we will not have time to fool away with things not commanded of Christ and of God and no one can point us to any danger to which we may be exposed by letting alone the things ordained of men. My plan is the safety first plan.

In love of the truth.

NOAH HOLT,
Route 3, Piedmont, Ala.

CONSISTENCY IS A JEWEL.

Notice in the Way that Joe Warlick in the debate with Brother Cowan said the Apostles divided the people

DON'T MISS THIS OPPORTUNITY.

I am in the office of The Apostolic Way; have gone over the proposition of the special edition with Brother Duckworth, an think it will give a great opportunity for getting the truth before thousands. Every preacher should send in his order for a bundle of these extra copies; every church should avail itself of the opportunity to secure and hand out something readable and that will be effective.

We have been needing something to give to the unconverted who might read, and thereby be impressed to accept the truth.

J. W. KELLY.

Abilene, Texas.

on Pentecost so as to teach the people in the different languages they spoke and that made a Sunday school. Wonderful logic, indeed! There were twelve Apostles, Luke records seventeen different nationalities of people, only twelve teachers and seventeen to teach. If each teacher takes one class then we have five classes still left and no teachers. May be Warlick can tell us who taught the rest of his Sunday school. Strange that these digressive brethren can not be consistent part of the time. Some of them claim 1 Cor. 14, belongs to the Apostolic age and has passed away. Paul teaches in verse 23 that the church was to come together. If 1 Cor 14, has passed away why do they assemble? Now again verse 37 Paul, said that the things he wrote are the commandments of God. I wonder if they think the commandments of God have passed away if they do I guess that must be the reason they use human inventions.

Again verse 40 Paul says, "Let things be done decently and in order." I wonder if this has passed away or must we do as Paul commanded. No wonder they want 1 Cor. 14 to apply to the Apostolic age for it condemns their practice. Paul said one teach at a time, verse 31 and again let the women keep silent in the churches, for it is not permitted unto them to speak. Verse 34. But they are to learn in silence, 1 Tim. 2:11 and Paul gives as the reason that man was first formed and then woman and that the woman was deceived and not the man and in giving us this reason, Paul gives us God's reason for not allowing women to teach in the church. We should be satisfied with God's way and not try to improve on His way. The gospel as preached or written by the inspired Apostles, in the Apostolic Age, is just as applicable to us as it was to man then. They had the commission to teach under, we have the same today. They had the sinner to teach, so have we. They had the church to teach, so have we. They had women in the church, so have we. It is certainly necessary for us to follow the instructions of inspired men, but we do not have men speaking in tongues today, neither is God revealing things to prophets now, but if we had these prophets and men speaking in tongues, Paul's instruction would be just as applicable to them as it was in the Apostolic age. Paul says, "If any man speak in an unknown tongue," and gives them instructions how to act. If we had those speaking in tongue today, it would be necessary to do as Paul told them to do that spoke in tongues, but Paul says that proph-

ecies shall fail, tongues shall cease but where does he intimate that the command for women to not teach in church was to pass away or that division into classes was to take the place of one speaking at a time.

WALTER SENTER.

QUESTIONS AND ANSWERS.

Brother Ira B. Kirk of Sistersville, W. Va., wants answers to the following questions:

First: "Are organs or choirs proper in the public worship?"

I am not sure what he means by "proper" in his question, but if he means scriptural, I answer, no.

The church is to admonish one another in "Psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord." Col. 3:16, and "speaking to yourselves in Psalms and hymns and spiritual songs making melody in your hearts to the Lord." Eph. 5:19. This command cannot be obeyed by the use of a manmade instrument. Singing can only be done by the human voice. Choir singing is an innovation,—a modern fad and very hurtful to congregational worship. When the Lord instituted his Supper. "They sang a hymn and went out." They all sang, hence congregational singing.

Second: "Are fairs and festivals for raising church revenue scriptural?" No. The church of Christ is a body separate and distinct from all others. It is the pillar and ground of the truth, 1 Tim. 3:15. It is commanded to give as the Lord has prospered each member. 1 Cor. 16:21.

Third: "Are the church and family the only scriptural arrangements for the religious education of the young?"

Yes, the home and church are the only institutions commanded to teach the scripture to anyone, either young or old.

R. H. HOWARD.

Holdenville, Oklahoma.

TALLASSEE, ALABAMA.

Enclosed you will find a list of subscriptions, also, my renewal.

Brother Duckworth, The Apostolic Way is the only paper I know of published by the Disciples of Christ that stands firm and contends for the Faith once for all delivered to the Saints.

The Fithful Few here at East Tallassee meet regularly in our home each Lord's Day, and break bread; teaching and admonishing one another to be loyal to Him who has called us by his Glory and Virtue.

Y. O. MOORE.

Route 1, East Tallassee, Ala.

THE CHURCH AND THE WORLD.

Dear Brother Duckworth:

I am mailing you the old poem "The Church and the World." I clipped it from the Cleburne Christian.

I think it pictures real well the condition the church is now in.

Yours in Christ,

HOMER A. GAY.

Eden, Texas.

The church and the world walked far apart,

On the changing shores of time;
The world was singing a giddy song,
But the church a hymn sublime.

"Come, give me your hand," cried the merry world,

"And walk with me this way,"

But the good church hid her snowy hand,

And solemnly answered: "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way to endless death,
And your words are all untrue."

"Nay, walk a little space,"

Said the world in a kindly air:

"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,

While mine is flowery and smooth;
Your lot is sad with reproach and toil,
But in circles of joy I move.

"My path, you can see, is a broad, fair one,

And my gate is high and wide;
There is room enough for you and for me,
To travel side by side."

Half shyly the church approached the world,

And gave him her hand of snow;
And the old world grasped it, and walked along,

Saying in accents low:
"Your dress is too simple to please my taste:

I have gold and pearls to wear;
Rich velvets and silk for your graceful form
And diamonds to deck your hair."

The church looked down at her plain white robes,

And then at the dazzling world,
And blushed as she saw his handsome life,
With a smile contemptuously curled:

"I will change my dress for a costlier one,"

Said the church, with a smile of grace:

Then her pure white garments drifted away,

And the world gave her in their place

Beautiful satin and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old world:

"I'll build you one like mine;

With kitchen for feasting, and parlor for play,

And furniture ever so fine,"

So he built her a costly and beautiful house,

Splendid it was to behold;

Her sons and her daughters met frequently there,

Shining in purple and gold,

And fair and festival—frolics untold—

Were held in the place of prayer;
And maidens bewitching as sirens of old,

With worldly graces rare,
Invented the cunningest tricks,

Untrammelled by gospel or laws,
To beguile and amuse, and win from the world

Some help for the righteous (?) cause.

The angel of mercy flew over the church,

And whispered: "I know thy sin,"

Then the church looked back with a sigh and longed

To gather the children in.

But some were off at the midnight ball,

And some were off at the play;
And some were drinking in gay saloons,

As she quietly went her way.

Then the sly world gallantly said to her,

"Your children mean no harm.

Merely indulging in innocent sports";
So she leaned to his proffered arm,

And smiled and chatted and gathered flowers

As she walked along with the world:
While millions and millions of death-

less souls,
To the horrible gulf were hurled.

"Your preachers are all to old and plain,"

Said the gay world, with a sneer;
"They frighten my children with dreadful tales

Which I do not like them to hear.
They talk of the judgment, fire and pain,

And the horrors of endless night.
They talk of a place that should not be

Mentioned to ears polite:
I will send you some of a better stamp,

Brilliant and gay and fast,
Who will tell how people may live as they wish list,

And go to heaven at last.

"The Father is merciful, great, and good,

Loving and tender and kind;
Do you think he would take one child to heaven

And leave the rest behind?"

So she called for pleasing and gay divines,

Gifted, and great, and learned;
And the plain old men that preached the cross

Were out of her pulpits turned.

Then Mammon came in, and supported the church,

Renting a prominent pew;

And preaching and singing and floral display

Proclaimed a period new.

"You give too much to the poor," said the world,

"Far more than you ought to do;
Though the poor need shelter and food and clothes,

Why need it trouble you?"

"And afar to the heathen in foreign lands,Your thoughts need never roam;
The Father of mercies will care for them:
Let charity begin at home.

"So take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and daintiest food,
And the rarest and costliest wine.

"My children, they dote on all such things;
And, if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."

Then the church held tightly the strings of her purse,
And disgracefully lowered her head;
And simpered: "I've given too much away;
I will do, sir, as you have said."

So the poor were turned from her door in scorn,
And she heard not the orphans' cry;
And she drew her costly robes aside
As the widow went weeping by.

Her mission beggarly plead,
And Jesus' commands were in vain;
While half the millions for whom he died
Had never heard this name.

And they of the church, and they of the world,
Walked closely, hand and heart;
And even, the master, who knoweth all,
Couldn't tell the two apart.

Then the church sat down at her ease,
and said:
"I am rich in goods increased:
I have need of nothing and nought to do,
But to laugh and dance and feast:
And the sly world heard her, and laughed in his sleeves,
And mockingly said aside:
"The church has fallen, the beautiful church,
And her shame is her boast and pride."

Then the angel drew near the mercy seat,
And whispered in sighs her name:
And the saints their anthems of rapture hushed,
And covered their heads with shame.

And a voice came down through the hush of heaven,
From him who sat on the throne;
"I know thy works, and what thou hast said,
And how thou hast not known

That thou art poor, and naked; and blind,
With pride and ruin enthralled.
The expectant bride of the heavenly groom,
Now the harlot of the world!

"Thou hast ceased to watch for the blessed hope;
And hast fallen from zeal and grace;
So now, alas! I must cast thee out,
And blot thy name from its place."

—SELECTED.

THE BLEEDING BODY OF OUR LORD.

The modern Sunday school

deadly weapon—a spear that has been thrust into the living body of my Lord, and in many instances the wound is so deep that the "one body" is bleeding and dying as the result. I am not prepared to believe that all of my brethren who helped to wield this deadly instrument, did it knowingly or purposely, and when they are brought face to face with their awful crime, will repent. Our blood almost chills when we think of the heartless Roman soldier when he trust his spear into the dead body of Christ, while hanging on the cross. But, my brother, it is the living body of Christ this time that is bleeding, and suffering on account of those things you have forced into its work and worship not authorized by its head—the Christ. I beg you in his dear name to withdraw this instrument of death and help us to bind up the gaping wound in our dear Lord's body—the one he died for.

R. H. HOWARD.

Holdenville, Okla.

WANTED.

I want to trade my equity in eighty acres for small tract of post oak sandy land, must be free from rocks, in either Comanche or Eastland counties, Texas.

My land is located eight miles north of Elk City, in Roger Mills county, Oklahoma. I have forty acres in cultivation, land is all fenced and cross-fenced, has everlasting water, fine farming land in the garden spot of western Oklahoma. Oil operations are in progress on all sides of this region. I will take twenty acres for my equity.

If there is a brother who has what I want, and is in a position to wait for oil development, this is a bargain. Wealth is awaiting some one in this land.

I want near a good true church, and good high school, and on a railroad, As I don't know whether there are any loyal churches in these counties, I cannot state just what town I would prefer to be near.

For further particulars, address me at Carpenter, Oklahoma, Route No. 1, Box 74.

W. T. TAYLOR.

Persons desiring to have something in pamphlet form on the Sunday school question should write Brother T. F. Stewart, 542 South 7th Street Abilene, Texas. He has a few copies of the Cowan-Taylor debate still on hand.

THE APOSTOLIC WAY

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WOMAN'S PLACE IN THE CHURCH.—WHAT NATURE TEACHES.

The voice of nature is the voice of God. This statement is self evident, for God created nature and gave to it every principle and law it contains. In any matter that involves the workings of nature where the number of cases adducible is sufficient to establish a general law, we must believe that such law is the expression of God's wisdom and will. One of the strongest evidences that the Bible is the Word of God is its singular harmony in great fundamental teachings with the laws of nature. Men and women have tried vainly in every age to escape compliance with God's laws in nature in various ways. But all such efforts have sooner or later resulted disastrously to the interests of those concerned.

The question of woman's proper sphere in the family, in the social circle, in the state, and in the church, has often been discussed. It is doubtful that this subject ever before claimed so much attention as it has within the past decade or two. It is a subject, therefore, upon which every person of moderate intelligence has rather definite convictions. So much has been said or written on the subject that one can not expect to write anything new. My object is merely to call attention to the teachings of the Creator, whether through nature or the Bible, in the hope of arresting the attention of some one who is drifting with the tide of Modernism away from safety.

Many erroneous and hurtful views on this subject have been expressed by writers occupying widely different positions in life and speaking from as widely different motives. Some men would have us regard woman as man's inferior in every particular, would recognize nothing good in her activities beyond her own fireside, and would consider anything she may do in the public service of the church as sin before God. On the other hand, the popular trend of thought seems to be in the direction of leveling all distinctions between the sexes in the work of the church. Preachers among us who claim to be true to the Lord are too often heard to proclaim the doctrine from the pulpit that in the Bible rightly interpreted, God has put no difference between the sexes. I am as sure that God has made distinctions here as that His Word is true, and I

shall try to point them out in a few articles on the subject.

Nature everywhere present a duality of both form and content. Two universes, the one of mind, the other of matter, co-working, correlated, yet distinct and inconvertible. Two distinct natures in some unknown particular exist in electricity, the positive and the negative. In fact, nature's laboratory is full of objects that the Creator has arranged in pairs, the one a kind of complement of the other. Such a distinction we find in the animal kingdom between the male and the female. Evolutionists have a hard time explaining the origin of sex. But the believer of the Bible finds in the doctrine of a divine plan and purpose in creation an entirely reasonable and satisfactory explanation. By these statements I mean simply to call attention to the fact that nature's God has drawn deep and wide the line of demarcation between the sexes, not only in physical peculiarities, but also in the spiritual attributes of disposition, tastes, and social function.

First, let us consider the matter of general disposition among the animals next to man. Here no artificial customs obtain, no inventions of human wisdom obscure the light of creation's work. In practically every species we see the male distinguished by greater size and physical strength, more courage and inclination to fight, coarser textures, larger frame, and recognized leadership. The female, on the other hand, is usually of more delicate form, of finer textures, often showing more nervousness, industry, and activity. In every species known to me, where such animals are left to themselves, all appear instinctively to recognize a division of daily tasks and to regard the male as the leader and defender of the group. God has written into their very natures the lessons of distinction between the sexes and neither, at least when both are present, tries to take the place of the other.

When we come to mankind, we see a continuation of the same general distinctions. Now and then we find exceptions, but I am speaking of the general rule. Men are, as a rule, larger and stronger, more courageous and apt to fight, coarser in physical features, less refined in manners. On the other hand, women are more refined in their native sensibilities, have more taste for the artistic and the sentimental, are more emotional, more impulsive, and more affectionate. Mother's love has been celebrated in every age and among all peoples. Only where false teaching or artificial pride has subdued it, has this motherly instinct ever been found wanting in a normal woman. Why have we never heard much said about father's love? Is this an unwarranted oversight? or has custom or education made the difference? No, God has given the mother her affection, God made the man coarser, ruder, stronger, fiercer. He gave the woman her natural and well-nigh universal fineness of make-up, her beauty, her tastes for the truly sentimental, her impulsiveness, her devotion. Women, as a rule, are governed by impulsive men by reason. Ask a woman a question, she answers immediately. Ask a man the same ques-

tion, he wants time to deliberate.

The differences between the sexes just enumerated are inherent, marked, and so nearly universal as to constitute the rule. Throughout the Bible and profane history as well, we see these distinctions recognized. The reason why armies have always been composed of men; ship manned by men; industries, trades, governments, etc., occupied and directed by men, is written in the very distinctions between the sexes that nature gave. I am not ignorant of the theory advocated nowadays by many that all apparent distinctions between the sexes in disposition, adaptability to a given task, etc., are artificial, the result of custom and long training. To those who make such contention, we say: give us the proof, explain away nature if you can.

It is worthy of note just here that much of modern education takes no account of nature's law along the line under consideration. Boys and girls are given precisely the same courses of study, they are encouraged to feel that out in the business, professional, or social world there is no distinction and consequently, the tendency is to violate God's order and to rob man of his manliness and woman of her sweetest and best qualities.

N. L. CLARK.

IN HIS STEPS.

"And he received the sign of circumcision, a seal of the righteousness of faith which he had, yet being uncircumcised that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our Father Abraham which he had being yet uncircumcised." Rom. 4:11-12.

Did Abraham, in walking by faith, teach his children or did he shift that part of his duty on to some one else? Let God tell us in Gen. 18:19. "For I know him, that he will command his children and his household after him and they shall keep the way of the Lord, to do justice and judgment that the Lord may bring upon Abraham that which he hath spoken of him." The thing spoken of him was that he was to become a mighty nation and all nations to be blessed in his name, Gen. 18:18. Still this blessing was conditional to Abraham in that, that he was to teach his children and his household after him, not only was he to teach them, but command them in a way that they would do justice and judgment, so that the Lord might fulfill his promise to Abraham, Brother, sister, do you realize that though God has pardoned your alien sins by obedience to Christ's gospel, and promised you a home of bliss, that the enjoyment of that blissful home depends on you teaching your children in a way that they will do justice and judgment, and this can be done only by God's way of teaching them. Listen at David in Psalms 78:5-6:7. "For he established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers that they should make them known to their

children; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments."

My Christian friends, have you had children born to you that are now teachable age? If so, it is your imperative duty to teach them of God's law that they may set their hope in God. Some think they haven't the time to teach their children. Don't you think we have about as much time as the Jews had under Moses' law? Listen at the instructions to them. "And these words, words which I command thee this day, shall be in thine heart. And thou shalt teach diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Let me appeal to the fathers and mothers in the Church of Christ today, take the time to teach your children, whom God has been merciful enough to entrust to your care and keeping. If the proper teaching, together with a Godly consecrated life, was thrown around our children of Christian parentage, we would see a wonderful change in the church today. But instead of this being the case, many, many who call themselves Christians, go for a whole week, never read God's Word to their children, never call them around at night and pray. I have in mind, persons who have raised a family of children to be grown, that those children never heard their father pray. I have called on gray headed brethren to word a prayer and have heard them refuse. Shame, shame.

B. J. PARKER.

Route 3, Sherman, Texas.

J. E. McVEY.

I am just in receipt of a statement from Sister McVey in which she tells of Brother McVey's condition, stating that he did not know that she was writing the letter. She says that he needs help; that he has been going and preaching without compensation. Now he is forced to go to the hospital for an operation for which expense, he borrowed the money, and that she sees no way by which they can be relieved, unless they get help. Brethren who know Brother McVey, and of his work, who can, should send to his necessities. It is not right for a preacher to spend his time, giving the best there is in him for the cause of Christ, and then when his hour of need comes, to be left alone to suffer it out.

Sister McVey says that she has taken work, and thinks she can care for herself and the boy they are raising, but that Brother McVey will have to leave that country in order to regain his health, and that while he is fighting for his health, she will endeavor to care for herself and child. Every reader of The Apostolic Way that knows of Brother McVey's work and worth should make a special effort to send to his assistance.

R. F. DUCKWORTH.

ADDING TO GOD'S WORD.

By H. C. Harper.

Through the Manager of The Way I have received a criticism from our esteemed brother, W. J. McCollough, of Wehadkee, Ala. I am glad that he has opened his mind to me on this matter chiefly for two reasons: First, because it gives me occasion to reflect upon the matter and repent if I am wrong; Secondly, it gives me a chance to present more fully the matter to those who may think as our worthy brother does. So I am always glad to welcome criticism.

The brother says: "I am very sorry to see Brother H. C. Harper adding to the word of our Savior and Lord. In Mark 14:23 and he took the cup and when he had given thanks, he gave it to them; and they all drank of it, is the way it reads in God's word. (Use a cup or the cup as you see best.) Drink of it and not 'out of it.' Matthew 26:27 'Drink ye all of it' and not all 'drink out of it,' as Brother Harper put it."

Reply.

I showed in my article (Mch. 15) why I used "out of"—here. The word to be translated is *ez* or *ex*, and I called attention to a passage (Acts 8:37) to show the meaning of this word, for the benefit of the common reader, who does not know the Greek. You would as well say "They came up of the water" as to say "They drank of it," when *ek* is used in both passages. Hence Dr. Goodspeed, in his translation (edition 1924), renders it "drink from it." And this is not adding to God's word, not by a long way. It is, as he himself says, giving "the original meaning of these documents as the early Greek Christians wrote them."

Who is Dr. Goodspeed? Listen. "Edgar J. Goodspeed, who is one of the foremost New Testament scholars in this country and is chairman of the Department of New Testament and Early Christian Literature in the University of Chicago, has brought to this translation a lifetime of preparation. He has been a teacher of New Testament Greek for a quarter of a century, is a scholar and translator of widespread reputation, and is one of the greatest living authorities on ancient Greek manuscripts."

The use of "of" here is a common idiomatic expression, and would be all right were it not for the fact that the advocates of the "cups" try to climb out of the literal cup over it. They hang up on *ek*—and there they hang till dead-dead-dead.

This matter can be well appreciated by those who have had to battle with the sects over "for" in Acts 2:38. They can juggle with "for," but when they come to the ice (eis), they can not stand; and away they go down—down—down.

Now those who want to see, can well understand why the advocate of the "cups" will not debate the matter with one who knows his business.

THE UNJUST.

By H. C. Harper.

Since writing my articles on this subject, I notice, in the Review, that

their query editor, E. M. Zerr, writes in the issue of Dec. 11, 1923, the following:

Questions and Answers.

H. J. B. (1) Are the resurrected bodies of the unjust in a changed condition?—I know of no scripture that teaches they will be changed. Paul was writing about the righteous when he took pains to say "we shall be changed." I don't know of anything to "explain" except to say as God is maker of all things he has power to preserve the body eternally even in the midst of fire as easily as he could preserve it for a short period in the fiery furnace. Promise of immortality is only to the righteous. The mere fact of continued existence is not immortality any more than it is eternal life, as claimed by materialists. All human beings will exist eternally, but only the righteous will have immortality or eternal life.

Now I wish to say a few more things along the line mentioned in the foregoing. Mortal is from the Latin *mortalis* and means "subject to death," as any good dictionary will show you. Immortal, prefix "im" means not: so immortal means not subject to death. True, "continued existence" is not immortality any more than it is eternal life—yes, or pancakes, for that matter. Neither is "immortality" eternal life any more than it is "continued existence." The "body" of man is mortal. Proof: "Let not sin therefore reign in your mortal body" (Rom. 6:12) Also: "He that raised up Christ Jesus from the dead shall give life also to your mortal bodies." (Rom. 8:11.) Hence, as James says, "The body apart from the spirit is dead." (Jas. 2:26.)

It is the "body" (that which died) that has a resurrection. Proof: "It is sown (keeping up the analogy of the grain, V. 37) a natural (psychical) body; it is raised, a spiritual body." (1 Cor. 15:44.)

"For since by man (Adam) came death, by man (Christ) also is the resurrection of the dead ("the dead" is all that die). For as in Adam all die (that do die), so also in Christ shall all (that have died) be made alive."

"Eternal life" involves "happiness with every kind of blessing" (See Thayer, p. 273), and is for "the just" only, as many Scriptures show, and as many Scriptures promise.

But says Zerr: "Promise of immortality is only to the righteous." I can think of no Scripture that states a promise of immortality to any one. But again he says, "I know of no scripture that teaches that they ("the bodies of the unjust" in the resurrection) will be changed."

Well, I do; and I know of Scriptures that teach that they will be immortal. And Zerr should know that if "the body is preserved eternally" after it has been made alive at the resurrection ("For as in Adam all die, even so in Christ shall all be made alive") it is not subject to death; hence immortal. Immortality is predicated of all. Proof: There shall be a resurrection of the dead. (Acts 24:15.) And the dead includes both the just and the unjust. (Ib.) All right. "But some will say, How are the dead raised?

FROM BROTHER HARPER.

Brother Harper writes us that he will not be able to get to Texas for meetings this next summer, but will hold meetings east of the Mississippi, and those who want meetings should address him at Sneads, Florida.

And with what manner of body do they come?" (1 Cor. 15:35).

"They," "the dead," come with a "manner of body," not bodies. And any man can see it, that wants the truth.

Now as to the manner of body, the apostle argues thus: "Thou foolish one, that which thou thyself sowest is not quickened except it die (and it is the "mortal body" of man that dies); and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. All flesh is not the same flesh; but there is one of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial (sky) bodies, and bodies terrestrial (pertaining to the earth); but the glory of the celestial is one, and of the terrestrial is another: there is one glory of sun, and another glory of the moon, and another glory of the stars—for one star differeth from another star in glory (splendor.)" (1 Cor. 15:36-41).

Here are three lines of proof as to the "manner of body" in the resurrection of the dead—"both the just and the unjust;" one based on the vegetable kingdom; one based on the animal kingdom; and one based on the mineral kingdom. And so the apostle comes to his conclusion from these premises thus: "So also is the resurrection of the dead. It (the body) is sown (keeping up the analogy of the grain; laid away is our common expression) in corruption; it is raised (resurrected) in incorruption; it is sown in dishonor (every death portrays Adam's disobedience to God)—"as in Adam all die" (1 Cor. 15:22); it is raised in glory (doxa, dignity): "For as in Adam all die, so also in Christ shall all be made alive," (1 Cor. 15:22); it is sown in weakness; it is raised in power (the power whereby he is able even to subdue all things unto himself.) It is sown a natural (psychical) body; it is raised a spiritual body." (1 Cor. 15:42-44).

So "with what kind of body do they ("the dead") come? Let the Word answer: "It is sown a natural (animate) body; it is raised a spiritual body." Then "the dead, both of the just and of the unjust," come with one "kind of body;" namely, "a spiritual body."

But further: "For He (Christ) must reign, till He hath put all enemies under His feet. The last enemy that shall be abolished is death." (1 Cor. 15:25.) Hence we read: "For the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living who have not died) shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to

pass the saying that is written (Hosea 13:14), O Death, I will be thy plague; O Hades, I will be thy destruction." (1 Cor. 15:52-55).

So long as one mortal body remains death remains, unconquered. But death is finally—at the resurrection—conquered, abolished, destroyed. But death is not vanquished until "this mortal shall have put on immortality." Therefore all come forth in the resurrection with—"What kind of body?—a body immortal.

I invite criticism.

We have heard that Brother J. Frank Copeland of Lockney, Texas, is to hold a meeting at Eden the first and second Sunday in July. This is fine. Brother Copeland is the man that Warlick bragged on, and when Brother Copeland exposed Warlick's weakness in the Cowan-Warlick debate at Eden, all that Brother Warlick could say was, "Poor Frank." I have never met Brother Copeland, but his writings, and what I hear of him impresses me that he is an exceptionally good man, well qualified to teach men and women the truth of God.

Brethren living in nearby congregations should begin to arrange now to go over to Eden and stay during the meeting. It would be a splendid camping trip, and the reception you would receive from the faithful at Eden would be such as to cause you to enjoy being with them, and then the privilege of associating with Brother Copeland is an opportunity not often available.

I have held four meetings at Eden, and I love those Brethren. Brother Homer A. Gay lives there. Brother J. Tom Williams and Brother Ed Martin put up a stubborn fight for the truth when they were almost alone, now they have a number of others who are helping to continue the work there. We are hoping that the people in that section of the country will turn out to hear Brother Copeland and get the benefits of his knowledge of the Word of God.

J. E. McVey of Parkersburg, W. Va., writes that he desires to change his location from West Virginia to some point in the west. Before deciding definitely where to locate, he would like to hold meetings in different parts of the country. Texas, New Mexico, Colorado, Oklahoma, or California. He writes, after I get out of the hospital I am to hold two debates, one with a Mormon, and one with an Adventist. He expects to reach Dallas in about two months.

Brother J. Douglas Phillips, Bakersfield, Missouri, writes that he had a good meeting with the church at Mount Pleasant, Missouri. One baptism. He states he expects to spend his time in the field preaching. We have heard some good reports concerning Brother Phillips and hope that his work will meet his expectations.

DIVINE AUTHORITY NO. 1.

With reference to a given thing, authority is the expressed approval for doing it or for abstaining from it. Of course, this approval or disapproval must come from those who have a right to command. Divine authority is the expressed will of God in regard to things to be done or abstained from.

The Bible Is the Source of Divine Authority.

"Ye shall observe to do therefore as the Lord your God hath commanded you; ye shall not turn aside to the right hand or to the left." (Deut. 5:32). The foregoing quotation shows that God's people who were under the law of Moses were hedged in by that law. In the Christian era the same God who spoke, in time past, unto the fathers by the prophets, has in these last days spoken to us by His son. The Son preached his gospel, his ambassadors who were especially endowed and prepared for the purpose, confirmed that gospel and left it to all nations for all time. And now Christians are commanded to do all that they do in the name of the Son (Col. 3:17). Not only is this true but

The Bible Is the Only Source of Divine Authority.

"To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them" (Isa. 8:20). "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8).

God's Law As Contained in the Bible Is Complete.

"The law of the Lord is perfect converting the soul." (Psa. 19:7). "But whose looketh into the perfect law of liberty, and continueth therein . . . shall be blessed in his deed." (Jas. 1:25).

That the man of God may be perfect, he is, by the gospel which is God's power to save, completely furnished unto all good works. (2 Tim. 3:16-17).

It follows then, that whoever dares to add to, take from or in any way pervert the gospel oversteps divine authority, classes himself with false prophets (see 2 Pet. 2:1, Mt. 24:11) and brings upon himself the awful condemnation of the Almighty God.

This is the beginning of a review of a leaflet on "Authority" and a small tract on "Faith and Works" written by President Chas. W. Penrose, a Mormon writer who seems to be an able advocate of his faith.

The first of these to be considered, "Faith and Works," contains nine points of doctrine which are worth more than all the direct messages that Joseph Smith ever claimed or that any other man has ever brought forth since the completion of the New Testament and the death of the Apostles. These truths are as follows:

1. The various religious systems which oppose each other cannot all be right.
2. The contention and strife of the religious world is productive of doubt and infidelity.
3. There is but one true religion which must be of divine origin.
4. Sincerity is not enough; God

must be worshipped in truth as well as in spirit.

5. There is but one way marked out by Christ.
6. Obedience is necessary.
7. Saving faith "comprehends" faith in his teachings and obedience to his commands."
8. "Faith without works is dead."
9. Changing man into the likeness of God can be done only through compliance with God's commands.

To the foregoing truth I gladly subscribe and I am made sad to know that the pen of the writer whom I am now to review did not stay at all times in so close touch with divine authority.

In the first paragraph of Faith and Works we read

"There may be some truth in every religion that has been foisted upon the world. Indeed, without that, no system could have continued existence. It is that portion of each religion which is true that keeps it alive and makes its errors plausible."

With this fine introduction before our minds, Mr. Penrose proceeds to state a number of Bible truths, some of which have already been referred to in this article. At the conclusion he says:

"This tract is but preliminary to others, in which the one everlasting way of life and plan of salvation will be pointed out, for the benefit of mankind and the glory of the Supreme and Eternal God, to whom be glory and praise forever."

If the candid reader will follow this review to a conclusion it is sincerely believed that the facts which must come to the light will show him that for a Mormon writer the following would be a better conclusion:

"This tract is but preliminary to others, in which the doctrine of Joseph Smith will be plainly pointed out and those of you who accept it will be lead into the dark shadows of Mormonism where you may hear its founder bring a worse accusation against the Christ than is recorded concerning his accusers who put Him to death." But more about this, the Lord willing, in the near future.

L. W. HAYHURST.

WILL THE GOSPEL ADVOCATE STAND UPON "THE BIBLE ALONE" BASIS?

The first page editor of the Gospel Advocate is giving his readers some great and grand general principles that are strictly true and far-reaching and, in my humble judgment, is making good application of them along some lines; yet, it is a matter of fact, open to demonstration, that he is missing the mark, so to speak, in his application of those general principles along some other lines: for he and the whole Advocate staff hold some "matters of human opinion" that would be entirely cut out and discarded if all would strictly adhere to those general principles. Among other things the editor says:

"But human nature is fickle and unreliable. The original basis of 'the Bible alone,' discarding all matters of human opinion or that stand in the wisdom of men, upon which all started out to unite as Christians, has been

violated by the introduction of instrumental music and human societies into the church; and, on the other hand, some have bent so far to the nether pole, in their opposition to human inventions, as to become entangled in the most unfortunate hobbies and extremes. We cannot, in this place, discuss the anti-Sunday school hobby, nor speak particularly of the endless jangling over the use of literature, meeting houses, and hymn books. The progress of truth is thus retarded by the fanatical zeal of its friends; and, we might add, the life is well nigh stifled out of congregations so infested." (Gospel Advocate, Feb. 28, 1924, p. 194.)

In the foregoing the Advocate makes the concession that the Sunday school "institution," with its "literature," plurality of teachers (including women), is one among other "human inventions" that is being zealously opposed. So let us try this Sunday school invention by those general Bible principles.

1. "The original basis of 'the Bible alone,' discarding all matters of human opinion or that stand in the wisdom of men," will, as truly, cut out the Sunday school class division, with its plurality of teachers (including women), all teaching at the same time in the assembly, its uninspired literature, and treasury, just as it cuts out instrumental music, and all other "human societies" from the work and service of the church: for the Sunday school is not in the Bible; and hence, is no part of the only basis of Christian union. Therefore, the Sunday school must be discarded as a "matter of human opinion," its being a "human invention" standing only "in the wisdom of men."

2. The introduction of the Sunday school class system into the church is as purely a violation of "the Bible alone" basis of Christian union as is that of instrumental music, or any other human society or invention of men. The Sunday school class system is not only not in the Bible, but it is contrary to the Bible; (1) in that it has more than one person speaking at the same time in the assembly, whereas ((God requires that the speaking—teaching—be done "one by one" (so as to avoid "confusion" of voices), "that all may learn, and all may be comforted." (1 Cor. 14:31, with verse 27) and (2) it has women speaking—teaching, asking, and answering questions, whereas the Bible commands them to be silent. Paul says:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." (1 Cor. 14:34-35; 1 Tim. 2:11-12).

3. No one stands upon "the Bible alone" who advocates instrumental music in the worship; no one stands upon "the Bible alone" who advocates missionary societies for teaching the Word of God in foreign fields; and, upon the same principle, we reason that no one stands upon "the Bible alone" who advocates the Sunday school "institution" as an "agency of

the church" for teaching the Word of God in home congregations; for all such are "human inventions" and go together as "matters of human opinion" that "stand only in the wisdom of men." And I may add, no one is "bent" toward "the nether pole" who stands upon "the Bible alone" and zealously opposes all those "human inventions."

When the Gospel Advocate takes its stand strictly and truly upon "the Bible alone" thus discarding all matters of human opinion or that stand "in the wisdom of men," which it justly claims as the only remedy for restoring Christian union, then that journal will necessarily discard the Sunday school institution, just as it has been urging others to discard instrumental music, missionary societies, and other human inventions, from the work and service of the church; then we will stand united upon "the Bible alone" in the "bonds of peace."

And, upon a little sober reflection, the Gospel Advocate may yet fully realize that it is largely responsible for this "endless jangling" that comes "over the use of (Sunday school) literature" which that journal has, for many years, continued to advocate, printing and pushing it into all congregations and communities wherever sales could be made; and for the retarding of the "progress of truth" and for the fact that "the life is well nigh stifled out of congregations so infested."

4. But the Advocate ought to know that "meeting houses and hymn books" are not to be put in the same category with "instrumental music," "human societies," and "Sunday schools," as being on par with these "human inventions," for the use of meeting houses and hymn books does not, as such, affect the nature and order of the worship, which is invariably the result of those other things.

The Bible gives many examples of meeting in houses to worship; and God directed Solomon and David to write songs; hence, we have Bible examples for both meeting houses and hymn books. But the Bible gives no example for the Sunday school.

Excessive expenditures in erecting fine, showy meeting houses for worldly pride to gratify the lust of the eyes, is contrary to the spirit of Christianity; but the mere use of any house does not affect the worship. And to sing unscriptural songs from any book would violate the song service; but the mere use of song books in singing spiritual songs does not affect the service in the least degree.

J. P. WATSON.

Cookeville, Tenn.

THE APOSTOLIC WAY.

Having read a copy of your paper, and seeing the stand you take in regard to the Sunday school, that some of the overseers of the church of Christ are admitting in the church; which I think is very dangerous, as it is unauthorized in the New Testament; I am enclosing one year's subscription for your paper, and pray you to continue to teach the Bible without addition or subtraction.

T. E. WARD.

Sullivan, Ind.

THE UNGODLY MAN.

L. W. Hainline.

In two articles I wrote of the Non-committal Man and the Compromising Man. The Ungodly Man is another kind of preacher not so smooth as either of the others. "Ye should earnestly contend for the faith—For there are certain men crept in unawares—Ungodly men, turning the grace of our God into lasciviousness," (Jude 3:4)—They "walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit," (verse 18-19). The Gospel Advocate once thought that it was wrong to use literature (uninspired in worship); wrong to have women teachers in the church; wrong to bring anything into the worship unauthorized by the Word of God; that it was right for each preacher to affirm his practice. E. C. L. Denton favors literature but very strongly condemns women teachers. So Sunday school preachers are divided we see. Where is the old reliable Gospel Advocate we used to love? Dead. It is in the hands of undertakers who are administering the Sunday school as a stimulant, the very thing that killed it. They administer a "stimulant" to the church also in the form of literature, so their little book, recommending literature, states. These same ungodly men unduly influenced David Lipscomb in the weakness of old age to write for the Sunday school and women teachers.

I have an article he wrote earlier in life to meet anything he or anyone writes favoring women teachers. He said of 1 Cor. 14:34-35, "I cannot make that any plainer," and sifted it. Old Brother Sewell seems to have been influenced by the same set. He has written enough for a volume against things unauthorized by the Word of God and now favors Sunday school. He said he did not object to an organ just so they did not bring it into the worship. I say the same of literature. Kurfees' condemning sectarian doctrine on baptism quotes the scriptures and says, "Anyone with sense enough to be responsible can see what was done"—true of the whole system of worship. When we read to see "what was done" we never read of the Sunday school. Ealm said he had never caused any division in churches over literature.

He still writes it for that ungodly, wicked set who say "Submit or get out." Even D. Lipscomb said deal with them as heretics after admonition if they do not keep silent. "This is not the spirit of Christ. It is walking after their own ungodly lust; they who separate themselves, sensual, and is ungodly and wicked. McQuiddy knows where the money is. He said, "Let our city churches provide class rooms." Yes so they can use his literature. Printing companies love money better than they love faithful brethren, generally. This commandment of his is only one of a list that has been manufactured by the Sunday school preachers. Highland Heights, Memphis, Tenn. was torn up by the Advocate preachers. Tant, Howell and others. Brother Mitchell, an elder, was withdrawn from

because he was causing so much trouble in the congregation, they said. He only spoke publicly against them. Others were not withdrawn from. This is cited only as one of many instances in which the Advocate does its ungodly work. Another church will have to be started there. The last editor on the Advocate staff is C. R. Nichol. He said he would not debate with me.

Elam, Kurfees, McQuiddy and all other Sunday school preachers have refused to defend the Sunday school and give me a chance to meet them. Just keep your mouths shut, boys, you are in a muddle. We told you you were headed the wrong way when you departed from the faith years ago. You have trapped yourselves, that is why you cannot affirm your practice. You've driven the wedge (Sunday school) into the log (church) while we protested with tears. Who split the log, the man who drove the wedge or the man who said, "Do not drive it?" Fellow preachers, you have rejected God. This is ungodly and wicked. God grant that those who hear may be honest.

"THE SUNDAY SCHOOL SYSTEM," WHAT IS IT?

It is either a commandment of men, or a commandment of God. It is not a commandment of God, for it is not authorized in the New Testament. Therefore, it is a commandment of men. Being a commandment of men, it is vain worship—a plant not planted by the heavenly Father. (Matt. 15:7-14) and vain worship is sinful. The only worship prescribed in the New Testament, consists in "Singing," (Matt. 26:30, Eph. 5:19, Col. 3:16) "Prayers, led by men." (1 Tim. 2:8, 1 Tim. 2:1). "Scripture reading," (Col. 4:16, 1 Thess. 5:27). "Oral teaching," one teaching at a time, (1 Cor. 14:31). "Memorial Supper," (Acts 20:7, 1 Cor. 11:17-30). "Contribution," (1 Cor. 16:1-2). We all agree that the above is an expression of the divine will. And that they are the Commandments of the Lord. (1 Cor. 14:37). We all agree that God wants these things in the church, because He put them there.

Nothing has been left out that should be put in. (2 Tim. 3:16-17). The worship as described above originated in the will of God, and is therefore divine worship. Worship originating in the will of man is sinful—displeasing to God. (Col. 2:18-23). The Sunday school (Bible Study) method with its "classes" and "women teachers," originated in the will of man—God's Word does not authorize it, therefore it is "will worship" and sinful. The Sunday school is a separate institution, originated by Robert Raikes; (See New Century Encyclopedia). The introduction of the Sunday school into the work and worship of the church of Christ, has caused much division; and whatever causes division is sinful. It creates factions, and thus hinders "unity." Brethren who pray for the unity of God's people, will never have their prayers answered, so long as they (seemingly) contend for a "thus saith God" on one hand, and practice a "thus saith man" on the other. I can think of only two reasons why God left out the Sunday school, (Bible study) method, (a) He forgot it or (b)

He did not want it. Brethren who claim that God wants it, are worshipping a God that wanted something put into the church, but forgot it. They here fall under the condemnation of Uzzah. (2 Samuel 6:6-7).

Those who continue in a practice they know to be unscriptural, are transgressing the commandment of the Lord to say the least. If not actually sinning "presumptuously," (Rev. 22:18, Numbers 15:30, Hebrew 10:26). The addition of the Sunday school, (Bible study) with its division into "classes" and "women teachers," to the appointments of God, is a violation of Rev. 22:18. Some may say that Rev. 22:18 does not cover this case, as it deals with adding to the Word of the Lord. That is only a technicality. There is no principle of reasoning by which any one could justify adding items of worship, while condemning the adding of mere words. Brethren who "add" the Sunday school (Bible study) or any other "human method" that calls for division into "classes" with "women teachers" to the Lord's day worship, fall under the same condemnation as those who "add" instrumental music. To add either is an impeachment of God's wisdom. "Who among you will give ear to this? Who will hearken and hear for the time to come?"

IRA B. KILLE.

Sistersville, W. Va.

WHEAT AND CHAFF.

And the nations of them who are saved shall walk in the light of that city. Then what about them who are not saved? What will become of them?

There are three things which interest the thoughtful, viz., our origin, our duty, and our destiny. These three, but the greatest of these now is our duty, then growing out of duty what will be our destiny?

We cannot prevent the retailer of slang speaking evil of us, but we can so live that the public will not believe the reports.

Our death will be to us what our lives have made it.

The prayers which are never answered are the prayers which ought not to be answered.

The brother whose presumption leads him to think he knows better what he needs than the things which God in His wisdom is offering him is not ready to pray.

When the stalk dies the corn has matured. So with the Christian. When the outer man, the flesh, dies, the soul has matured and laid off its burden. But let us not in too great a hurry to cease cultivating. Many Christians are hopeful and helpful at four score years. Do we wish to remain a while longer? For what?

They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment

go down to their graves. Therefore, they say unto God: Depart from us for we desire not the knowledge of thy ways. Job 31:11.

For a man to live for his faith does not prove that his creed is right, and for him to die for his hope in Christ does not prove the divinity of his system, but it does prove that he was sincere, and that if the Bible is true, that he who lives and dies for that faith is eternally safe.

Beast not young man that you belong to the big church. It were better to have been the poorest man in the Ark with the eight than to have been the richest man with the multitudes outside the Ark.

God never required the duty of any man that He did not plainly inform him how to perform it. God has decided that those who will go to hell shall go with eyes open.

Will the Master offer greater inducement in the "second chance" than he offers now? Would He offer a gospel with fewer conditions than the conditions which he offers now? Could He offer more than heaven to the righteous, could He offer a darker threatening to the wicked than a lake of eternal fire? Let us not barter our only hope.

A. ELLMORE.

PEKIN, INDIANA.

Dear Brother Duckworth:

Find enclosed check for \$2.50, also ten names and addresses of brethren that I wish The Way to be sent to for four months. Most of these are those who advocate the classes or Sunday school.

They say that dividing the assembly in classes to teach is a good work. Paul said to Timothy in 2nd Tim. 3:14-17, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

"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."

We have no records in the inspired word of Sunday school for dividing the assembly into classes or women teachers, therefore, they are not good works.

My faith is based on divine or inspired testimony and I find no example of dividing the assembly to teach or women teachers. If I have the wrong interpretation of this testimony, I am begging the class advocates to show me wherein I am wrong. We must stay with what is written like our Saviour did when he was tempted. Matt. 4th chapter.

Yours for truth,

HOMER LEWIS,

Brother W. C. Mitchell has changed his address from Sabinal, Texas, to Bay Side, Texas. Correspondents please take notice.

ELK CITY NOTES.

After we were robbed of our house of worship, we rented the Dunkard Church House, and are meeting there.

We are growing in numbers as also grace and knowledge of our Lord. All are satisfied to be led by the Word of God. We meet about eleven o'clock, sing praises to the Lord, read a portion of His word, we pray, the prayer as was the reading is led by one of the brethren. The body is then edified, one brother speaking at a time. The children are at church with their parents, and are not off fishing, nor rabbit hunting (as some have said they would do if they didn't go to Sunday school). They usually give good attention to the teaching; and while they may not know as much about the map of Palestine as some of the children who attend Sunday school, I feel assured that they know more about the Lord's work than the average Sunday school children know.

Some of the sisters are able to teach, but prefer to obey the Lord; knowing that it is a shame for a woman to speak in the church.

And so Brother Ledlow has learned that a great many criminals never attended Sunday school. If he would try he might learn that a great many who have attended Sunday school are criminals.

Yes, and he thinks that there were Sunday schools before Christ. If there were Sunday schools back there (which I do not believe), a preacher who is about to have a Ph. D. (whatever that means) attached to his name, should know that if there were Sunday schools back there, it would be wrong for us to use them since they are not even hinted at in the New Testament. Why there are many who never passed the fifth grade who know that much.

Confess your sins one to another, and pray one for another, that ye may be healed. The supplications of a righteous man availeth much in its workings. James 5:16. After a Christian has wandered off into sin and then returns to the church confessing his sins, surely there could be no better time and place to pray for such a one. Why not all kneel, and some brother lead the prayer for the healing of the penitent?

A. J. JERNIGAN.

MEETING AT GOLDSBORO.

The Lord willing, I will be at Goldsboro the Saturday night before the second Lord's Day in May to preach, and meet the brethren in that section. Had a letter from old Brother J. W. Martin, asking me to come. If anyone else wants the word taught write me and I will try to reach you. Anyone in the above mentioned section that could use me while up there, let me know between now and the second Lord's Day in May. I have the last two Sundays in May, and all of June open. Don't be afraid to call me on account of the price. I want to be busy, and I believe I can do you good. Just write me if you need a meeting, and I will tell you whether I can get to you or not.

One of the best meetings I had last

year was in May, and it was not announced ahead. Just commenced preaching, and the people began coming. People go in cars now, and most people like to go to night meeting even if they are busy. The meeting mentioned was in a strictly farming section. Yours for the word,

JAS. T. WHITE.

Bend, Texas.

FLOYDADA, TEXAS.

Dear Brother Duckworth:

I want to know if one can blaspheme against God and the Holy Ghost. Some are teaching they cannot. I asked one brother, he said he thought not, and gave Mark 3:30 as the reason. Said he hardly thought one would say that now. I see in Matt. 12:32 where Jesus said it was to speak against God. If this is correct what is Brother Warlick, Mansfield, Lawrence, Taylor and a lot of other brethren doing when they teach the things they teach? Oh, how careful we should be in speaking against God's Word. Please give us a good lesson on this subject. Will try to raise a list of subscribers.

Your brother in Christ,

J. R. REED.

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:31-32.

This world evidently means the world or age in which Christ was then living, the Jewish world. The world to come had reference to the Christian age, thus the Lord tells us that to blaspheme against the Holy Spirit would not be forgiven men in the Christian age.

The people had accused the Lord of casting out the devil by Beelzebub, the prince of devils and as he was doing this work by the Holy Spirit they, in this way, blasphemed against the Holy Spirit as Mark tells us in Mark 3:30. Then to blaspheme against the Holy Spirit in the sense, in which Jesus was discussing in this connection, would be to accuse the work of the Holy Spirit being the work of the devil.

It was the children of God that committed this sin at the time Jesus was speaking and John tells us in 1 John 5:16, "There is a sin unto death. I do not say that ye shall pray for it," and here he is talking about a brother sinning. To my mind, he has the same under consideration, Christ is talking about when he said they would not be forgiven in the Jewish age nor in the Christian age. I would not say that an alien sinner could not commit this sin but so far as I know there is no teaching of the Scriptures that indicate they can. But it seems clear and plain that a child of God can.

R. F. D.

A PREACHER NEEDED.

There is a small congregation at Palestine, Arkansas, who are scriptural

in practice. The writer did the preaching for them in their protracted effort last summer which resulted in six baptisms. This gave a membership of twenty-two. Having received a letter from them a few days ago expressing a desire for a preacher to locate there, I want to help them and known of no better way than to let the preachers known, and through the columns of The Apostolic Way is the easiest and safest way. Any loyal preacher (no other will be considered) whom this may interest may obtain full information by writing Brother Ryan Bennett, Palestine, Arkansas, or if you are going that way stop and see. Brother Bennett's house is only about thirty steps from the depot.

GEO. M. McFADDEN.

Webb City, Ark.

HAS MOVED.

I have changed my address. If there are any loyal, faithful Saints who have not yet arranged for a meeting, that are satisfied with what God has spoken, who will write me, I believe I can arrange to be with you, as I have time open for meetings.

A. N. KENNEDY.

509 East 4th Street,
Clovis, New Mexico.

A HAPPY BAND.

This writer has just visited and preached nine nights for the loyal band at Spaulding, Okla., where Brother Cowan debated with Mansfield. They have completed their new church house, and a good one, too, it is. What a happy contrast to the time I last met these brethren and sisters in the Lord. It was November, I believe, when we all gathered at the old building in the afternoon, the usual hour of worship, but on arriving, found ourselves locked out. Aged members mothers in Israel who had come to worship in the house they had helped to build, standing out on the cold ground. Who caused all this? Just those who pretended to be of One Body put in the Sunday school with its divided classes and uninspired literature over the protest of true men and women who were satisfied with God's way and simplicity of the worship. Brother George Mayfield, that kind, patient, but firm man of God opened the window, walked in, and threw open the doors, and we went in and had our worship. Our meeting last week was well attended with a full house each night. The brethren have a mind to work along Gospel lines and confidently believe that much good has been and will be yet done in the name of our Master. These brethren still love the few members of the Sunday school church, and pray for their return to the old paths in work and worship.

Brotherly in Christ,

W. P. JONES.

Holdenville, Oklahoma.

Brother J. C. Wheeler of Snyder, Texas, wants a dozen Glad Hosanna song books. Any congregation having a dozen of these books that they could spare would be helping in the good work by sending them to him at once.

IN THE NEXT ISSUE.

The list of preachers will be continued in the next issue of The Way. We are still learning of some who wanted their names on the list, but have not yet written us a statement, stating that they were opposed to the dividing of the assembly into classes for the purpose of teaching the Bible, and putting women teachers over such classes. Every brother who has not written me, that is opposed to these innovations, should write me at once.

R. F. DUCKWORTH.

RICHMOND, VIRGINIA.

April 2, 1924.

R. F. Duckworth,

Dallas, Texas.

Dear Brother in Christ:

The opportunity is offered to locate in Richmond, Virginia. There are some twelve members of the body in this great city. They meet "Every first day of the week, at 11:15 a. m., room 6, third floor, Y. W. C. A. Building, Fifth and Main Streets." We want to be there May 4th, the first Lord's day.

We ask the fellowship of the churches to the extent of our transportation, which will be \$70.00. Please write Brother L. McEwan, Ashland, Virginia.

Your Brother in Christ,

R. L. LUDLAM JR.

Forrest City, Arkansas.

STATEMENT.

We are just in receipt of a letter stating that Brother James Young of Everton, Ark., died February 1, 1924. He had just passed sixty-four. Brother Homer L. King baptized him about two years ago, until then he had been a member of the Baptist church. His six children and ten grandchildren should endeavor to prepare themselves for the everlasting abode with God. It is sad to give up our friends here but if we can prepare to be together in the world beyond, there will be no parting. How glorious and inspiring the thought!

R. F. D.

"BOUGHT WITH A PRICE."

(Continued From Page 1).

Is it unreasonable that the Lord should determine the conduct of things in his own house, which he purchased at so fearful a price? Or can we conceive that he will look with the least degree of allowance upon any attempt of man made rules or regulations for it, or establish customs or institutions for the carrying out of his designs as if he needed assistance in completely furnishing the man of God unto all good works? It is my prayer that all of God's children may surrender themselves wholly to his guidance who paid the purchase price for them and by their humble submission to his will prove to all men that they realize that he is indeed the Christ and Lord over all things to his people.

G. A. TROTT.

THE APOSTOLIC WAY

Issued Semi-Monthly.

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

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NUMBER 19.

AMUSING BROTHER WARLICK.

Brother Trott, poor old brother, amuses me. I like him, but his writings are so destitute of truth, and his spirit so foreign to that of a Christian, he is in a way disgusting. He seems to think that somebody dreads his education, when any of us, are equal to, if not in advance of him in education. I have examined Greek with him and he knows it. He criticises Brother Ledlow, who knew about as much about the Greek before he took a lesson in it at school as Brother Trott knows now.

I really hope the hobby-riders will call Brother Trott to meet me in an oral debate somewhere, some time, so I may have a chance to amuse the crowd at his expense.

Brother Trott says it is ungentlemanly to speak lightly of an opponent's ability in a debate, but he forgets that he called an Adventist opponent, with others of his preachers, idiots, in a debate at Joshua once, and that I heard him do it, and that I have laughed with him since about it.

I tell you, what these hobby-riders say about others is seldom ever correct, and I am feeling that they tell the false things on purpose too. I repeat, I do hope that I may get a shot at Brother Trott some time where a debate is really needed.

JOE S. W.

Comment.

I am giving Brother Warlick's article entire, just as it appeared in the Guide, for I do love to be fair with all men, even though they may not have the fairness to let the brethren see what I write. Amusing Brother Joe seems to be about one of the best things I do, though that jollity does seem to be considerably tinged with bitterness of spirit, as evinced by his constantly reiterated charge that I am lying. By the way, if Brother Warlick had quoted just what I really said to that Adventist, instead of giving his own version of it, everyone would see that I never called him or his brethren idiots. However, he prefers to give his inferences instead of my language, just as he does when perverting God's word in his vain attempts to defend the Sunday school.

As to the brethren calling on Brother Warlick to meet me in oral discussion, that has been tried by the brethren at Dallas, resulting only in an emphatic "no" from him. I have neither the time nor inclination to run around over the country attending to a job that any of our boy preachers can effectually handle, but I am anxious to meet Brother Joe in his home city, where he advertised himself as the "world's greatest living

TROTT AT LOCKNEY—MAY 9-11.

"Dear Brother Trott:

"If you can come even for a few days, some one will come to Munday for you so that you may come direct. We prefer the second Sunday in May. If you can come, write us, and you might write Brother Duckworth too, if you will, so that he can announce same.

"A good, fair discussion here would do good, and your work may bring about that result later.

"J. FRANK COPELAND."

"Dear Brother Duckworth:

"If the brethren deem it as important as the above indicates, I do not see how I could reconcile it to my conscience not to go, so you may announce that I will preach at Lockney from Friday night to Sunday night, May 9th-11th.

"G. A. TROTT."

There are hundreds of brethren in nearby congregations that have been anxious to hear Brother Trott. This is their opportunity. Joe Warlick persistently refuses to discuss the Sunday school question through his paper and The Apostolic Way with Dr. Trott. Showalter will not dare discuss the question with the Doctor. Why? It only requires a casual reader to answer this question. Dr. Trott's ability and his education makes him the equal of any polemic in the land, and since he has the truth with him, he is invincible. This Showalter and Warlick seem to know, but their followers are demanding an open, fair and free discussion of this question, and if they themselves believed their position to be sound, there is no good reason why they should not discuss it, and if they continue to refuse, their followers must of necessity give up the Sunday school in all its forms, or dispense with Showalter and Warlick as leaders.

Don't miss this opportunity to hear Dr. Trott at Lockney. He has to make a great sacrifice when he leaves his office long enough to make such trips. Everyone who attends will be greatly benefited and strengthened by this grand man of God.

R. F. DUCKWORTH.

debater," just to demonstrate how futile are the efforts of even such a Boanerges to prove the scripturalness of the Sunday school. It would not greatly embarrass me even if he were to prove that any knowledge of Greek is less profound than his own expertness in dodging and perversion.

You see, I have never done any bragging about my proficiency in Greek, nor sought to make a smokescreen of it to cover up perversions of the scriptures. I am satisfied with being able to pick out the flaws of a "P. H. D." (?) and the "world's greatest living debater" and let it go at that.

Realizing my own limitations, I answered Brother Showalter's charge of being unwilling to affirm a proposition definitely setting forth the issue by proposing to allow the professor of logic at the State University to formulate the proposition and to abide by the decision of the professor of Greek in the same institution as to the soundness of Joe's wonderful argument (?) on "kath-hena," which our profound Brother Ledlow wrote "kata hena." What all honest-minded men wish to know is, why will they not do this?

Can it be because they consider themselves so much more learned than the professors in our State's greatest institution of learning? I wonder.

G. A. TROTT.

SOME SERIOUS THOUGHTS.

The following is taken from a long statement sent Brother Trott by Brother Martin. There are many other good things in this statement, which we hope may be given to our readers in a later issue.

R. F. D.

If we must discuss the Sunday school question (and it seems we must), let us do so with the full realization that the great body of its opposers are members of the same body with us, and worthy of the most careful consideration. If we consider them weak in understanding, as some of us do, the more reason for the exercise of patience and charity. If an occasional one appears to be stiff-necked and a popularity-seeker, don't judge them too harshly. I freely acknowledge that from my view point, the position they occupy is monumen-

tally inconsistent, and am just as free to say that, to them, our contention is wholly untenable from a scriptural standpoint. I believe they are thoroughly honest and conscientious, and when we accuse them of occupying inconsistent grounds, I sometimes turn on an introspection light and see before me, demanding an answer to something like this: Do you occupy a consistent position when you plead for unity and harmony, and at the same time use all the powers you possess in defending the very thing that destroys harmony and union? Do you? When we are told—and know—that it is a matter of conscience with our opponents and claim expedience only, can you, consistent with Divine principles, ask them to violate their consciences for the sake of our expedient? Boiled down, is it not a choice between the Sunday school with division, and no Sunday school with unity and harmony? Some one may be ready to say that I am arguing against my own position. No; I am not arguing the question; I am only putting down the thoughts that arise, and trying to determine whether or not I come under the condemnation spoken of in Matt. VII 1-4. I do not want to condemn others in the things that I allow, and I am trying to look at the matter in a practical manner. Of course, I can resort to what I call the debating style of argument, and find all the authority anyone needs, or could ask, for the Sunday school, and show that there is a direct and positive command for teaching through its use, but I would know that it would be only an ingenious use of words, and in reality, nothing more or less than sophistry, and the subject is too serious for such tactic. I could show that Priscilla taught a class of one, that a Sunday school was taught on the sea-shore, and by these prove (?) the class system and women teachers. Then I could show that the Apostles all taught Sunday school in obedience to a positive command every time they preached on Lord's Day, thus: a preacher is a teacher; a body, one or more pupils or learners are a class. Here we have a teacher teaching a class on Sunday. A teacher teaching a class in a school. The teaching being done on Sunday makes it a Sunday school, and so I prove (?) by the Bible that we must teach Sunday schools now. This is technically true, too, but at the same time, it is the rankest kind of sophistry. It in no manner touches side, edge, or bottom of the Sunday school system that our anti brethren object to, and as I understand the matter, we should not be satisfied with such far-fetched, if, to some, plausible (Continued on Page 4).

Note the label on your paper. If your subscription has expired, renew at once. If you want to read the paper, we would dislike to drop your name from our list. It is not fair to those making donations to meet the paper's expense for us to continue to carry on our list subscriptions that have expired. Please do not take it for granted that we know that you will renew soon. If your time is out, renew or notify us that you do not care to have us continue the paper.

TEACHING THE SCRIPTURES AT GUNTER.

Since The Firm Foundation gave to A. F. Saunders space for an open attack on me, in which attack he calls on me for scriptural authority for certain things, I felt and do still feel that that same paper is under moral obligation to open its columns for my reply. Hence the following article was sent to Showalter several weeks ago with the request that it be printed or returned to me immediately. The article has not been returned nor yet has it been printed. I ask every one to read it carefully; and, if in any way it is unfair or disrespectful, write me personally at once. I want to do right. The article from carbon copy is as follows:

In the Apostolic Way of February 15th, appeared my article on "Teaching the Scriptures at Gunter," a part of which article was quoted and reviewed by A. F. Saunders in the F. F. March 25, 1924.

I trust that Brother Saunders and I are not so seriously disagreed as that with an honest effort we may not agree fully that the worship at Gunter is scriptural in every way. If, however, he can show that what we do is unscriptural, I feel confident that the church here will give it up; and I, personally, shall insist upon making the change. Brother Saunders must remember, too, that along with rebuke there must be some constructive teaching—Rebuke, exhort with all long suffering and doctrine, II Tim. 4:2. So after he has shown that we are unscriptural, he will need to show that his "classes and other things" are scriptural before he may expect us to adopt them.

The items for which he says we do not have a "thus saith the Lord" are as follows: Singing several songs; one brother's reading aloud the appointed chapter or passage; singing a song at the close of each talk; and laying the contribution on the table.

There are three distinct forms used in the scriptures for revealing what God wants us to do: Commands, approved examples, and necessary inferences. Let us see if we have divine authority for the above named items of worship.

Jesus and His disciples sang a hymn when the supper was instituted. Matt. 26:30. Paul sang in the church, I Cor. 14:12-19. The church at Ephesus (Eph. 5:19) and the church at Colosse (Col. 3:16) were commanded to sing "psalms, hymns, and spiritual songs." Thus we have divine authority in the form of example for singing a song, and in the form of a command for singing any number of songs. Furthermore, since the command does not specify the exact time within the meeting for singing these songs, we may sing them before the talks, between two talks, or after them. But the inference that some time must be used is necessary. If Brother S. objects to our custom, let him say so and tell why.

Jesus was accustomed to reading aloud in the synagogue, and when He said, "the eyes of all them that were in the synagogue were fastened upon

Him." Luke 4:16-20,—one teacher and one, undivided audience. The church at Antioch read a letter from the apostles, elders and brethren at Jerusalem. Was it read aloud? Did the Colossians and Laodiceans read aloud? Col. 4:16. You say you don't know? then you must infer that the command of I Thess. 5:27 was for reading aloud. "I charge you by the Lord that this epistle be read unto all the holy brethren." Then this item of our worship is authorized by both precept and inference as well as by the Lord's example.

Did I anywhere say that there is only one way to make our contribution? If you want to deposit it in a box on the wall, leave it in receptacles on the benches, or take it up in baskets, I shall not object. We agree that the money must be gathered, and that some method must be used in gathering it—a necessary inference in connection with the command, "let every one of you lay by Him in store as God hath prospered him, that there be no gatherings when I come." I Cor. 16:2. So long then as we lay our contribution on the table, we are keeping the command and are within the inference as to the method.

The last paragraph of Brother Saunders' article reads, "It occurs to me that Brother Freeman and others should use a part of the time they devote to asking the brethren for command or example for classes and other things, in an effort to thus establish their own manner of procedure. The legs of the lame are unequal."

Where is the command for classes; where, the example; where, the passage that necessitates an inference that we may divide an assembly into classes for the purpose of teaching the scripture? There is not one; but on the other hand Paul instructs the church at Corinth to speak "one by one, that all may learn and all may be comforted" (one teacher and one, undivided assembly—church). See I Cor. 14:31. And if you want to know the strength of the authority, see verse 37, which says they "are the commandments of the Lord." Which is worse: instrumental music, which is not mentioned, or the class system, which is openly condemned? The things that we do are by no means on a par with Brother Saunders' "classes and other things."

Finally, if we cannot agree on any other part of the ground, we most heartily agree that "the legs of the lame are unequal."

JNO. R. FREEMAN,
President, Gunter College.
Gunter, Texas.

KEEPING BUSY.

I closed a fine meeting at Corn, Ok., with eleven baptisms. Six confessed their faults.

I went from there to Broken Bow and held a five days meeting. It was a pleasure to meet with the brethren since the trouble has been settled over the Sunday school question. The church is at perfect union now, and

will stay that way. No more trouble will be, as long as the elders do their duty and keep out everything that is not commanded by the Lord.

On my way home from Broken Bow, Okla., I stopped off at Wichita Falls. An Israelite preacher was on the streets saying a man could be saved without water baptism. I called his hand, we signed up for a debate, and went at it at once. We finished the debate that night. It took us till midnight. All the crowd was interested in the debate. Five of them confessed that a man had to be baptized before he could be saved.

When I got home the brethren came niter me to draw up a proposition to meet a "Hardshell" Baptist preacher. I signed them up, and sent them to him. The debate will begin just as soon as the Baptist "signs up." It will be either at Charley, Texas, or at Byers, Texas.

The elders at Mountain View, Okla., would not indorse Brother P. J. Taylor to meet me on the Sunday school and women teachers in the church, so I guess that is off.

I have not heard from Pat Whitaker yet. I don't know what he will do. If he comes up, we will debate soon.

The Holiness preacher has not signed up yet.

I am in the fight for the one faith and one way of worship, and I am ready to meet any man that denies the truth.

CHAS. T. REESE.

Byers, Texas.

ALL SPEAK THE SAME THINGS.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you, I Cor. 3:16. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, I Pet. 2:9. For we are members of his body, of his flesh, and of his bones, Eph. 5:30. And are built upon the foundation of the apostles, and prophets, Jesus Christ, himself being the chief corner stone in whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit, Eph. 2. There is one Body and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, Eph. 4:4-5.

My brother, my sister, do you understand what great insultation we, as the Church of Christ are? Ought we to be in all things we do or say to please God, and thankful to Him for His holy name, and that there be no divisions among us, that ye be like minded, having the same soul, being of one accord, of one mind.

When I read the papers and hear from brothers from the same holy church, and see the divisions among them, it grieves me. Brothers, who will be received into the Kingdom of Heaven? Only those who do his commandments, love to do them, and let brotherly love continue. He that sayeth he abideth in Him ought himself, also, so to walk even as he walked.

When I read and study God's Word,

and see how the disciples are adding and taking from the word, how I wish we all would be willing to do what we are commanded to do. One will do a part, and the other a part, and call each other heretics. Let us do all and no more. One teaches he must sin, another says he cannot sin. For so much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin, I st Peter 4:1. So this is plain that we should cease from sin.

Are we praying enough? We should let prayer be first. When we gather together do we pray, or do we sing first? Let the women learn in silence. Read first Timothy. The aged women are to teach the young women. Brother, do you have a separate meeting, so they can do this, or do they have to go from house to house to do their teaching? Paul said, help those women which laboured with me in the Gospel, Phil. 4:3. We find the woman has work to do. Who is to blame for her not doing her work?

My brother, we are going to extremes on some points. We do not have to have Sunday School and divide into classes to let the woman do her teaching. Notwithstanding, she shall be saved if she continues in faith, charity, and holiness with sobriety. But which becometh women professing godliness with good works. Women should not take the lead when we come together to pray with and for each other, admonish and comfort each other. Brethren, are we leaving this meeting off, and just meet the first day of the week to break bread? 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. Let us watch.

It is plain if a woman wants to work for the Lord, the Lord will accept her if man will. Man is head of the woman, man is to blame. For some women who love the Lord, and study his Word can do a good work, but the Lord has not commanded her to work at all places, neither should man command her to, but man has the right to give her the privilege to do what she will.

Now, concerning for the saints upon the first day of the week, let every one of you lay by him in store, (him not her). But man allows the women to lay by. Sure, it is accepted with the Lord. If any man does not lay by, he breaks a command. He does not break a command when he gives women an opportunity to lay by. Man allows women to confess their wrongs in the church. Sure, she speaks. Let your women keep silent in the church.

But the same man who will not allow a woman to pray if she wants to, will call on her for a confession and cause her to speak.

When he had given thanks, he broke bread. Do we break the bread, and then give thanks? And he took the cup. Brother, do we take cups? And when they sang an hymn, they went out. Do we? I hope we will notice all points, all do and speak the same things, and no divisions among us.

J. A. WATKINS.

Rome, Ga.

Another Indorsement of Foundation Fund With Reproduction of Brother Teurman's Last Appeal.

Cleburne, Texas, April 12, 1924.

Dear Brother Conner:

Your letter of recent date concerning the Foundation Fund was received promptly.

I trust that the brethren may see the wisdom of the plan and make it possible for you to perfect the same at an early date, by a prompt response, and thereby give Brother Duckworth assurance of the necessary support in the work which the cause both merits and demands.

It is my good pleasure to say that my first impression, upon having the plan announced to me, was that it was the most sensible move, due to its business-like nature, advanced thus far, as I view the matter, and is entitled to the hearty support of the brotherhood.

If I were to offer a criticism it would be that the amount sought is too small, believing as I do that the paper is accomplishing inestimable good which could not otherwise be effected by reason of its reaching homes in every nook and corner of our country, and I shall gladly do my bit in increasing it materially when ever it is thought best so to do by those of you directly in charge.

We should feel very fortunate in that Brother Duckworth, though forced upon him, for the sake of the cause, was willing to accept the great burden left by our much loved and lamented Brother Teurman.

Here, we are reminded, however, that we have sustained a huge loss in withdrawing Brother Duckworth from the field. If he expects to offset this by fruits of his labors directed in other fields, or even approach his real worth in the present work, he certainly should not, must not, be hampered by financial worries and embarrassments which can be obviated only by our being behind him with a good substantial fund. In any business, success depends upon its being operated on a sound business basis.

Extending christian greeting to you, yours and all the faithful, I am,
Your Brother,

WALKER H. HORN.

COMMENT.

The above letter from Brother Horn is one of many we are receiving, indorsing the plan for the Foundation Fund. Brother Horn is a business man of ability as well as a consecrated Christian, and an able preacher. He is able to see this question from every angle. When he states that Brother Duckworth had the paper "forced upon him," he states a fact well known to all having first hand information concerning the present management of The Apostolic Way.

After the death of Brother Teurman, I saw Brother Duckworth as he was returning from Georgia, and before he had communicated with Brothers Harper and Trott, and I asked him concerning the continuance of the paper. He said, "I will give my undivided support to any man the editors select." The statement impressed me, and I felt that all lovers of the truth would do the same thing.

I talked with Dr. Trott before he had talked the paper question over with Brother Duckworth. Brother Harper had told Brother King that he did not know who to suggest, in fact everyone was at sea. It was unpleasant to ask any man qualified for the work to make the sacrifice. There were no funds with which to push the work. Brother Teurman had stated in July 1st issue that he would have "to drop back to a monthly" unless he got more help at once.

Everyone seemed to think Brother Duckworth the man for the place. He preferred to stay in the Evangelistic work, had arranged for such work for more than a year ahead.

The situation looked discouraging, but I felt the paper must go regardless of sacrifice. I thought Brother Duckworth's unselfishness would cause him finally to take the work, which he did. After carefully going over the matter for several days, I felt sure the paper could be made to go, believing its friends, if the matter was put before them properly, would provide the funds for assured success.

A conference was called, plans discussed, estimates of cost calculated and Brother Duckworth was assured that no energy would be spared in an effort to finance the work. He at once began an active campaign, the success of which has surpassed the expectations of everyone, and the paper's circulation has been more than doubled in six months.

He has done his part, but we lack several hundred dollars raising the necessary funds. He and his family are doing without what others enjoy, and he is without funds to prosecute plans laid.

Shall the spirit of aggressiveness that has pushed the paper into so many new homes cease? I say no, and I confidently expect hundreds of our readers to agree with me. It must go on, even with more vigor. Give the paper 40,000 readers, and the religious sentiment of the whole country will be impressed with our plea for primitive Christianity.

The following statement is the last message that Clarence Teurman ever gave to the readers of the Way. It shows the sacrifice that he was making, and the unbearable load he was having to carry, and this appeal touched the heart of many of the workers for the Way. Brother Duckworth and others began at once to lay plans for Brother Teurman's support, and the financing of the paper, but while publishing the next issue he received his fatal burn. Read his statement:

"As most of our readers know, I have all along depended upon voluntary

contributions for my support, refusing to accept a salary from the paper's income. I have followed this course for two reasons. 1. I prefer to do this work just as I have always done my preaching—trust the Lord and my faithful brethren to supply my needs. 2. I well knew the paper could not pay me a living salary and pay its own way, and I did not wish to run the risk of being accused by some, perhaps, of 'getting rich off the paper.'

"While I believe it is just and right to let our needs be known, yet I will not become a beggar.

"For the past four months our support has barely run twenty-five dollars per month. Out of this we pay \$12.50 per month house rent.

"I do not believe this lack of support is due to the indifference or unfaithfulness of my good brethren, but is mainly due to the fact that you have not been informed of our needs and only need to have the matter called to your attention.

"If the paper's true friends will continue to seek every opportunity to solicit and send in subscriptions to meet expenses and will see that I am supported I can continue to devote my time to this work, as I desire to do, and as I believe is most needed in our struggle to rally faithful brethren to the apostolic faith and practice.

"However, if sufficient interest is not manifested in this work at once I shall feel compelled to drop the paper back to a monthly for a while and get out into the field and hold some meetings, and thus aid in my personal support. I hope this will not be necessary.

"The Spring and Summer months are the dull season for subscription returns for The Way, as most all our regular subscribers' time expires at the first of the year."

"CLARENCE TEURMAN."

Note that he said he would not become a beggar, a commendable spirit. Brother Duckworth is successfully carrying on the work which had been so ably done for eight years by Brother Teurman who dreaded the thought of dropping the paper back to a monthly, and if he had not realized the gravity of the situation he would never have mentioned doing such a thing.

Brother Duckworth would rather go hungry than drop the paper back to a monthly, he will not beg, neither will he accept a salary from the paper. Like Brother Teurman, he is depending upon the brethren sending him personal donations for his support, and for pushing the paper into new fields. What, now, will be the response? For one, I confidently believe that the work which Brother Teurman was doing, and which Brother Duckworth is now doing will continue to have the support of the lovers of the truth until we have pushed the paper to a circulation of not less than 10,000 paid up subscribers, which would mean 40,000 readers.

Send a donation for Brother Duckworth, and the paper at once, and help Brother King and I secure the balance of the subscribers to the Foundation Fund.
R. O. CONNER.

GOD CREATED IT.

I have enjoyed Brother Whitten's and Brother Trott's discussion on the tobacco habit very much. I used it for about twenty years. My teeth began decaying, and old tobacco users told me if I would use tobacco it would stop them. I did not see that it was doing my teeth any good, and was affecting my nerves pretty badly, so about twelve years ago I dropped the habit entirely, and have not used it since in any form.

Some years ago my wife contracted a severe stomach trouble. Several doctors treated her without any relief whatever. She began taking a small quantity of snuff on her brush when some of the neighbor women would pass their box of snuff around. She found it cut the sick taste out of her mouth, so she began using it regularly. She quit using medicine and her trouble has gotten entirely well.

What is tobacco? An herb. God says in Gen. 1:29: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you, it shall be for meat." Psa. 104:14, "He causeth the grass to grow for the cattle, and herbs for the service of man; that he may bring forth food out of the earth." Gen. 9:3: "Every moving thing that liveth, shall be meat for you; even as the green herbs have I given you all things." Tobacco being an herb, and God gave it to man for

his use. God, also, gave man brains, that he might exercise judgment in using those herbs. If harmful, stop using, and use such as are beneficial. I quit tobacco because it was injurious. Did I sin because I quit using one of God's given herbs? My wife began using it because it was beneficial to her. Did she sin because she began using one of God's given herbs?

W. A. BERRY.

Dozier, Texas.

AN ORNAMENT TO WOMANHOOD.

Someone has truly said it is the girl of good, sound, hard sense, the girl who loves home and helps her mother who wins the model man and becomes an ornament to man and becomes an ornament to womanhood. The girl that does this and devotes part of her time to reading and strives for the grace of mental culture, commands the respect and esteem of everybody, while gadding street ornaments only win the admiration of those whose attention is not worth having.

This was fine, Brother Jones. Lots better than frills, and paint and transparent hose. Give us some more of this kind through the Gunter Star. Such agitation will at least help to hold in check the tendency toward an exposure of the form and mental weakness of the fair sex.

R. F. D.

If you have not sent orders for copies of our special issue, send them at once.

THE APOSTOLIC WAY

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WOMAN'S PLACE IN SOCIETY— WHAT HUMAN EXPERIENCE TEACHES.

In a former article I have presented some thoughts on what nature teaches concerning the relationship between the sexes. In that article I contended that God, through nature, has made a distinction between the social positions of the two sexes, that this is clearly indicated in differences of stature, disposition, tastes, etc. I have said that all efforts on the part of mankind to remove or disregard these distinctions is contradictory to the law of God and must, therefore, ultimately end in ruin to human welfare. It is, of course, assumed that God made both man and woman and gave each a peculiar make-up with human welfare as the end in view.

Human experience may well be called as a witness in this important case. "Experience" from the Latin, means a "trying out." "Experiment" comes more nearly expressing the idea. Man has "tried out" a great many things, among which is his treatment of womankind. Every civilization, even every social system among barbarians or savages, has had its customs in regard to the treatment of women. Among savages the possession by man of rational power has but enabled him to be more brutal than the brute. The brute is governed by the inviolable law of instinct. Here God in His creation has set bounds beyond which he cannot go. But man possesses reason. He looks ahead, prearranges and plans devices for the accomplishment of his purposes. Hence we find him for the gratification of his passions stooping to practices beneath the brute. It follows that as man becomes more savage in his ideas and habits he becomes more fully dominated by the spirit of brute force and less regardful of the finer and more spiritual things of life. Hence we find among savages small regard for those sentiments that adorn woman and make for her perfection. We should, therefore, expect to find the savage anywhere mistreating his wife, neglecting his aged parents and young children, and giving himself wholly to the satisfaction of his own selfish desires. Such is the history of every tribe of mankind that has forgotten the God of nature and descended into savagery.

What has just been said will be found to apply in varying degrees to every civilization of the ancient world.

In Egypt, Babylonia, Carthage, Greece and Rome woman's place in society might well be taken as an index of civilization during any given period. When woman became man's slave, when polygamy, prostitution, and loss of regard for the marriage bond became customary among the people, civilization waned. In Israel of old, one of the chief causes of their great apostasies, ending in captivities, was the failure to keep the laws of their God with reference to the relationship between the sexes.

The result to a people of trying to level God's distinctions between the sexes is well exemplified by the case of ancient Sparta. The Spartans made military power their chief study. They so much feared the love of wealth and ease that they would have only iron money. They regarded the birth of a female child as a misfortune. They exposed weak babes on Mount Taygetus to die. They made the state everything, the home nothing. They trained their women just as they did their men, and smothered every womanly sentiment beneath the ambition for power. What was the result? For a time they were the terror and the admiration of the civilized world. But their boasted power was soon lost. And today there exists among civilized men not an object of pride, not a production of value, not a social institution that was received from Sparta. What is true of Sparta will be true of us if we spurn the laws of God in trying to place the sexes on the same footing in all social relations.

The laws of Moses concerning the social position of woman are worthy of careful study. At a time when gross licentiousness was the curse of every existing social order, Moses prescribed rules for the various relationships between the sexes that were as far in advance of their age as was the worship of Jehovah superior to that of Baal. Israel's repeated failure to measure up to these requirements was due no doubt in part to their associations with others. Whatever the cause, when they failed to walk in these statutes, they and their children soon showed the result.

I once came by accident upon these words: "Young man, remember that if Jesus Christ had never lived, your mother would have been a slave." The history of human progress assents to this proposition. Ancient civilizations lacked the essential spiritual elements that emphasize the finer virtues natural to woman. Hence those civilizations were fundamentally gross, sensual, and materialistic. Jesus emphasized the spiritual, the idealistic. He taught the common fatherhood of God, the brotherhood of all men, and that respect, kindness and consideration should be shown to women. So thoroughly permeated are His teachings and those of the Apostles with these sentiments that no man who loves Jesus can ever be wanting in proper respect for woman. And no man who is wanting in such respect can justly claim to be a Christian.

Since woman owes so much to Jesus, reason says that she should respect His teachings above all else. Besides, experience has everywhere taught that

HOW MANY DO YOU WANT?

In April 15th issue of the Way, we published statement concerning the special number, which is to contain articles on such subjects as: "Religion," "Change of Heart," "The New Birth," "Conversion," "Justification by Faith," "Salvation by Grace," "Things that Save," "The Law and the Gospel," "Importance of the Church," "Identity of the Church," "Organization and Government of the Church," "Establishment of the Church," "Unity and Perfection of the Church," "Proper Division of the Word," "The Commissions of Christ," "What Must I Do to be Saved?" etc.

If you have not sent us your order for a bundle of these papers, do so at once, for you cannot afford to miss this opportunity of placing a copy of this issue in every home in your community. Every family should be given a copy. It is your opportunity to hand them the truths they need. It is to be published June 1st.

Twenty-five copies will be sent to one address for \$1.00. Fifty copies for \$2.00. Seventy-five copies for \$3.00. One hundred copies for \$4.00. Address all communications to The Apostolic Way, 1601 First Avenue, Dallas, Texas.

the most perfect specimens of womanhood known to our times are those sainted wives and mothers who have most fully and confidently followed in the footsteps of Jesus Christ. Away then with the notion in whatever form it may appear, that women should in our social order assume the role of men.

N. L. CLARK.

THY WILL O LORD.

It is agreed that God's ways are right, always right and never wrong. And that man, if taken young and trained properly, will go right. Then one of the most surprising things is that the world is full of sin and sinners. Now what law or rule could man adopt and abide, which would change the world to righteousness? Listen! If the Bible were adopted and maintained we might throw every weapon into the sea, remove every lock from our doors, send our little ones out with strangers, turn our prisons into stores and shops. But if only a few will adopt the true way, they can live right, die right, and go where they can enjoy endless felicity.

The brother whose presumption leads him to think he knows better what he needs than that which the wisdom of God has offered him is not yet ready to pray. Thy will, O Lord, not mine be done.

I had rather be doorkeeper in the house of my God than to dwell in the tents of wickedness. David. How delightful to dwell among the faithful followers of our King. It seems to me that every responsible person should be able to decide as to the associations he would desire.

Better the thousand persecutions from men for our strict adherence to right principles of faith and good works, than to be censured by our Divine Master for having broken His divine law once. But there is one thing which gives happiness to the erring man: forgiveness.

In all thy ways acknowledge Him and He shall direct thy paths. In all thy ways, and He will do what? Close up the door against you? Let you go on in darkness? No; He shall direct thy paths. I am a firm believer in His special providence.

The Lord for some good reason afflicted Paul with a thorn in the flesh, and after enduring this for a time he besought the Lord three times to remove it, but instead He said: "My grace shall be sufficient for thee." So, with the rugged path He supplies grace.

A. ELLMORE.

A great opportunity, don't miss it, a copy of our special number in the hands of an unconverted friend may cause him to stop, turn, and search for the truth.

SOME SERIOUS THOUGHTS.

(Continued From Page 1).
reasoning when we are trying to make our practice conform to the spirit of Christianity, and this conformation must, and will be brought about when we are so filled with the Spirit of Christ that we willingly and gladly make all things subservient to His will; when we realize that our eternal salvation depends upon it; when we are honest enough with ourselves and our God to do the things that we know we ought to do, and seek no excuses for refusal or neglect. In dealing with our brethren, let us, as Adeline Proctor says:

"Judge not: the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well won
field,
Wherein thou wouldst only faint and
yield."

J. T. MARTIN.

Austin, Texas.

MORE INCONSISTENCY.

In the Guide for April, my good friend A. McGary writes an endorsement of what he styles the "Warlick-Phillips Debate." But as a matter of truth, there never was such a debate. True, there was such a debate commenced, and it is just as true that Warlick violated the rules of honorable controversy. This he admits. I saw the articles, and in some cases he used about twice the space permitted by fair play. Hence Brother Phillips quit as any self-respecting man would have done. And Brother Warlick has not only done this, but he has added insult to injury by brazenly advertising what he calls the "Warlick-Phillips Debate." He may do this, and yet keep out of "the pen;" but, brethren that have a spark of manhood in them are not going to palliate the stigma of such a course. This action is a good match for Showalter and the Firm Foundation in putting out and advertising what he called the "Showalter-Clark Debate on the Sunday School Question," when, in fact, there never existed such a "debate."

It is time—yes; high time—that those who still cling to the Sunday school were getting their eyes open to the tactics of the men who are trying to defend the Sunday school. If men, strong men, find it necessary to resort to such chicanery in order to defend what they contend for, it should be evident to any unbiased mind that they are contending for error; truth seeks no such protection. A cause founded on righteousness fears no open and fair dealing—as true as you live.

As a matter of truth, the Sunday school advocates are hopelessly tangled. And it is simply pitiable to see Brother McGary, who advocates what he calls "my Sunday school," as an "institution" that "is no more the church, or the church at work, than an Odd Fellows' Lodge"—I say it is pitiable indeed to see him trying to boost Warlick's kind of Sunday school, when the two men are as far apart on the Sunday school as the east is from the west.

Warlick says, "I read from the New Testament full and complete authority for the Sunday school." (Report of Gilliland debate.) Again he says, "As plain as the New Testament teaching on dividing the people into classes . . . using women teachers," etc. (Guide for April, 1924.)

McGary says, "I know the Bible gives us neither precept nor example for a Sunday school." (His S. S. pamphlet.)

Just think of it! Still he endorses Warlick! I feel sorry, indeed, for the old brother. But this is not the worst. Just listen.

Warlick says, "But for the church to meet anywhere on the Lord's Day and teach the word of God in the best way, is what we all contend for." (Guide, January, 1923.)

McGary says, "I have no part nor lot nor patience with those brethren who teach that the Sunday school is any part of the church." (S. S. pamphlet.) Again he says: "The Sunday school is no more the church, nor a

part of it than is the public school." (Ib.) And 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 skyhigh the first lick, which I have done, in locating my Sunday school entirely out of reach with any church." (Ib.) And he says, "I'll now bring it out of the woods into the city, and have it meet in the city church-house; but, although it is now in the city, meeting in the church-house, it is identically the same institution (emph's mine—H. C. H.) that it was out in the back-woods, meeting under an oak." (Ib.) And he said to me when I had in prospect a debate with Kurfess, of the Gospel Advocate: "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—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." (Ib.)

Now all can see that when Bro. McGary endorses Bro. Warlick on the Sunday School question, he stultifies himself as no self-respecting man can do. And he must look upon the people as a gullible set, no more capable of discrimination than fledglings that open their mouths and swallow anything dropped to them.

I answered, through The Way, Bro. McGary's pamphlet, which he had directed at me, and then offered to divide time with him in discussing his Sunday School through The Way and the Guide; but he flunked—quit me cold. And not long since, he came at me with his feathers turned up, saying, "I'd like to get a real good chance at you." (See The Way, Feb. 1, 1924.) I told him to affirm that "The Sunday School as an 'institution' separate and apart from the church is authorized by the New Testament and should be introduced even if it divides the church," and I would meet him; but it seems that his feathers have dropped, and he is now crowing for Brother Warlick's "church" Sunday School, the thing he himself has called "sublimated nonsense." So all can plainly see that he is not willing to debate his Sunday school with me; and Brother Warlick, after failing to make other excuses effective for his refusal to meet Brother Trott on fair propositions and fair terms, has finally put forth a grand farce in what he calls the "Warlick-Phillips Debate," when, in truth, Brother Phillips refused to consider the question with a man who would not respect the rules of honorable controversy. There must be a marked change in the actions of Brother Warlick before he can make sensible people believe that he is not afraid to meet Brother Trott on this question with fair propositions and under the rules of honorable controversy. When people ask for "bread," why offer them a "stone"? It is said that "a bad cause makes men cowards."

H. C. HARPER.

Wanted—One hundred orders for 100 copies each of our special issue.

MANIFOLD WISDOM; MANIFOLD GRACE.

The beauty and force of every syllable of the above is manifest in all God's works—in Nature and in Grace. The former affords illustrative material. Of the teeming millions of faces, who has seen two just alike? Manifold means various in kind or quality, many, multiplied—it is two words in one—many and fold—each intensifying the same idea—not few, numerous, multiplied. The display of God's wisdom and grace as reflected through the scheme of Redemption, through the church is the consideration in Eph. 3:10. If we become well enough acquainted with this wisdom, surely we may expect richness, variety, and abundance. Man is ever aspiring, hunting riches of one kind or another—many would gladly find the true riches—but as above cited this manifold wisdom is to be made known through the church. Peter charges us as good stewards of the manifold grace of God. I Peter 4:10. A steward is required to be faithful.

But how shall we interest people so that the church may make known the riches of His grace? Does nature suggest anything? Look at the countless variety in nature—look how this manifold, myriad expression on her face reflects the infinite wisdom of the Creator. "The whole earth is full of His glory," "the earth is full of His kindness," "the earth was full of His praise." He lavished His love upon us and thus, in a measure, compels man's attention—in Eden was every tree pleasant to the sight, and good for food. All was made for His glory, but as man was the chief object of His affections, he designed all things to glorify Him through man—in a higher sense through Jesus Christ.

We would do well to note how this rich variety arouses the best in man—interest, admiration, investigation, delight, and praise. So it will be of the church—"Let your light so shine before men, that they seeing your good works, may glorify your Father in Heaven." Says one, instead of more variety, we need fixed laws that bring about a sameness in everything. Erring from the truth always hurts the cause, even when we mean to run away from error. Variety or monotony, if of man's wisdom is death, not life, to the church; but the feasts of the richness of God's wisdom is life, health, and strength. God has arranged the sameness and fixedness—the proportion He gave all things needs no tampering of ours either way. Look at nature again—with the sheen of variegation, yet there are fixed laws not changed for all time, and still there is no clash, but perfect unity as He purposed. People differ in color, gait, manner, habit, etc., but are all made of one blood to dwell on all the face of the earth, (Acts 17:26) so they are the same kind of creatures in many respects.

Approaching our subject from one angle, let us look at preachers—let us hear a hundred of them twenty days on the plan of salvation. What a marvelous variety, yet a perfect unity

—both of these are not only possible, but necessary, even if all preach the truth sincerely. The Apostles preaching exhibited these two elements—then, as now, we differ in temperament, manner of approach, power of illustration, etc. One is fitted for one kind of work, another for another kind. Jesus said, "one sows and another reaps, and that they may rejoice together over the result—fruit—life eternal, Jno. 4:36-38. This is God's doings—then we should be glad of another's points of excellence over us; or shall we be displeased at God's plan? I noticed lately of one man who held a meeting without visible results—returned home and sent a reaper who had a great ingathering. That was noble, and showed a willingness to let God's pleasure rule in the heart. Such a spirit will enable the sower and reaper to greatly rejoice here, and both wear a crown in the glorious, golden harvest "over there."

But a live, well developed congregation, not should but will, exhibit the above mentioned elements to the best advantage. No more pleasing sight under Heaven, for men and angels, than God's well ordered house—variety, excellence, interest, harmony, unity, and such an activity as to justly entitle it to be regarded as the most saving influence on earth—salt of the earth, light of the world, a city set on a hill that cannot be hid. Here, one or two does not do all the work, nor do we hear about the same set speech each Lord's Day, nor a droning in late every meeting day, to the disgust of the world even, nor a few singing while most of the audience converse or seem indifferent. It is a wonder that God's wrath does not burst forth at the irreverence, as it did upon Nadab and Abihu.

I hope to later call attention to this manifoldness from various angles—especially emphasizing that it is to be made known through the church to the principalities and powers in heavenly places.

J. FRANK COPELAND.

BE BAPTIZED.—ACTS 2:38.

"Be baptized is in the imperative mood and yet my friend Bogard forgets his primary grammar far enough to think it is in the third person; an impossible thing."—Editor of the Guide, March, 1924.

The fact is, as the best authors on grammar abundantly show, that "the imperative is generally used in the present tense and the second person." And it is a fact equally well sustained by them that "sometimes the imperative mood is used in the first or the third person." And any one shows his ignorance of primary grammar by disputing this. The fact that some author does not mention this exception to the general rule, is not proof that such exceptions do not exist. I have twenty-five standard authors on English grammar and rhetoric that sustain these exceptions to the general rule mentioned in the foregoing quotations.

The word translated "be baptized" agrees with its subject *ekastos* in the (Continued on Page 6).

"McGARY KILLS WARLICK."

The so-called "Phillips-Warlick debate" was never finished, as I explained in these columns months ago. Warlick was given repeated opportunities for a fair, open discussion, but he knows that his cause can only be defended by an unjust, unfair procedure, and his unfairness in this matter is so manifested that his own followers who honestly observe cannot help a feeling of humiliation.

Brother McGary's early defense of this published, unfinished discussion evidences Warlick's failure to meet my argument. Had Warlick met the argument there would have been no necessity for McGary's interferences, but having realized Warlick's failure, he comes to his relief, and thereby kills Warlick. Thanks, Brother McGary.

Here we quote from Brother McGary's statement in the April Guide:

"Brother Phillips got so groggy in his strained efforts to over-reach himself, that he seemed to forget who he was and where he was and what he was there for and what to say and how to say it. For instance, he said: 'The only place you can find positive authority for assembling on Sunday, the Holy Spirit has as positively given the purpose of that assembly, viz: The breaking of bread. (Acts 20:7.) This is the divine service referred to by Paul in Heb. 9:1. We find that all of the time on this occasion was given to this service.'

'Now what does all this amount to when it is analyzed? (1) It amounts to a denial that Paul preached there on that occasion, for he says, 'All of the time on this occasion was given 'to this service'—meaning the 'service of breaking bread.' (2) It amounts to charging Paul with transcending his authority in preaching on that occasion, as Luke says he did, and the church there with also transcending its authority in allowing him to preach. If it does not amount to this, then there is no force whatever in it against what Brother Phillips purposed to use it against. (3) It amounts to a contention on Brother Phillips' part, that every Lord's Day meeting of present-day disciples should embrace the same length of time as that meeting at Troas did! If you ask why I say it amounts to this, I'll let Brother Phillips answer, by quoting from him as follows: 'There is no such thing as an hour of worship. Who has the right to hold the worship down to an hour, when the example shows many hours?' (Acts 20:7-11.) There you have it, pat, from our present-day lawmakers

BE BAPTIZED—ACTS 2:38.
(Continued From Page 5).

third person and singular number. This subject is an emphatic distributive pronoun and includes all the persons addressed by Peter when he spoke unto "them." Ekastos is translated each, by some; every one, by others; and this is the grammatical subject of be baptized, the editor of the Guide to the contrary, notwithstanding.

H. C. HARPER.

and wise guides!—if Brother Phillips is one of their representative scribes. You must not take up any time on Sunday teaching children the Bible, the whole time must be devoted to 'breaking bread,' and that service must be continued from 11 a. m. Sunday 'till break of day' Monday morning!

"But I must desist from further attention to their foolishness that Brother Phillips has spilt out so profusely in his debate with Brother Warlick, because what I have already pointed out—to say nothing of the big amount that Brother Warlick referred to—is enough to nauseate every decent man and woman of their wild-eyed, moon-baying cult so much that they will vomit up all of the offensive, repulsive, nasty slop with which their feeders have been stuffing and bloating them."

I feel thankful for Brother McGary's attempt. Yes; the only place you can find positive authority for assembling on Sunday, the Holy Spirit has as positively given the purpose of the assembly. I quoted what Luke said, viz: they assembled to break bread, Acts 20:7. So all of McGary's argument is directed against God. But all of this is usual with a Sunday school advocate. The truth is not destroyed by Brother McGary's distorted condition of mind; failing to realize that the expression, "breaking of bread," is comprehensive and means the divine service, referred to by Paul in Heb. 9:1. Had Brother McGary observed the connecting, or full argument, he would not now be in his ridiculous position, viz: having put up a straw man. I feel sure, even Charlie Nichol will smile at McGary's and Warlick's sophistry. McGary, also, fights God, when he advocates an "hour of worship." I merely presented the case at Troas. Brother Warlick has not tried to refute my argument, hence it stands admitted.

McGary says, Brother Phillips has laid the entire financial burden on Warlick. Who told McGary this? He has Warlick's word for it. Yes, but people have Warlick's word all over the country, and would like to cash it. Warlick knows the Sunday school advocates are blinded, and he is trying to cash in on them. I trust they will all bite. There is enough argument in my first reply to his affirmative to offset all he has said, or ever will say. The candid reader will find, that in Warlick's affirmative, I stayed clearly within Warlick's space. That is all I asked him to do; and he deliberately refused. The reader will observe this. I promised Brother Warlick \$100 to help him get out this tract, but he refused to equalize space, and I withdrew the offer. Now, two years later he makes this imposition. When Warlick turns down \$100 it is a forceful admission of realization of failure. Brother Warlick says, (after I complained about his excessive use of space) you use more too. The readers will observe the more space I used; the excessively more he used. It was my affirmative and he had the last say.

In conclusion, I repeat the readers will find that I stayed within his space when he affirmed, and that he did not, and would not, when I affirmed.

Why do all the Sunday school advocates resort to puff and blow? There are dozens of "anti-Sunday school preachers" that will meet them anywhere, any time, at their own choice of time and place. It's safer to fuss than to fight.

GEO. W. PHILLIPS.

WHY DOES THE GOSPEL ADVOCATE REFUSE TO PRACTICE WHAT IT PRACTICES?

It is strange that men will contend so earnestly for "the Bible alone" as "the only and all-sufficient rule of faith and practice" and yet practice things in the work and worship that are contrary to the Bible.

I shall now quote and consider some general principles as set forth in the Gospel Advocate of February 28, 1924, p. 194. The Advocate says:

1. "To bring the people to the Bible as the only and all-sufficient rule of faith and practice is to bring them to obey God."

But the Advocate can never succeed very well in bringing "the people to the Bible as the only and all-sufficient rule of faith and practice" so long as that journal persists in teaching and encouraging them to practice things in the work and worship of the church that are not in the Bible—things that are no part of "the only and all-sufficient rule of faith and practice"; for this is what the Advocate does when it teaches and encourages the people to practice the Sunday school class system.

2. "Anything to the contrary leads to disobedience, and disobedience leads to perdition and ruin."

True, and I insist that the Sunday school class division, with its plurality of teachers (including women), all teaching at the same time in the assembly, is a "thing to the contrary"; because it is not only not in the Bible, but is directly contrary to the Bible, and, consequently, forms no part of that "only and all-sufficient rule." Therefore the only just and logical conclusion that can be drawn from these premises is that the Sunday school class system "leads to disobedience, and" this "disobedience leads to perdition and ruin." As proof read I Cor. 14:27-29-31-34-35; I Tim. 2:11-12.

3. "What the Bible requires and authorizes is what may be practiced as coming from God. What it does not require and does not authorize stands only in the wisdom of men."

This is correct. And since it is a truth, open to demonstration, that the Bible "does not require and does not authorize" the Sunday school class system, it follows, therefore, as an inevitable conclusion, that the Sunday school class system "stands only in the wisdom of men," and cannot "be practiced as coming from God."

4. "When the earth has passed away and the firmament has been rolled up as a scroll, God's word shall stand; while such as follow the wisdom of men shall sink with their idols into oblivion and ruin."

True again, and this will be the sad fate of those who advocate and those who practice the Sunday school class system along with those who take in instrumental music and missionary societies: for, in these things, they all "follow the wisdom of men," and, consequently, shall finally "sink with their idols into oblivion and ruin." In this the Advocate, like David to Nathan, pronounces its own condemnation. (See II Sam. 12:1-7.)

Let all, therefore, who are bending over toward "the nether pole be admonished to straighten up from under the burden of all such "human inventions," cease following "the wisdom of men," and stand erect upon "the Bible alone" as "the only and all-sufficient rule of faith and practice"—the only basis of Christian union, then all divisions and "jangling" over such unscriptural things will end in peace and unity.

5. "Continual discussion, though carried to an excess, proves a blessing to the world," says the Gospel Advocate. (Same issue, February 28, 1924, p. 194.)

I now kindly ask the Gospel Advocate to discuss the Sunday school question. Let the Advocate frame an affirmative proposition covering the precise points at issue, excluding all points of agreement, and I will deny, and furnish a worthy man to take care of the negative side of the question in a fair and honorable discussion, either oral or written, with any man the Advocate will put forward to meet the issue. Such discussion will "prove a blessing to the world," and most especially so to the church.

J. P. WATSON.

Let your orders for copies of the special issue reach us by May 30th.

IN THE OFFICE.

It has been quite a feast to me to have the pleasure of spending a few days with Brother Duckworth in the office of The Apostolic Way, seeing Brother Duckworth has his whole soul in the work of the paper that is standing against erroneous teachings and practice, and for the plain teaching of God's Word, laboring, as it were, almost day and night with Sister Duckworth, his devoted companion in life, helping him in every way that she is fitted to do. This can't be for money, for both could occupy a position that would bring them dollars where they receive cents. It can't be for fame, or worldly honor, for much of the manuscript he has to deal with shows he is looked upon by the unconverted world, and even by many claiming to be members of the Church of Christ, as the fifth and off-scouring of the world. (But Christ said the world loves her own.) Seeing his patience, long suffering, and forbearance with these things, makes me say certainly he is the right man in the right place.

J. W. KELLY.

See to it that every home in your community has a copy of our special issue.

AN IMPORTANT PROPOSITION.

This paper, "The Apostolic Way," is the only paper known to the writer that stands squarely and uncompromisingly for the whole truth, and against every form of error, every human invention, or innovation, such as are now rampant in the religious world, and making Christianity, or what is now called Christianity, a laughing stock for the world. The question is up to every Christian and every one else who may chance to see this, who wishes to see truth and righteousness prevail over error and licentiousness, shall I help to sustain the paper; shall I do my fair part in the struggle now on between this paper and the forces that are drifting away after the doctrines and commandments of man, and would gladly see the "Apostolic Way" out of their way, shall I stand by it and help it with tongue, pen and money, or let it suffer for want of support? It is one of our best evangelists, and can go to any home in America, with the message of truth, for a few cents, while it would cost the preacher many dollars and many miles of travel, and it can often go when and where the preacher can't. Now I make this suggestion to every reader of the Way. Let us have a weekly paper instead of a bi-weekly, and every one who takes the paper, prepare a receptacle of some kind, a little private treasury, and every Sunday drop a dime into it for the "Way," then at the end of the month hand the contents to the elders or church treasurer, of the congregation, of which you are members, to put with all other similar donations and forwarded to "The Apostolic Way," or if you have no congregation, mail it yourself, and be sure not to forget it. There are many who can lay by more than this each Sunday, and every one should lay by according to his or her ability, but any one who has health

12—A W

and strength should be able to lay by this small amount. We are all under obligation to God to do our utmost to help in any work, or means to advance the cause of Christ, to spread the truth, expose error, to save ourselves and others. And this obligation has to be met by every one of us. Let us store this away in our minds and do it.

If there should be a surplus in the Way's treasury Brother Duckworth could readily find many righteous ways to use it in printing good tracts for free distribution, or sending the "Way" out over the country to non-subscribers. We do less than the sects in the way of missionary work, and we ought to be ashamed of it.

A. M. GEORGE.

Albany, Texas.

PLEASURE IN
UNRIGHTEOUSNESS.

"Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of naught, and the deceit of their heart." Jer. 14:14.

"Woe unto them; for they have fled

from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me." Hos. 7:13.

"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." 1st Tim. 4:1-2.

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2nd Thes. 2:10-12.

It seems that the prophets and the Apostles were telling us about the followers of error in this day, seeing that the advocates of the Sunday school are so aptly described in the above quotations.

The advocate of truth has always been willing for his hearers to have both sides of every question. The advocates of error prefer that their hearers have only one side, their side, and the conduct of the advocates of the Sunday school shows that they are not willing for the readers of their periodicals to have a free and fair discussion of both sides of any question. In the Gospel Guide for April, Brother Warlick published with his commendation a letter to me from M. L. Bailey, but he seemed to be unwilling for his readers to have my reply, though it was published in our issue of April 1.

It has ever been that the defenders of error are unwilling to confine themselves to the truth. They misrepresent those who oppose them. The Jews misrepresented Christ and the Apostles. The persecutors of the church have continuously misrepresented it and its teachers. The advocates of the Sunday school are no exception to this rule. Brother Warlick in the Guide for April was not willing to confine himself to the facts regarding Edgewood and the church there, but makes up a case with as good a front as possible, whereas to have told all the facts would have spoiled this attempt on his part to besmear the Church of Christ. Brother Warlick had been visiting this community for years, why didn't he tell his readers that this church never had had a Sunday school, and that the men who took the lead in the starting of the Sunday school were men who had fought the Church of Christ in that community for years? One of the best known and best loved men in that community who believed in the Sunday school and who wanted it, told me that he could not support the leaders of the Sunday school faction "For, they have done all they could do to destroy the church at this place." Brother Warlick knows this condition, but like the false prophets referred to above, he is trying to carry his point, not because he loves the truth, but because of a desire for selfish aims, and personal gains. Read what he says, "The Guide editor recently had the pleasure to visit the congregation at Marentis, near Edgewood. An anti-Sunday school

faction has driven the church proper to meeting in the school house, where they may without molestation teach all who come unto them as the New Testament directs. The hobby riders happen to have the advantage in the Eldership, so the brethren of the church proper quietly retired for their Bible teaching where it can be done decently and in order. The hobby riders seem very much worried and spiteful over the matter, and they have had both Cowan and Duckworth down there to console them, but the people of the community generally, seem disgusted with them and the preachers they bring there.

"We had a good attendance at all services and left with a promise to return as soon as we can and preach again for the church. It is a shame and pity that some men will ride a hobby, a very foolish one at that, in fact, a silly one like the anti-Sunday school hobbyists urge to the disruption of brethren who would otherwise work together in fellowship and love.

"As plain as is the New Testament teaching on dividing the people into classes and then teaching them in classes to themselves, using women teachers, if needed and any literature that may be helpful, for a few incompetent men, posing as teachers to howl against it to the hurt of the cause in any given community, is ridiculous, but their claims are too much on the order of the idiot to amount to much for any length of Time."

Yes Cowan and Duckworth have been to Edgewood, and the last time I was there we had a house full of people, and when one of the Sunday school advocates announced that Warlick was coming, I told him to ask Warlick to discuss the Sunday school question with Dr. Trott through the Guide and the Apostolic Way. He quickly responded that Warlick would sure do it, but when they put the proposition up to him, Warlick refused. Why? The Apostolic Way has nearly twice as many readers as has the Guide. Joe Warlick says that in this statement the New Testament is clear on the dividing of an assembly into classes. If Warlick believed that he would hardly let the ink get dry on these pages before he would enter into a discussion with Dr. Trott.

Brother Warlick, you had as well quit misrepresenting and dodging, we propose to continue to expose you, and The Apostolic Way is being read by many of your readers that are going to get both sides of the question whether you give it to them or not.

The hero of 300 debates unwilling to discuss this issue with his old friend, Dr. Trott. Why! Why!! Why!!!

R. F. DUCKWORTH.

"OLD FASHIONED
RELIGION."

We clip the following from the Shreveport Journal of April 10th. Read it with care, ponder over it, then ask yourself the question. Am I a party to this "obscuring of the real meaning of Christianity?"

"Doctor" E. L. Thompson is "paster" of the "Central Christian Church" of Shreveport, La.

In his sermon on old fashioned religion Dr. Thompson said he felt that the average church today had drifted away from Christ's plan and program for the church.

"The desire for size," he said, "and show and splendor, has somehow obscured the real meaning of Christianity. The cold-hearted church membership, robed choirs, singing songs above the congregation's head, the attempt at excellence and elegance service, rather than earnestness, have served to divorce the church from its real purpose.

"The world is hungry for the old fashioned religion," he said, "but the church seems strangely slow and hesitant about giving it. We would do well to run back through the years, catch again the thread of God's thoughts, and seek to rebuild the church as it was when it came fresh from His hands in the New Testament. Those were days when the members of the church believed, 'I know Him' was the secret of their power, and their faith. What has God done, or not done, that we have lost faith Him?"

It is refreshing to have a man who occupies a place of such influence to give expression to such truths.

The Apostolic Way is fighting for plain, simple Christianity. We are asking the people everywhere to cut out the glitter, the pomp, and the show, the demonstration and the pretense, and also, the materialistic view, and become spiritually devoted to the loving harmony and splendid simplicity of the pure, unadulterated religion of our Lord and Savior, Jesus Christ. We are urging constantly that men and women let the Lord guide them. As a great architect, he has given us the blue print, that if followed will build a character of symmetrical simplicity, and such a character will be fitted for the grandeur and happiness of an endless abode with the redeemed and the redeemer, forever and ever.

R. F. D:

LEBANON, ALABAMA.

We, a small band of brethren, meet every Lord's Day at Lebanon, for worship. We do not have any organ, women teachers, or dividing into classes. Just take the plain word of God for our practice. We meet at two o'clock in the afternoon, sing a few songs, some brother reads some selected place in the Bible, then prayer, and afterwards the male members ask questions and comment on the lesson. We then break bread, etc., (use one cup) lay by in store, then a song and dismissal with a short prayer. If this is not right, can anyone tell us what is right, as we want the right way.

I have just been reading the Way; it is sure fine and getting better.

E. E. MARSHALL.

Piedmont, Ala.

Every preacher should have a bundle of copies of our special issue.

SHELNUTT-LOCKLEAR
DEBATE.

Dear Brother Duckworth:

I am to be in a debate with J. A. Locklear, Evening Light Saint, at Natville, near Piedmont, Ala., beginning May 15, on the following propositions:

"The church with which I, J. A. Locklear, stand identified is the Church of God, and is Apostolic in origin, doctrine, and practice." Locklear affirms.

"The church with which I, W. L. Shelnut, stand identified is the Church of God, or Christ, and is Apostolic in origin, doctrine, and practice." I affirm.

All the preaching brethren near enough are urged to be present.

Anyone having any literature that will be of benefit to me in this discus-

sion will please send same to me. Especially would I like to have a tract, entitled "Fiery Trials and Deserted Wife," by Dale, or Hale in Arkansas.

This debate is designed to do much good, as it is in a mission field, and all fellowship for my expenses will be thankfully received.

It will be a great sacrifice on my part, as I leave my farm work in the hands of boys, in a very busy and important season of the year, but I am set for the defense of the Gospel at any cost. Let us be up and doing for the Master! It seems we are doing so little.

The last "Way" is the best you have gotten out. Good wishes to all.

W. L. SHELNUTT.
Wedowee, Ala.

"HID FROM THE WISE, AND
GIVEN TO THE FOOLISH."

(1st Cor. 1:20-21).

Yes Brother Harden, I am the very little foolish preacher that put the padlocks on the Sister's mouth at Nevada. More than that, I want to say to you, and to all, I thought I was only preaching the Word, for I just preached what I could read from the Bible. However, I read over there where these things were to come, and seeing they had already come when I held a meeting two years ago at Nevada, I tried to teach them those things that I had read. Yes, I read in 2nd Tim. 4:4, where some would turn away their ears from the truth and be turned to fables. Again in Acts 20:30, men of our own selves would rise, speaking perverse things to draw away disciples after them. Again, I read over in 2nd Tim. 3:5-7, that these who were turned to fables, would speak perverse things drawing away disciples after them, also, would have a form of Godliness denying the power thereof. From such, He says turn away. (Why turn away?) For of this sort, are they who creep into houses, and lead captive silly women. These women are ever learning, but never able to come to the knowledge of the truth. Though, if they should come to the knowledge of the truth, they would rebel against these preachers who are leading them to captivity. For the truth says, not to have any divisions in the church, or meetings of the Lord. All can sing in that meeting or church. Two or three prophets may teach, but just one at a time. Women keep silent in the meeting, or church, for they are not permitted to speak there as teachers.

Now brethren, we who are teaching other than this way, have become wise, and do not want to acknowledge that these are the commandments of God, 1st Cor. 14.

JAMES E. TIDWELL.

STATEMENT.

Death is no respecter of persons. Young and old are alike subject to its icy hand. A thing to be dreaded by the unprepared; a thing without horror when its victim is prepared for the happy life in the world beyond. God rejoices at the death of his saints who are to become like little children.

We are just in receipt of a notice of the death of the ten-year-old daughter of Brother and Sister Moore of Marion, La. Such incidents try the hearts of fathers and mothers, but all of us should be spurred on to a greater effort to meet the divine demands, that we may be as well prepared when the end comes, as are the innocent children.

R. F. D.

Brother A. N. Kennedy writes from Clovis, New Mexico, April 4th, "I am just back in Mexico. Had the pleasure of preaching for the faithful at Coahoma, Texas, last Lord's Day and night. I will go down to Roswell tomorrow to preach for the faithful. I have quite a bit of time not taken for meetings. Write me at the above place."

WHO TO CALL.

We are publishing this list that faithful congregations may know who to call for meetings and quit using fence-riders who gum-shoe around, planting in the minds of individuals, seeds that produce dissatisfaction with the Word of God. Just because a man says nothing about the Sunday school from the pulpit does not mean that he will not push his false doctrine, privately, and with an endorsement of his public acts he presents in private his convictions and the unlearned are deceived and misled. Brethren who are satisfied with the Bible and the Bible alone should see to it that sound gospel preachers are secured for meetings and then maintained. I had rather have a sound preacher who had not passed the sixth grade than to have one with a Ph. D. degree who thought it alright to do as we pleased on anything for which we have example or command. A man who stammers and stutters but stays with the truth, will do more for the Cause of Christ than the silver tongued orator who slips and slides around the plain, simple, unadulterated Word of God.

J. S. Bedingfield, Greens Gap, N. M.

J. T. Baker, Wetumka, Okla.

J. H. King, Garvin, Okla.

J. D. Lewis, Route 1, Wynnewood, Okla.

J. W. Martin, Box 71, Robert Lee, Texas.

O. B. Miller, 5412 Terry St., Dallas, Texas.

J. Romain Parnell, Munford, Texas.

C. W. Smith, Mickey, Texas.

C. A. Sutton, Bradley, Mo.

W. C. Swinney, Bluff, Texas.

T. F. Thomasson, Hagerman, N. M.

G. W. Thompton, Box 675, Healdton, Okla.

C. A. White, 1204 N. Wilhite, Cleburne, Texas.

Jas. T. White, Bend, Texas.

We want to ask all persons interested to help us get in touch with other faithful preachers who are willing to be abused for standing with the word of God.

We will publish other names in this column from time to time as they are listed.

SHREVEPORT AT WORK.

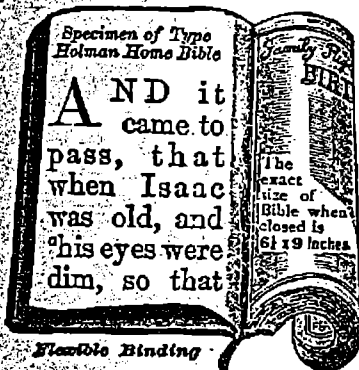
The Velva Street Church of Christ here is moving along in its work in peace and harmony. Several of our brethren are able to give good lessons on practical Christianity.

We meet at 10:30 a. m. each Lord's Day and spend a while in singing, then some one of the brethren leads in prayer. After this two or three of the brethren read and comment. We usually give an invitation to any who may wish to take their stand with us or obey the gospel. We then contribute of our means and engage in remembering the Lord by eating the bread and drinking the fruit of the vine, sing a song and dismiss the audience.

Two, a man and his wife, were baptized last Sunday.

Brotherly,
H. H. MONTGOMERY.

BIBLES AND TESTAMENTS



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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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NUMBER 20.

THE ROUND-UP—OBSERVE CLOSELY

Though I believe I have a pretty fair education, as educations go, I realize that I am no mental prodigy, nor the most luminous star in the firmament of polemics or literature, therefore I am always willing to submit every argument I make, the propositions I propose to discuss and all definitions of Greek words or rendering of Greek phrases to men who have made it their vocation to teach these things in the highest institutions of learning we have, such as the State University at Austin. Upon what meat have our Caesars of the Sunday school cult been feeding that they are unwilling to do likewise? I want to know. I do.

Surely, if they have the truth (as they claim) it would greatly enhance the strength of their contention to have the endorsement of such men and effectually silence all opposition. Will some one please rise and explain to us the reluctance of such men as Showalter, Ledlow, Nichol, Warlick, Chism and others to adopt this course? It seems to me to be the fairest that could possibly be pursued and I, for one, am not only willing but anxious for such a test. I am.

In our debate at Shreveport, Chism freely admitted that the so-called Sunday school, Bible classes or Bible study had its beginning with Robert Raikes' Sunday classes in the dark ages and that the synagogue of the Jews, inaugurated during the captivity in Babylon was a type of which the Sunday school is the antitype. Warlick says the scriptures plainly teach, both by precept and example, the division into classes and other distinguishing features of the Sunday school. McGary contends that the Sunday school is no more a part of the church than a public school or a fraternal lodge. Showalter insists that teaching the children the scriptures is a command to the church and should be under the supervision of the elders—in other words—"the church at work." Can any one reconcile these divergent views or believe for one moment that they can be cemented together into a foundation for any scriptural institution? Can they?

Is it possible for such a medley of contradictory views to be reconciled one with the others, much less convince lovers of God's truth that their source is to be found in the inspired teachings of the Holy Spirit? Is it?

If the Sunday school were a scriptural institution, would not its advocates all agree as to its status, origin and constituent parts and would they not all speak the same things and advance the same arguments in its defense? Wouldn't they?

Do you find any such conflict in the positions or arguments of these same brethren when contending for baptism for the remission of sins or immersion as the only scriptural baptism? Do you?

Are you willing to risk the salvation of your souls to the leadership of men who are trying to guide your feet in four radically different directions at the same time? Are you?

Will you put these questions, calmly, soberly and prayerfully to yourself and strive to answer them in the light of God's eternal truth, which you must face, and by which you will assuredly be judged when we all stand at the judgment seat of Christ, and God's wrath will be revealed against all unrighteousness of men, who hold the truth in unrighteousness? Will you?

G. A. TROTT.

A PRIVATE LETTER.

The following is a private letter written to me by Brother Whitten, but, in my judgment it would be interesting reading, and should cause some preachers to take courage and fight on for they have not suffered unto the shedding of blood, as has Brother Whitten.

Dear Brother Duckworth:—
Yours of recent date is before me. I am glad that your baby was better

when you wrote last. I certainly hope she is better still. We are all up. My wife is getting better slowly.

Saturday night and Lord's day night. I preached where those fellows beat me up, or near that place. I had a large crowd to talk to each service, but a bunch of bad fellows were there each night and acted pretty wild. They beat the house with rocks and shot their pistols fifteen or twenty times each night. They acted very bold. They did their shooting so close to the meeting house that I could see the fire come from their guns. They did not attack me, however. It is a bad place to go to preach, yet there are some fine people who live around this place. Some are very glad to hear me, and I believe will soon obey the Gospel.

The articles which I am writing for the County paper are causing much comment. I hear from different parts of the country, and my articles are being believed by a good many people. I think I will do much good in this way. I wish we could get the church to support more of such work. Thousands of fine people read such papers who have never heard a Christian preach in their lives. The truth placed before the people will find lodgement many times where we have no, or very little hope of it doing so. We must sow the seed and wait the results, they will certainly come.

Division, strife, fighting and persecution have followed my preaching since I came here. There have been four fights that I know of since I have been here, and they were all over what I

preached. Besides this I have gotten a beating myself. I am doing my very best to stand up and do the best I possibly can.

Brother Duckworth, I hope to stop over with you for a day when I come through Dallas.

Brotherly,
D. J. WHITTEN,

Truth, Arkansas.

SOME QUESTIONS ANSWERED.

The following questions have been sent to me to be answered through the Way:

Heb. 10:23. First: Hold fast the profession of our faith without wavering. The profession that is spoken of here by Paul is the Christian's profession, and Paul knew that the Christian's profession was, in one way, like other professions.

If you should be a boilermaker and didn't hold fast your profession without wavering, it would not be long until you would be on the "bum." The reason why that so many people will be on the "bum" the day of judgment is because they have just pretended to be Christians, and didn't hold fast the profession of their faith without wavering.

Second: Verse 24. Consider one another to provoke, (not to wrath), but love (not to bad works) but good ones. And this will we do, if we hold fast the profession of our faith, and not waver.

Third: Verse 25. Not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another, and so much the more as you see the day approaching. Note, not forsaking our assembling, or coming together, as some have. It is true we have been brethren and sisters who fail to assemble when persecutions arise because of the word. It is true too, that the cares of this world, and the deceitfulness of riches have caused some to fail to assemble to do what God wants done, and they assemble to teach the doctrines and commandments of men. These three things have made the assembly of Christ small. Seeing these things are true, we should exhort one another, and so much the more, as we see the day approaching, in which it looks like all are going to fail to assemble for the purpose that God wants them to. Jesus wanted His disciples to watch and pray that they enter not into temptations. Paul wanted Christians to assemble as often as they could, when they saw the perilous day coming.

JAMES E. TIDWELL.

Chandler, Texas.

Please state in The Apostolic Way that I will be in the west in July, and I would like to hold some meetings and get acquainted with the brethren, as I desire to move to Texas.

J. E. McVEY.

2402 Clement Avenue,
Parkersburg, W. Va.

CONCERNING THE SPECIAL ISSUE

I have looked over the manuscripts; all splendid; some of the articles the FINEST ever. Wonderful sermons from the greatest teachers that ever proclaimed the Gospel of Christ.

I believe this is the greatest opportunity the brotherhood ever had to place before their religious neighbors and others the great principles of the Gospel.

Each congregation should see that a copy is placed in every home in the community where they worship.

Orders of from 25 to 200 copies are being received from all parts of the country. This will, without doubt, be the largest issue (per number of extra copies) ever printed by any of our religious journals.

Send your order for extra copies without fail. Now brethren, don't delay, don't miss this chance to teach your neighbor the first principles of the Gospel.

R. O. CONNER.

We give the above statement from Brother Conner, as it shows how he views the special issue. Everyone who does not send us an order for extra copies will wish they had when they see this issue.

The printers have agreed to hold the forms for us, so that all orders reaching us by May 29th can be filled. Send your orders in time for them to reach us by that date. Address The Apostolic Way, 1601 First Avenue, Dallas, Texas.

R. F. D.

SELF-SUICIDE AND THE CROWN OF THORNS.

I learn that Brother H. C. Pearson of Gainesville has gone back to the Sunday school. I love Brother Pearson, and I believe if he will go back and read his article, "Self-suicide," in The Apostolic Way of May 1, 1923, and his article "Peter and the Crown of Thorns," in May 15, 1923 issue he will do as he told Brothers J. W. Denton and J. S. Durst to do, go out and weep bitterly, and he will do so, unless his self-suicide has so deadened his conscience until he is past feeling. Certainly these are fallen stars. Let the rest of us take heed, lest we, also, be tempted to fall away. Written in love. We attach herewith the article on "Peter and the Crown of Thorns."

J. W. KELLY.

PETER AND THE CROWN OF THORNS.

"And the Lord said, Simon, Simon, behold satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted strengthen thy brethren. And he said unto him, Lord I am ready to go with thee, both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me." Luke 22:33, 34.

Peter thought he had faith, and no doubt thought, at the time he said to the Lord, "Lord, I am ready to go with thee, both into prison, and to death" that he would do just what he said. But when it came to a show down, when he followed the Lord into the judgment hall, heard the trial, heard the Lord condemned to death, crowned with a crown of thorns, blindfolded, spit in the face, struck on the face, mocked, "And many other things blasphemously spoke they against him." When Peter saw this, his faith failed him, and when the little maid came around and said, "This man was also with him," here is the show down. "And he denied him, saying, Woman I know him not. And after a little while another saw him and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth, this fellow also was with him, for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately while he yet spoke the cock crowed, and the Lord turned and looked upon Peter, and Peter remembered the word of the Lord, how he said unto him: Before the cock crow, thou shalt deny me thrice." And Peter went out and wept bitterly." He could not stand the test.

No doubt when Brethren J. W. Denton and J. S. Durst wrote those strong articles against the Sunday school and women teaching in the church, that they thought they believed just what they wrote. Like Peter, "Lord I will go with thee, both into and to death." Those articles were written in their palmy days, when their minds were well balanced, now in their old days when their minds are

weak, they reverse themselves, and the things they once taught and believed, they now deny? Why? They see the cross and crown of thorns. Like Peter, their faith was not what they thought it was. Brother Denton, when you and Brother Durst are converted, strengthen your brethren. There is war in Heaven, Michael and his angels and the dragon and his angels. These brethren are in this war. The things they taught were wrong in their young soldier days, they now, in their old days, teach they are right. The things they taught in their young soldier days were right, they now teach they are wrong. When were you converted, brethren? In your young days, or your old days? Or are you converted at all?

We have come to the show down, brethren. And it seems to me that you, like Peter, ought to go out and weep bitterly.

H. C. PEARSON.
Gainesville, Texas.

ARE THE WITNESSES TRUE?

First witness: "The spirit speaketh expressly that in the latter days some shall depart from the faith giving heed to seducing spirits and doctrines of devils." I Tim. 4:1.

Second witness, The Apostle Peter: "But there were false prophets also among them even as there shall be false teachers among you—and many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of." II Peter 2:1-2.

Third witness: J. D. Tant testifies, we are changing or drifting.

Fourth witness: W. F. Ledlow testifies that the churches have changed in many things and he seems to think that these changes are for the better and so did the digressives when they departed from us in order to practice their innovations. But I now want to introduce some of my experiences and observations which may tend to corroborate the testimony of the foregoing witness.

When I first started out preaching almost forty years ago, I found a hearty welcome among the brethren and churches of my acquaintance but this is not so now. Either I or the churches have changed. I am not conscious of any change religiously but an older of course, and feel more surely that the things I then preached are still true. But here is a bit of my experience.

Sometime since I had a regular appointment at a certain small town. After morning services and before preaching at night, one of the elders came to me and said, Brother Smith, I love you and enjoy your preaching but I want to be frank with you, there is considerable objection to you among the brethren. They want a younger man. Well, I preached that night but did not get any invitation to come back. I thought then and still think the objection was not so much to my age as it was to what I preached. About this time I received a long letter from a good zealous sister. She said I was standing in the way of the progress of the church and if I would not endorse the Sunday school she wished I'd move. But once more I

arrived in a small city on Lord's day morning. Walking down the street I saw on the corner a sign, "Four Blocks West, Church of Christ." Desiring to worship with God's people I made my way to the church house and walked in, saw five teachers, three men and two women all up teaching at the same time and in the same room. I sat down on a back seat. The classes through, a song was sung, the audience settled down, the preacher in charge announced the regular week meets. Then preached a good sermon on the many titles applied to our Savior. Preaching over, one of the elders arose, made a few remarks, gave thanks for the bread and had it passed to all. Then thanks were given for the cup and lo! when it was passed around it was a tray with many tiny cups. As it came to me I passed it on and said in my heart, this is not the cup of my Lord, but the cup of fashion.

I mention these things to show that the churches have changed. They now want young preachers, beardless boys and single men are now often called pastors among the churches. They want Sunday schools like their religious neighbors with classes, women teachers and literature uninspired. They are afraid to drink with their brethren from the same cup. They want to join the civil authorities in wreaking vengeance on their enemies even to the shedding of blood. Many persist that they have a right to engage in carnal warfare and the right for women to teach in the public assembly contrary to the positive commands of God. Are the witnesses true? Standing in the old paths are you? "Examine yourselves whether ye be in the faith." Follow not their pernicious ways by reason of whom the way of truth shall be evil spoken of. Let us stand on the rock of eternal truth and God will take care of the results.

C. W. SMITH.

Mickey, Texas.

TIMELY THOUGHTS REPEATED.

"The other outstanding problem with which the church is now confronted is the care of her preachers. We, at every opportunity are fighting for the cause we all love and hold dear. Those who have drifted and are advocating the doctrine and commandments of men will not call and use us longer. The division has come, and the line is drawn. We could sacrifice the old paths as others have done and still be popular in the eyes of men, but we are trying to save our souls with others, by clinging to Apostolic Ways and doctrines.

"Texas is dotted with congregations that are satisfied with the Bible as it is written, and a majority of our preachers are idle. These conditions force me to believe that something is wrong and should be righted.

"Some of us are going to be forced from the field with the battle almost won, if brethren do not awake out of sleep and see that our preachers are kept busy. I want to be busy, preaching and saving souls from the wrath to come and with the help of my brethren also my Master, Jesus Christ, my aspirations will be at least

partially accomplished; Brethren, call the preachers out. We shudder at the thought of being called tramps for coming to you without solicitations. We can't preach half so well, unless we know that our work is wanted, needed, and appreciated"—thus Brother Bradbury.

Brother Duckworth commenting on the above says, "We are glad to have Brother Bradbury call the attention of brethren to the needs of keeping the faithful preachers busy. Everyone of them should be preaching somewhere every day if they can possibly do so. Yet many of them are idle or find it necessary to engage in other work to help support their families.

"May the Lord help and encourage us all to put forth a greater effort holding up the hands of those who preach the unsearchable riches of the Kingdom of Christ."

I wish to commend the above statements, heartily. It is the desire of every preacher who knows and loves the truth to make that truth known to others. After a preacher learns the truth and proves his ability to teach the truth to others he should be kept busy teaching and preaching the gospel. And it is just as Brother B. says, "We don't like to be called tramps. We must have an invitation or else we can't preach."

I obeyed the gospel under the preaching of Brother G. A. Trott in 1896, and ever since I have been trying to tell others of the richness of the blessings of Christ. I have been reasonably successful, having baptized as many as sixteen in a two-weeks meeting. In only a few meetings have I failed to induce some one to take up the Cross and follow Jesus. I feel that the churches should show more appreciation of those who are sacrificing time and talents in an effort to stem the tide of worldliness and innovations, which are about to engulf the true disciples.

Many are striving for wealth at the peril of their souls. I know brethren who just as soon as they get one tract of land paid out, buy another, thus keeping themselves deeply in debt all the time. Consequently, they never have any money to put into church work. I held a mission meeting last summer. There were members in attendance who were worth ten thousand dollars, yet, I never received a penny for my time and efforts from these brethren. I am glad to say there is one sister not far away who remembered that I had a family to care for and sent me a contribution. I think the preachers should give their experiences, and perhaps the brethren reading these experiences would be more thoughtful. Some seem to think that because they have no money, there is no way they can help a preacher and his family. This is a mistake. A true Christian preacher will accept and appreciate anything that he or his family can make use of.

I am hoping, working and praying for the success of our efforts in behalf of Apostolic Christianity as revealed in the New Testament. May God bless all the faithful workers in my prayer.

W. T. TAYLOR.

SOME QUESTIONS AND ANSWERS ON DIVORCE AND OTHER THINGS

Please answer through The Apostolic Way the following questions:

1. Why did Matthew in chapter 19:9, and chapter 5:32 make Jesus say "Saving or except for fornication," when in Mark 10:11-12, Luke 16:18 and Paul in Rom. 7:3 and I Cor. 7:10, does not use this exception?
2. If a man cannot put away his wife and marry another, why did Paul charge I Tim. 3:12 that deacon should be the husband of one wife?
3. And why not take a widow in the number who had been married to two men?

C. H. JAMES.

Deming, New Mexico.

Answer: Matt. 19:9 was the final answer to the Pharisees who asked him if it was lawful for them to put their wives away for every cause. This was a question concerning the law of Moses. Could they put them away under Moses' law for every cause? There was one cause under Moses for which a man could divorce his wife and that was fornication. See Dent. 24:1-4. That was the Savior's answer, in verse 9. The disciples were present and heard the Pharisees' question and the Master's answers. Immediately after, in the house, "asked him again concerning the same matter."

"And he said unto them, 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 committeth adultery." Mark 10:11-12. These answers are exactly opposite, and given perhaps not more than thirty minutes apart. Why did the Master say to one that they could divorce their wives and marry again under their law; but to his own disciples he said that whosoever put his wife away and married another would commit adultery? There is no law or rule of language on earth that could make these two answers mean the same. It would be the height of folly to attempt it. But why the difference? Jesus in Matt. 19:9 answered the Pharisees' question concerning divorce under the law. They lived under the law of Moses and knew nothing of any other. Jesus lived and died under the law. That law was in force till the death of Christ on the cross. Much of the law of Moses was not from God and Jesus said that the divorce law of Moses was not from the beginning (from God) but was on account of the "hardness of their hearts" he "suffered" it. Matt. 19:8. The God of Israel said, "I hate divorce." Malachi 2:16. Jesus would certainly not have in his "perfect, law of liberty," anything that his Father "hated" or that Moses "suffered" because of the lustful disposition of the Jews. While the Master was on earth before his death he said many things to his disciples that were incorporated in his gospel after his death. Mark 10:11-12 became a part of "the law of the Spirit of life," but Matt. 19:9 was absolutely prohibited. The relation of husband and wife can only be destroyed by the death of one or the other.

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There are some three hundred whom, if we do not hear from, their names will be dropped from the list.

Roman 7:2-3. If they will separate one from the other, let them remain unmarried, or be reconciled to each other. I Cor. 7:10-11.

2. As may be seen from the Old Testament, the Jews were very adulterous people. Many of them had little or no regard for the sacredness of the home, and it was common to find them with two or more wives. Many of them continued this sinful custom for several years after the Church was established. Paul instructed the churches not to appoint either elders or deacons of this character. I Tim. 3:2-12.

3. I don't know. No widow should be taken into the number under 60 years old, and not then, if she had children, or near relatives who could work and was able to support them. I Tim. 5:9-12. She must be absolutely dependent. Too much marrying has never been regarded as the best means to maintain and strengthen the Christian's faith. Too much marrying will keep thousands out of the Kingdom of God.

R. H. HOWARD.

SOME SERIOUS THOUGHTS.

By J. T. Martin, Aust'n, Texas.

I have many times read the writings of men and women whose talent, gift, "knack," or whatever name applies for cogent, clear, and expressive, as well as impressive style or manner of speaking I envy. I sometimes have ideas that I would like to convey to others, told in a manner not only understandable, but by the use of such words and sentences as will open the door of realization and force an impression that is full of comprehension.

When these occasions arise, and I begin seeking for words and manner of expression, I find myself greatly handicapped by a defective education, being unable to command, or find words as forceful as I want. Indeed if the subject is profound and deep, and with proportionate importance, it seems to blur with misconception in my own mind, and I am unable to grasp it with a clarity that is satisfactory, or fully understand its meaning.

These reflections sprang up when I sat down to write of the duty we owe to ourselves, to mankind generally, to the church and to our God. It is not that we do not already know them, and I might say perfunctorily acknowledge them, but because it does not appear to me that there is a real and comprehensive realization of them. I have come to this conclusion because of my strong belief in the honesty and sincerity of the brethren, and on account of the spirit of discussion that is now abroad, and on the ground of apparent failure to really comprehend what constitutes Christian

spirit and the necessity of being governed by it. Probably what I am trying to say can be better understood by the manner in which we treat and speak of our brothers in Christ. We claim, and rightly, too, that the spiritual relationship is stronger and more sacred than that of blood, yet in discussing matters of difference with, or about them, some of us use language that belies our claim—language that drives them from us—alienates them—and shows a thoughtlessness and carelessness that is deplorable in the extreme. It is not because we do not know that this is wrong, but because we fail to grasp the full significance of our acts and the spirit that generates them. No, no, I do not believe that wrong is chosen in preference to right, but we sometimes allow the wrong spirit to dominate. If we must discuss differences between ourselves—and it is right that we should, can we not keep in mind that we are seeking the truth for the sake of truth, and not for the purpose of showing the inconsistencies of those who differ from us? If the facts and truths are discovered and prove that the matters contended for by an opponent are inconsistent with facts or reason, the inconsistency is not the fault of the party believing in it, and he is in no sense blamable for it, because he does not so understand it. Nor is this all. To find vent for spleen against a brother who differs from us on an important question is calculated to leave the impression that it is a personal matter between brethren, and instead of trying to "restore" one "in a spirit of meekness," feeling and exhibiting that love, charity and patience required of all Christians, it is sometimes the case that these are overlooked, and we use abusive and even insulting language, epithets and cutting sarcasm.

I believe that this is done because "the old man with his deeds" has not been successfully or sufficiently crucified and the mind and will brought in subjection to the will of Christ. And let no one be mistaken about the effort required by some of us to accomplish this great and important feat. Although the tongue is an unruly member, and full of poison, it can be held in check to a great extent by the influence of brotherly love, and a full comprehension of the fact that it is spiritually injurious and degrading. One of the worst results that follow the use of intemperate language in the discussion of a subject is that a barrier is immediately raised between its advocates and our arguments—a barrier that blinds them to the value and logic of our reasoning—a barrier that is seldom broken down. In our dealings with brethren who differ from us, let us keep in mind that even the recording angel "brings not a railing

accusation" against the wrong doer. I think it not too much to say that when "old things have passed away" in deed, and "all things become new" in fact, when we fully realize that those who oppose our ideas are our brethren in Christ; when we can grasp the full meaning of what it is to be responsible to God, and that the time is coming, and to a great many of us is coming soon; when our record will have been written, our work finished; when we must give account to the Just Judge for what we say and do, there will be much less acrimonious and hurtful language used. "Inasmuch as ye have done it unto one of the least of these, my disciples, ye have done it unto me."

IMPRESSED WITH OUR STAND.

My Dear Brother Duckworth:

I have met you only one time at the church in North Fort Worth. I assure you I was very much impressed with the stand you are taking for the restoration of primitive Christianity.

There are many things in regard to the teaching of Jesus and the Apostles, I think we should better understand, the churches being surrounded by sectarian teachings and influences. It is slow in getting the people the truth, for denominations, first, last and all the time appeal to the desires of the flesh, by using Sunday schools, picture shows, ladies aids, chicken suppers, instruments of music and all manner of worldliness. Everything that appeals to the desires of the flesh; the Master verily did say that flesh and blood could not enter the Kingdom. The Kingdom is a spiritual Kingdom. Jesus said, My Kingdom is not of this world, but is from above and he that enters it must enter it by faith, and faith comes by hearing the Word of God.

Thus what God has not commanded us to do in our worship, cannot be of faith. It matters not how sincere the one might be in rendering worship, if God has not commanded it, it is not of faith, for faith comes by hearing the Word of God, and such worship would not be pleasing to God. For without faith it is impossible to please God. Now since the Apostle has expressly said, "Let one speak at a time," how would we give an answer to him when in our service we would have four or five speaking at one time which would be the case if he held classes? Such a procedure would not be pleasing to God, because it is not of faith and the reason it is not of faith, God has not commanded it. (God has commanded us to use picture shows, musical instruments, ladies aids, chicken suppers and the like as often as he has commanded us classes, and more than one speaking at a time). Jesus: "My Kingdom is not of this world; flesh and blood cannot enter the Kingdom," cannot take anything into it that is not of faith.

Sound brethren when in Fort Worth, meet with us to worship. Get Rosen Heights car to Main Street, tell the conductor to put you off on Broadway, then one block to right on 27th Street. C. W. SPARKS.

THE APOSTOLIC WAY

1601 First Avenue, Dallas, Texas.

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WOMAN'S PLACE IN SOCIETY.

What the Old Testament Teaches.

By the term "Society" in the heading, I refer to all departments of social activity, including home, civil, and religious functions. On this great theme thus defined the Old Testament teaches much. It is necessary, however, to distinguish between what the Old Testament authorized and isolated cases recorded here and there simply as matters of fact. For example, Moses gave numerous laws to women in Numbers and Deuteronomy. (Num. 5:30, Deut. 22, etc.). He also records the actions of Jewish and Gentile women on various occasions. It would be very erroneous to say that the Old Testament teaches what some of these examples record.

The trend of Old Testament teaching is that man was everywhere considered the leader, the one more responsible, in all social relations. This harmonizes with the teachings of Genesis that Adam was first formed and given dominion over the earth and that woman was made to be man's helper and subordinate. No one can read the first five books of the Old Testament, and fail to get this impression. See for example the 30th chapter of Numbers, where the woman's responsibility in making a vow was limited by the voice of the husband or father. This does not mean that the woman was to be a slave, but it did mean that in the family group, which was the foundation of every other social group, the man was held responsible for the acts of the woman.

Some ill-informed persons imagine that in ancient Israel women were slaves just as they were among certain heathen tribes. The fact is that the law of Moses provided a measure of protection for women that far surpassed anything else ever given in a system of law except that of the New Testament. It would be profitable for the reader to examine closely such passages as Ex. 22, Deut. 22, etc. Every moral obligation toward a daughter, a wife, a mother, or toward any other woman, that is known to our code of right rested upon the Israelite under the Law. True they did not always obey these laws, but where are the people who have ever done so?

Woman's place in the house of Israel was to be a wife, a mother, a keeper of the home, the guardian angel of the hearthstone. This in the eyes of many modern women is slavery.

What they mean is liberty, by which they mean license to take the place God appointed for man. Such women, as a rule, care little for home and less for what the Lord says. They have turned their backs upon God's wisdom and committed their ways to the dictates of human folly. To be free from all subjection to a husband, imposed though it be by the Bible, to refuse motherhood as an evil and a disgrace, to neglect the home for the club room or street, to aspire to leadership in politics, business, or the professional world—these are some of the aspirations of those who would despise the laws of Moses and of Christ concerning woman.

In the matter of dress the Lord made a distinction between the sexes. The woman was positively forbidden to wear man's garment, or the man the woman's garment (Deut. 22:5). When I see, as I often do, a woman attired in men's garments, I think of this passage. I also think I am looking upon a woman who dishonors her sex. I am compelled to believe that she would rather be a man; and I believe the majority of such women have before them as the ideal man, not the sober-minded, refined, and cultured gentleman, but the sport, commonly called "rough-neck." If I misjudge the feelings or motives of others in this matter, I plead their forgiveness. I am a man and I believe I view this matter as most men do. It has never been my misfortune to meet a man on the street attired in woman's clothing. Why? Because men, as a rule, have too much regard for the standing of their sex. They are not suited by nature to occupy the woman's sphere. As I have before pointed out, their inclinations are toward the coarser things of life. What would the average man or woman think of a man who should don woman's apparel and walk in public? I dare say that almost any one would despise such a man.

The Old Testament provides for woman's part in the public worship. We read in Exodus 15, of Miriam and other women who played, sang and danced in praise to God. Later we read that King David did likewise, (II Samuel 6). We do not read that God ever commanded such worship or that He approved of it. But in Deut. 31:12 and Joshua 8:35 we read God's commands concerning the hearing of the Law.

I shall have more to say on this point in a later article.

N. L. CLARK.

CHURCH AT WORK IN FORT WORTH, TEXAS.

Dear Brother Duckworth:

I am herewith inclosing check for five dollars of the ten I subscribed to the Foundation Fund for this year, also sending picture for the album.

We have about completed our church house; will have services in it Sunday the 3rd of May; will have it completed by the 2nd Sunday in this month, at which time Brother N. L. Clark will preach for us. He will also, begin his protracted meeting on the last Sunday, May, to last

two weeks. Would be very glad to have you visit us during the meeting. Brethren from a distance who can come and attend the meeting will be taken care of; so all consider yourselves invited.

The latch string hangs on the outside of the door; and we would be glad to have your co-operation in this meeting.

The opposition is hard here, and we are few, but determined to plant the truth in Fort Worth with God's help.

Your Brother in Christ,
R. L. McMURRAY.

321 St. Louis Avenue,
Fort Worth, Texas.

DIVINE AUTHORITY—NO. 2.

The Mormon writer, Mr. Penrose, said that all sects in order to continue must have some truth. Then in setting forth his doctrine he put forth truth first and followed it with error. In this he acted in accordance with Mormon custom which is to put out literature in the form of books, tracts and leaflets in which they set forth their doctrine little by little. The things taught in a tract or book which is placed in the hands of a given person thought to be such as he is prepared to receive. Of course at first they give their prospective convert truth. In this they condemn many of the evils of our time—such evils as men are likely to feel should be censured. In the next step that they take they mix error with truth. Then they go on from bad to worse until their leaders may be heard saying that Jesus was not begotten by the Holy Ghost (see Luke 1:34-35); that Jesus held Mary Magdalene and other women who ministered to him as wives, etc.

His accusers who crucified him are not represented as making worse accusations against Him. But the Mormons put forth truth first, men read it and become pupils to teachers who follow Joseph Smith instead of divine authority. These teachers lead their pupils step by step to disregard Bible truth and to accept the doctrines and commandments of Mormon prophets instead. Many of the preachers who come around preaching in all the church houses and refusing to tell what they are, religiously are Mormons. Beware of them for they "subvert whole houses, teaching things which they ought not."

Only one statement in "Faith and Works" was criticized and that was the last statement of the tract, and the one in which Mr. Penrose endorsed the works to follow. The next production from his pen that has fallen into my hands, "Authority," is very faulty.

In this leaflet, Mr. Penrose confuses the priesthood with divine authority. He says:

"This divine authority was called the Holy Priesthood." (The Bible no where intimates such a thing.) Using the terms divine authority and the priesthood as synonymous expressions, he goes on to say that "it existed among the patriarchs . . . was held by many prophets."

This is an error, the prophets as a rule were not priests and did not officiate at the altar. Although a few priests may have prophesied yet it is not true that "many prophets held the priesthood."

I presume that no believer denies that the work of the Levitical priest was conducted by authority of God. Even so was the work of the prophet. It is also true that the mothers and the fathers in Israel who diligently served Jehovah by obeying all of His commands acted as much by divine authority as did prophet, priest king when he performed the task assigned him.

In order to make this so plain that a casual reading may be all that is necessary to understand it, a few examples are offered.

A man of God was sent to curse altar at Bethel. He was told how to go, what to do and how to. Although the Bible says just not one word about his having a priesthood along with him, yet he had orders telling him what to do. These orders were his authority. So long as he continued in them all was well, when he stepped aside he was condemned.

Likewise John the Baptist came to Israel to announce the coming of the Christ. John was not a priest nor did he perform miracles, yet his whole life was spent and his every work was performed by divine authority.

In like manner when God placed Adam in the Garden of Eden, he told him what he should do and what he should not do. So long as Adam continued in his maker's instruction he was acting by divine authority.

And just so it is with you and me. So long as we do what God's Word—not the book of Mormon or any other creed tells us to do, we are acting by the instructions, submitting to the holy law, and doing the will of the everlasting Father. In so doing we build our houses on the rock, perform our every duty and gain for ourselves the unfulfilling promise of entering in through the gates into the city that knows no night and finding a happy welcome there.

L. W. HAYHURST.

ENCOURAGE THEM.

A few loyal brethren and sisters residing in the Poe School House community, eight miles west of Winters, Texas, began meeting for worship last Lord's Day. Brother J. P. Hutton lives in that neighborhood, and will do all he can to help build up the cause of our Lord and Master. They contemplate having a protracted meeting in the summer. (D. V.)

The writer had the pleasure of being with them in their first assembly and made a short talk along the line of "Keeping the Unity of the Spirit in the Bonds of Peace."

We hope that the other congregations in Runnels County will encourage these brethren in their efforts to build up the cause.

C. C. HEARD.

Tuscola, Texas.

Brother Albert S. Werner writes that he has moved to Santa Anna, Texas, and will be glad to have brethren communicate with him at that place if they want his assistance in meetings.

CULLINGS AND COMMENTS.

By H. C. Harper.

There are many blessings that go with baptism. One of them, and only one, is the remission of sins. Another is the reception of the Holy Spirit. Some will argue that baptism is invalid if one does not understand clearly that it is for the remission of sins; while right in the same verse the gift of the Holy Spirit is mentioned as one blessing to be received, and the preacher will sometimes admit that he does not know yet what the gift of the Holy Spirit is. Would not that invalidate his own baptism, according to his own teaching.—E. C. Love, Gospel Advocate, April 10, 1924.

No; are you a simplton? The sinner is commanded to "be baptized . . . for the remission of sins." But he is not commanded to be baptized for the gift of the Holy Spirit. And as Campbell truly says, "No one is commanded to be baptized for anything else, than for the remission of sins." (Campbell on Baptism.)

I will affirm that "God commands man to be baptized for the remission of sins." And I will affirm it with any man the Gospel Advocate can put up against me. And I will deny the proposition that "One obeys God in being baptized because he has been saved." And I will deny it with any man that can furnish a medium for the discussion, while I furnish one.

I will discuss either proposition, or both. If the first is true, the "sect baptism" contention is forever blasted; and if the second is true, those who contend against "sect baptism" are forever refuted.

Now we shall see whether Brother Love has a backbone, a real backbone. Come now, and let us get this matter before the people. Here is a chance you should grab at, if you have the courage of your avowed convictions. The Gospel Advocate says: "Neither are we commanded to be baptized for the remission of sins." I say we are, and I say I will affirm it with any writer the Gospel Advocate can furnish against me. And as Brother Smith says: "Now put up or shut up."

CULLINGS AND COMMENTS.

By H. C. Harper.

We have in stock about fifty copies of the Sunday School and Anti-Sunday School Cult, by A. McGary, in responding to H. C. Harper. If you wish to read a live and vigorous treatment on the subject, you should read this tract.—Gospel Advocate, March 27, 1924.

Well, I should say so; and I have called attention to this treatment many times, especially McGary's treatment of "The Sunday School Cult." He does a better job in knocking the "sublimated nonsense" out of that "cult" than I can ever hope to do; hence I often quote him. It is fun (for me) to watch these fellows club each other.

The Gospel Advocate says: "Let it be distinctly understood that we do not here attempt to defend, nor do we endorse, any organization separate

apart from the church, and called a Sunday school." (M. C. K., G. A. of 9, 20, '10). Again: "They have not formed a separate institution distinct from the church." (J. C. M., C. A. 9, 20, '10.)

Now hear McGary in his famous Sunday school tract: "I have no part nor lot nor patience," says he, "with those brethren who teach that the Sunday school is any part of the church." (page 6.) And on page seven, he says: "Make him (M. C. Kurfecs, an editor of the Gospel Advocate) commit himself to the theory, that the Sunday school should be under the supervision of the eldership—or 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, on page 27, we have this: "The Sunday school is no more the church, nor a part of it, than is the public school." And on page 19, 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, which I have done, in locating my Sunday school (notice the *my*) entirely out of reach with any church.

I'll now bring it out of the woods into the city, and have it to meet in the city church-house. But although it is now in the city meeting in the church-house, it is the same institution that it was out in the backwoods, meeting under an oak." I have emphasized "institution" for him. You see his Sunday school is an "institution" separate and apart from the "church."

Yes, I say get Brother McGary's tract. It knocks "the Sunday school Cult" into smithereens.

Brother Isaac Walker, of Centerville, Tenn., asks the Gospel Advocate: "Is the Sunday school a part of the religious worship? If so, what part?" McQuiddy, in answering, says: "Whatever God commands us to do is worship."

This brings up the question, Is the Sunday school commanded? And since the Advocate is boasting the McGary tract, we shall let McGary answer. He says: "I know the Bible gives us neither precept nor example for a Sunday school." (Page 7.) Hence the Sunday school is no part of the worship of God, and if it is worship, it is the kind we read of in Col. 2:23—"will worship."

But says McQuiddy, "The Sunday school is simply a method of teaching." (G. A., March 27, 1924.)

Then since "the Bible gives us neither precept nor example for a Sunday school," it gives us neither precept nor example for this "method of teaching."

Now perhaps some of the postulates the Gospel Advocate has thrown at the Old "Digressives" will be of benefit to the New. Try this: "The rule laid down for Christians is: 'Not to do the things not forbidden, but to confine themselves to the things required.' (David Lipscomb.) And this: 'Christians should keep their eyes open, look into the Word of God, and see whether the thing proposed is found there. If

not found there, be sure to let it alone; for if not on record, it is empty, fruitless, void of any good to the children of God." (Kurfecs.) And this: "What are the terms of fellowship as taught in the Word of God? We answer: Whatever is taught therein as essential to salvation: This statement in principle marks the metes and bounds of those terms; hence nothing should be made a test of fellowship among Christians that is not essential to salvation." (Kurfecs, G. A., March 26, 1914.) Hence the Sunday school innovationists have the "sin of division" lying at their door.

—o—
"When any innovation is imposed upon a congregation of disciples against the conscientious scruples of some, it is the duty of its instigators to show it to be scriptural, if it can be done. All laws of Christian courtesy, brotherly love, and common sense demand this. It matters not how distasteful or obnoxious the task may be, it is upon them either to do that or else give up the cause of dissension. A failure to do this is a virtual admission of inability to do so. No amount of dodging can extricate the Standard from this conclusion." (G. A., Sept. 8, 1923.)

This was wholesome doctrine when applied to the Old "innovationists," and now we give it to the New; let them take their own medicine, and it will soon be evident, even to the half blind, "Who is who" in the churches of Christ. Let them show the Sunday school "to be scriptural, if it can be done." The onus is upon them "either to do that or else give up the cause of dissension," "it matters not how distasteful or obnoxious the task may be." "All laws of Christian courtesy, brotherly love, and common sense demand this." And "no amount of dodging can extricate" our Sunday school brethren from this task, with brethren who want the truth. Calling us "fools," calling us "idiots," calling us "ignorant," calling us "trouble makers," etc., etc., etc., will not lift this load with those that are worthy the name Christian,—not by a long way. And "a failure to do this is a virtual admission of inability to do so."

Here is the situation, as I see it: They can not "show it to be scriptural," and yet they dislike to bear the stigma of being "cowards," and so keep up a certain "amount of dodging" to fool the people into believing that they are "ready to be called upon" to "show it to be scriptural." For example look at the farce put out by Showalter for a "debate on the Sunday school question" not only a farce, but a falsehood. Then take a look at Warlick's farce, the "Warlick-Phillips Debate." Yes, an open confession that they can not meet the issue with fair propositions and under rules of honorable controversy. In fact Showalter and Clark did not have even a proposition for any "debate." And Warlick acted a dishonorable part, apparently, just to ruin what promised to be a "debate." And any sectarian would be ashamed to resort to such tactics to shield that which he could not defend by the scriptures. This is hard to bear, for when the blind suffer themselves to be led by the blind, they

both fall into the ditch. And it is pity that the Sunday school brethren, like the organ brethren, do not demand that the issue be met, and the body of Christ preserved entire. But, they cling to their innovation, close their eyes, and cry "peace," we do not want any debate. Don't disturb us; we are getting along so nicely. We will soon kick out all the old fogies that do not quit—they do not pay much anyway. And on, and on, they go, as the Bible clearly teaches, to hell. Some "scared," some blind, some deceived, some giddy, caring for nothing in religion but the "lusts of the flesh"—a motley crowd masting from Jerusalem: Babylon, Babylon with her "abominations." Let us draw the veil, and dry our tears, pray on, renew the "fight of faith," and "press toward the mark for the prize of the high calling of God in Christ Jesus." Courage, brother. Our God will bruise Satan under our feet. Come boldly to the throne of grace."

HOW ABOUT JAMES FIVE, FOURTEEN.

In the Firm Foundation of March 25, 1924, a brother gives what he considers a correct exegesis of James 5:14, and that he has held this view about twenty-five years. I hope he has not been preaching it that long (he preacher) for I think he is surely mistaken.

He says "The sickness spoken of by James is not physical sickness, but sin sickness; the oil referred to not literal oil, but the word of God and prayer; and the raising up by the prayer of Faith means raising him up in the Resurrection."

He fills about two columns trying to substantiate his interpretation, but I shall not notice all of it would make this too long, and it is not necessary.

What I aim to do is to show that the sickness is real physical sickness, the oil material oil; and the raising up a real raising up from the bed of sickness. While it may be possible to extend James' language from a material into a Spiritual meaning, I can see no need for it, but think that it would do more harm than good, as it is generally better to interpret literally where a literal interpretation does no violence to the Scriptures.

The generality of people cannot see this matter as this brother does. The Scriptures were intended as much, if not more, for the poor and illiterate as for the learned, and this Spiritualizing tends to put the word out of their reach. A literal understanding of James' language need not involve in any conflict with other Scriptures.

Just such things as James speaks of were common, well known facts at the time, that James wrote this, and he, with many others were participants (see Mark 6:12-13) and no doubt these things continued until miraculous powers ceased.

When the whole Gospel had been revealed and confirmed by all these miraculous things, the miracles ceased. See First Corinthians, 12:13. When Christians had these miraculous powers, we know that they could foretell the future, speak in tongues, heal the

(Continued Page 6.)

HOW ABOUT JAMES FIVE, FOURTEEN.

(Continued From Page 5.)

sick, raise the dead, cast out devils, etc. We know that Paul said that those things should cease when the Gospel was completed, and we know that those miraculous things have ceased. Notwithstanding charlatans go about the world for gain, deluding credulous, ill-informed people with the idea that these powers are still with all who have Faith. They try to prove it by resorting to their favorite tricks of speaking in unknown tongues and healing the sick.

As for their unknown tongues, they are really unknown. Nobody ever did, does now, or ever will know them; they are a mere senseless gibbering and no tongue at all. Their healing of the sick is mainly confined to themselves, where little or nothing is the matter. Their condemnation is in the fact that they never tackle dead bodies, real cripples, rattle snakes, poison, a crazy man, or anything requiring a miracle. Many of their patients who are really sick die, after many days' suffering. If there is any truth in their contention, they should lose none. If these things can be done now, why can not some good Saint be found who can walk up to some dead body, as Peter did to Dorcas, Acts 9:36, and say, "Dorcas arise," and bring her alive and well. We know that this was done, and we know that it cannot be done now.

This is enough to settle this matter for anyone who has a modicum of gray matter in his head.

A. M. GEORGE.

Albany, Texas.

P. S. As many may not know Mark 6:12-13, to which I referred above, and may not care to take the trouble to look it up, I will here quote "And they (Apostles) went out and preached that men should repent, and they cast out many devils, and anointed with oil many that were sick and healed them."

Just what James was talking about. Can we fit this Brother's Spiritual ideas to this, too? We must, or it will not fit in James 5:14.

A. M. G.

LOVE'S LOP-SIDEDNESS.

Earnest C. Love, well-known for the fight he made on the Pacific Coast against the "cups" in the communion service, and better-known, perhaps, as editor of The Pacific Christian, has finally drifted back with the Gospel Advocate; and of course he has to say his little "piece" on the "sect-baptism" question. It has the familiar ring—rather lack of ring; for it is as flat as a broken Jew's-harp. He says:

There is also, in some quarters, too much stress laid upon the fact that baptism is for the remission of sins. It seems that some would refuse to receive as brethren all who were not baptized with a distinct understanding that it was for the remission of sins. There are some evils that grow out of an extreme position upon that

subject. First, those who inclined our way are turned away unless they are willing to be rebaptized; whereas, if they are encouraged to come and study and worship with us, they could easily learn later and be baptized at any time, they might see fit. Second, so much stress being placed upon that idea causes old members to become disturbed about their own baptism. Third, it causes some to be baptized to get into the church who still do not understand what it is for. I think myself have baptized some from the denominations who had been immersed, but who yielded to another baptism, and still they understood only imperfectly what it was for. Fourth, it lends color to the theory that it is the water itself that saves, by emphasizing one design of baptism above the others.

Remarks.

The brother does not tell us in what "quarters" he finds "too much stress laid upon the fact that baptism is for the remission of sins," nor does he tell us by what standard he determines that "too much stress is laid upon the fact that baptism is for the remission of sins." But it is evident that he uses the Gospel Advocate standard, and it is just as evident that he finds this condition in every place where the truth is preached in opposition to the Gospel Advocate's contention that "baptism for the remission of sins" is no better than "baptism because of remission of sins," as sectarians teach; that to obey God's command to "be baptized for the remission of sins" amounts to the same thing as for one to be baptized "because he has been saved," as sectarians teach.

However, the Gospel Advocate will have to take the good brother aside and teach him that it is not good Gospel Advocate doctrine to teach that it is a "fact that baptism is for the remission of sins." But the good brother has preached the gospel so long that it has become "second nature" with him to tell the truth. And there is that old, much-hated "design of baptism," which the Gospel Advocate and the sects despise so much. How did the brother dare to use it? Surely the brother must soon learn to "shave the truth" better if he continues with the Gospel Advocate. But maybe the Gospel Advocate is having the brother to throw out a little gospel truth to the brethren in order to regain some of that lost ground, which caused so much alarm. Who knows? A "Gospel Advocate" with no gospel in it is certainly a misnomer.

Did Peter lay too much stress "upon the fact that baptism is for the remission of sins?" He preached: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38.

Did Campbell lay too much stress "upon the fact that baptism is for the remission of sins?" He preached, saying, "We are commanded to be baptized for the remission of sins." (C. on Baptism.) And again he says: "Peter commanded every penitent to be immersed for the remission of sins." (C. S. 340-343.) Did Franklin lay

too much stress "upon the fact that baptism is for the remission of sins?" He tells us: "If He required one man to be baptized in the name of Jesus Christ for the remission of sins, He required all to do the same." (Sk. and W. of B. F., p. 265.) And again he says: "He commanded believers to 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.' The same words here that tell us what the repentance is for, or in order to, or what men are to have in view of repeating, tell us also what they are to have in view of being immersed." (The G. P., Vol. 11, p. 135.) And Campbell alleged in his debate with the sects, represented by Rice, without the least fear of successful refutation, this: "The action has a meaning and a design and must be received in that meaning and for that design, else it is another baptism." (C. and R. Debate, p. 439.)

But the brother speaks of "an extreme position." Did Peter occupy that extreme position—did Paul?—did Campbell?—did Franklin?—What is that "extreme position"? Is it the truth? or is it a falsehood?

The brother does not tell us; but evidently, from what he does say, he has been drinking copiously of the "wine" of the Gospel Advocate's fornication, and is as wild as some sectarian. He calls attention to "some evils that grow out of an extreme position upon that subject." Now here he draws a good pen-picture of the Gospel Advocate as she dances with the sects around her "wine" cup, and any man of sober mind can see in this that the Gospel Advocate's position is not the position of Peter or any other inspired man; it is the spirit and position of anti-Christ. There is not one iota of truth in it, I would not repeat it, were it not for the fact that it should be written in box-car letters that every brother might see the giddy flight the flirting maid is taking. Now for the "evils,"—evils of preaching the truth and holding to the truth, evidently. Just listen: "First, those who are inclined our ways are turned away unless they are willing to be rebaptized; whereas, if they are encouraged to come and study and worship with us, they could easily learn later and be baptized at any time they might see fit."

Now dare you say that the Gospel Advocate is not drunk! Yes, beastly drunk, on the cup of her abominations! Shades of Digression and the Christian Church! Brother—Brother Love, has it really come to this? Truly, no inspired man ever advocated this doctrine of the Gospel (?) Advocate! Nor did Campbell, nor Franklin—nor any other man that advocated the truth. My father shed tears—copious tears, when the Standard and the Evangelist (The Christian) departed from the truth; but I never dreamed that such a lot would be mine: I tremble lest I, too, stumble and fall. God, hold me by the hand; guide me with thine eye. How dare a brother think such a thing, much less to write it! Has he lost all respect for Christ, the Head of the church?

The Advocate can find just as much Bible authority (and that is not any)

for taking the hand of the infidel and fellowshiping him and "letting him worship with us" (and he has the same right to the worship of the church as any other man that has not obeyed the gospel). He, too, could learn later and be baptized at any time; he might see fit. Why not, then, let the infidel come? And if preaching and stressing "the fact that baptism is for the remission of sins" causes old members to become disturbed about their own baptism, it is evident that they need disturbing about this—before it is too late. If the preaching and stressing of a gospel "fact" disturbs any one, that one should thank the Lord that there is a man bold enough to declare the gospel, that he may obey it. And I have no doubt that there are those that need just such a disturbing. And it is evident to my mind, that the Gospel Advocate will be "disturbed" no little when its teaching is measured by that of the Bible, at the judgment. Some preachers go to the wrong place. Matt. 7:22.

And if preaching and stressing the truth; namely, "the fact that baptism is for the remission of sins," causes some to be baptized to get into the church who still do not understand what baptism is for, as the Gospel Advocate contends, how are people ever to learn what baptism is for and how to get into the church? Will the false teaching of the Gospel Advocate do more for the sinner than the truth, by way of learning what baptism is for and how to get into the church? How wonderful is falsehood! Such men should have no trouble in going to sprinkling for baptism.

Neither do I wonder that brother has baptized some from sects that yet "understood only imperfectly what it is for," since it would be "an extreme position" for him to dwell, as did Peter (Acts 2:38), "upon the fact that baptism is for the remission of sins." So he cuts this out, and preaches "another gospel" (Gal. 1:7), which is not the gospel of Christ, (Rom. 1:6) Hence he has "another baptism," as Campbell has shown, I challenge the brother to defend his ground.

H. C. HARPER.

NEEDS HELP.

Brother, I believe something should be placed in the paper in behalf of M. D. Scroggins of this place. He is an old war horse in the Gospel, he has not been able to speak for two months past now, and is confined to his home most of the time. He is living with his son. I believe the members of the One Body should make him a donation. He really should have comfort in his old days.

H. A. DANIEL.

Amarillo, Texas.

Brother Jas. T. White will begin a meeting here Saturday night before the first Lord's Day in June, and running over, the second Lord's Day. We need your help financially and spiritually. We are poor and needy, but want to do all the good we can.

J. B. RAGAN.

New Castle, Texas.

"LEARN OF ME" AND "CONTINUE IN MY WORD"

"Take my yoke upon you and learn of me," says the Savior. Matt. 11:29. A most beautiful suggestion made to those who labor and are heavy laden.

Again He says: "If ye continue in my word then are ye my disciples indeed." John 8:31. There seems to be some very striking relationship between these passages: the one seems to offer a kind of solution to the other.

Yes, there is a divine injunction to learn of the Christ, and the key, for the believer is to continue in His word.

Another very consoling suggestion is offered in Matthew's record: "Ye shall find rest unto your souls."

It must be recognized that the rest here promised is only to those who "learn of Him." But we "learn of Him" by continuing in His word. "If ye continue in my word ye shall know the truth and the truth shall make you free." John 8:32.

If the very simple truths of the gospel of Christ, as outlined in these scriptures could be properly appreciated by the preachers of today, and a little emphasis placed upon them in all of our meetings, then, truly, the prayer of the Savior, as recorded in Jno. 17, which has seemed to be a dead letter for a long time, would be very nearly fulfilled in the twentieth century.

"If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." Numbers 22:18, is the language of Balaam, a prophet of God, who is discredited for his steadfastness, by many preachers of today, simply because it took the rebuke of a dumb ass to bring him to his senses.

"And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that I will speak." Numbers 24:12-13.

These are the words of the prophet of God after he had been rebuked by the dumb ass, and it seems that this rebuke was the means of having him bring to light a truth not put into his first declaration: "I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind."

Is it an unkind suggestion to say that it seems to be beyond the power of words or reason for some of our brethren to be brought back to an appreciation of this truth?

We are almost in the grasp of the doctrine which teaches that the end justifies the means. This suggestion is made in the light of the claims made to "justify certain practices, because there is good to be accomplished; but our text says: "I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind."

Will our Sunday school brethren reflect in the remembrance of "Tom's Call to Preach," where he is represented as having heard the Divine Call, when, in reality, he had only heard an

ass bray, and fancy that it is a rebuke for them, and an admonition to return to the old path: "Where the Bible speaks we will speak; and where the Bible is silent we will be silent?"

In much love for the truth,

CHAS. A. WHITE,
1204 N. Wilhite St.,
Cleburne, Texas.

SOWING DISCORD IN THE CHURCH.

After Brother Mansfield had concluded that the meanest character mentioned in the Scriptures was the Roman soldier who thrust the sword into the dead body of our Lord, he draws on his opinion and concludes again that he was a kind hearted gentleman compared with the character of today that will sow discord in the Church of Christ.

So much has been said about sowing discord in the church, the Sunday school brethren openly charging us with being guilty, and we claiming that they are the guilty parties, I wish to examine this matter from the Scriptures. In Matthew 13:24-28, I note two characters sowing seed. The first character was the husbandman of his field, and he sowed good seed, and nothing but good seed. And that good seed produced wheat, and nothing but wheat. If there had been no other seed sown in that field, there would have been nothing but wheat in that field, being in harmony by nature with itself would have developed and reproduced in harmony. But, another character called an enemy took the advantage of the darkness and sowed tares.

Inasmuch as everything must reproduce after its kind, see Gen. 1:11, the latter seed produced nothing but tares, which was not in harmony with the wheat, and by nature did not belong in that field.

The church of Christ being the Kingdom of Christ (field of Christ) we learn that Christ through the Apostles and evangelists all guided by the Holy Spirit, sowed the seed of the Kingdom. And by reading 2nd Tim. 3:16-17, we learn that they did a perfect work, complete in every respect that the Church might be completely furnished in every respect. Again as each seed must produce after its kind Gen. 1:11, this seed produced Christians, and Christians only, who are by nature in harmony with themselves, and necessarily would remain so unless discord (tares) were sown within the Church by some enemy. That there is discord, strife (tares) in the Church, Field, Kingdom, we are all agreed. But before we can intelligently determine who is sowing this discord (tares) in the Church, Field, or Kingdom, we should learn what are the tare seed, and what are the good seed. As we have learned that by divine arrangement, every seed must produce after its kind, and also, that the seed of the Kingdom is the fruit of the Spirit, which is peace, love, and joy, proves beyond doubt that the seed of the Kingdom, the Gospel of Christ, by divine nature cannot produce discord (tares) in the Field, Church, or Kingdom. Somebody has sown seed in the

Field, Church, or Kingdom of Christ. That seed has produced Sunday School Plant; that Sunday School Plant has caused division, discord, and strife in the body. Since the seed of the Kingdom by divine arrangements cannot produce strife within the body, the seed that produced the Sunday School Plant must have been a tare seed. Furthermore we search the Scriptures in vain to find where Christ, the Apostles, or any inspired man sowed a Sunday School Seed in the Church, Field, or Kingdom.

The thing I want to know Brother Mansfield is—where did you get the Sunday School Seed, and by whose authority are you sowing them in the Field, Church, or Kingdom, causing all this heart rending confusion which is trampling under foot the prayer of that dead body of our Lord while it was yet alive? St. John, 17. That we all speak the same thing.

Now Brother Mansfield, when you plainly state where you get those Sunday School Seed, I would like for you to, also, advise if the denominations didn't get their Sunday School Seed from the same bag? If so (and it is) it is not a fact that there was, also, a goodly supply of organ seed in that man-made bag of tradition and commandments?

If you draw on your opinions for your authority for sowing Sunday School Seed, (and you do), why criticize the Christian Church for drawing on their opinions for authority for the organ, and aid societies?

Now my Brother it is up to you to either quote authority, or shake hands with the denominational world, rub out Matthew 15:9, shoulder the responsibility like a man and give up the fight.

J. M. HART.

Wyandotte, Oklahoma.

SUMMERFIELD, FLORIDA.

On this trip to Florida from West Virginia, I landed about the 3rd of December, 1922, and began using a tent in new places. An aged preacher, who has charge of the tent, has been with me nearly all the time. At times I went to new places, and dead places alone, where tent was not needed. Revived two old "dead ones, and brought ten new congregations into existence. We got one house moved to a new place and erected, and also another house moved, and it is about erected in its new location. Congregations in Ohio and West Virginia, have stood by me, and made it possible for this work to be done. About four or five poor little hands here have supported my partner meagerly.

I have received very little support from brethren here, as I have preached but little among them; and I did not want to take the money away from the poor Florida preachers. Really I have purposely avoided the congregations in the state, and have gone into the "sticks" among the very poor people. We have set these new congregations to worshipping according to the New Testament pattern. How long they will remain true to the pattern, I know not, for most of the preachers here have their Sunday school hobby in some form, and some

seem to like follow around and meddle with established work, if it has not some sort of literature, and the congregation is not "squadified."

In the estimation of some it is awful for a congregation of Christ not to have the leaves of scripture selected by the International (Sectarian) Sunday school committee! For my part, I am not in favor of a sectarian committee selecting the scriptures for us to read. I am surprised that our brethren have placed themselves in bondage to that sect committee, to what we shall study on the Lord's day. That committee does not seem to know anything about "rightly dividing the word of truth," but they evidently know how to keep our children from learning from Acts of Apostles what to do to be saved from past sin, for in their selection of scripture, they miss the cases of conversion as surely as if they were purposely doing it, and I suspect they purposely leave out the cases of conversion, for they do not want folks to know what to do to be saved from past sin, as related in the Acts, because baptism is in the scripture record of the plan of pardon.

C. D. MOORE

THE "AMENS" CEASED.

I heard about a preacher that was called to hold a meeting at a certain place. When he arrived and got up to preach, he said: "Well, brethren, I have come to you as a plain Gospel preacher. I will speak where the Bible speaks, and be silent where the Bible is silent." There were several amens heard and the preacher continued, "I have been told that there are a good many Holiness people in this community who are always trying to speak in the unknown tongue." The brethren all looked pleased. The preacher said, "I will take up the 14th chapter of first Corinthians and read from the first verse to the last one, eleventh verse: 'Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.'" "Amen." The preacher kept on, verse after verse. Nineteenth verse: "Yet in the church I had rather speak five words with my understanding than by my voice. I might teach others also, than ten thousand words in an unknown tongue." They all said "Amen." The preacher went on, verse after verse. The 34th verse said: "Let your women keep silent in the churches for it is not permitted unto them to speak, but they are commanded to be under obedience as also saith the law." All was quiet. No amens. When he finished the chapter and was ready to announce for the next night, about four of the brethren looked at each other, then walked up to the preacher and said: "Say, brother, we don't want you to preach at this place; we are at peace and you will divide the church." So the preacher had to leave.

M. SELLERS

Brother J. D. Dossey has changed his address from Sulphur, Oklahoma, to Milburn, Oklahoma, Route No. 2.

CHRIS. E. RUSH.

Brother Rush departed this life April 22, 1924, aged a little over 71 years. He joined that innumerable caravan which moves to that mysterious realm, where each shall take his chamber in the silent halls of death. Brother Rush obeyed the gospel in his early life and soon began preaching the word to the people of the Ozarks in Missouri. For near forty years he plead for "the Bible way." He has done much to stay the tide of digression in this field.

HOMER L. KING.

Lebanon, Mo.

COWAN AT HOUSTON.

We want the brethren to know of the good meeting we have had here.

Brother J. N. Cowan did the preaching, and of course, it was well done. He began the night of the 19th, and closed the night of the 24th. Five were added to the One Body of obedience to the Gospel. One, an old lady that is nearly seventy-five years old. The good, kind manner in which Brother Cowan presented the truth, I am sure, removed prejudice from the minds of others, for he spoke the truth in love.

W. T. McMILLAN.

1436 Arlington Street,
Houston, Texas.

ENJOYS THE PAPER.

I certainly enjoy reading The Apostolic Way. I think it is the best paper of the brotherhood, because it stands for the truth, as it is written in the revealed Word of God, for we read in

II Tim. 3:16-17. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instructions in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." So if the scriptures furnish us, we don't need any human inventions.

Way of Worship at Griffith Springs.

We meet about two o'clock in the afternoon, sing a few songs, then an elder reads a chapter, comments on it, and afterwards prayer. We then have the communion as we are commanded. After this, a song, and lay by in store, as we are prospered, then dismiss. If this is not the right way, some one please point it out to us. Brother Scrimshire from Hot Springs preaches for us once a month. All who know him know that he stands for the right, always abounding in the work of the Lord.

C. B. HOLLOWAY.

Route 7, Box 66,
Pine Bluff, Ark.

IF—

If we believe there is a God, then why not serve Him? All is lost if we do not.

If we serve Him as a God, we will serve no other master. We serve the one we love.

"If ye love me, keep my commandments," said Jesus. John 14:14.

If we do not keep His commandments it is a witness against us, that we do not love Him.

If we do something more than He has commanded, then it is not His commandments that we are keeping. It is some other master's commandments that we are keeping. We are the servants of the one that we obey. Rom. 6:16. Only two masters to serve: God or mammon. Matt. 6:24. Well, God did not command the Sunday school. Then having a Sunday school is not keeping God's commandments. If we keep something that He has not commanded, it is proof that we do not love Him. What about it, my brother?

If parents would live as God has commanded them to live, a godly life every day, read and teach the Word of God to their children, "bring them up in the nurture and admonition of the Lord" (Eph. 6:4.) They would be prepared for the church as God has commanded without having an innovation and cause so much strife and division. "Now I beseech you, brethren, by the name of the Lord Jesus Christ that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and the judgment." I Cor. 1:10. "Let us walk by the same rule and mind: the same thing." (Phil. 3:16.) What rule? The Word of God.

If we "let the peace of God rule" (Col. 3:15) in our hearts we will be one without a division.

My prayer is that the brotherhood will be guided by the Word of God, the one rule, and let love and peace reign.

If you want to do something to help a good cause, send in one or more

subscriptions to "The Apostolic Way." It is the best paper in the brotherhood. If every subscriber would send in one or more subscribers in the next thirty days we believe that the paper would soon become a weekly paper. We sure would like to see it become a weekly paper as it is needed very badly.

Brethren, let us work and pray for a return to primitive Christianity.

SIDNEY W. SMITH.

Abilene, Texas, Rt. 3.

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A. HARLESS.

Garretts Bend, W. Va.

REPORT

Since last report, I have suffered a great deal in the flesh. Was bedfast over two weeks, am feeling very badly now.

We desire to express our appreciation and thanks to the faithful of the Lord for their christian love and fellowship toward us in our afflictions. May the grace of God be with all His faithful. "Be ye steadfast, unmovable, always abounding in the work of the Lord, that ye may know your labor is not in vain in the Lord." We ask an interest in the prayers of the righteous.

E. GILLESPIE.

McKinney, Texas.

Brother J. Frank Copeland was recently brought home from Des Moines, New Mexico, "where he was in a meeting" very sick. The nature of his illness is such as will keep him in for some time, at least. I do not know of Brother Copeland's financial conditions, but those who know him should see to it that he does not have to bear alone, the burden of his illness. Letters of sympathy and encouragement are always appreciated by those who are sick, and many times, a few moments spent in writing a letter to a sick friend we love would do them much more good than medicine. The mind often needs soothing as well as the flesh.

R. F. DUCKWORTH.

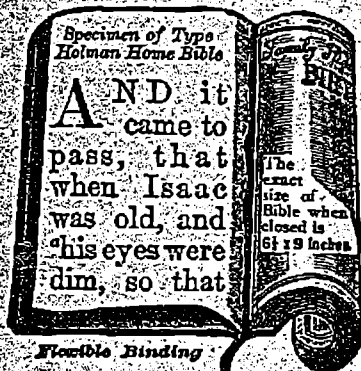
I desire to hold some meetings in Texas during August. I want to move back to the Lone Star State. I prefer the central-western part of the state. Those needing meetings in August may write, and we will arrange dates.

Brother J. C. Osterloh, Sulphur, Oklahoma, began our meeting at Elk City, May 11.

W. T. TAYLOR.

Carpenter, Oklahoma.

BIBLES AND TESTAMENTS



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HOW TO OBTAIN AND MAINTAIN UNITY

The unity for which the Saviour prayed in the hour of his extremity, with the agony of his approaching crucifixion pressing like a mountain upon his anguished soul; the unity which the Apostles commanded with all the authority of a risen Christ; the unity without which the world will never believe in the Son of God as the supreme and only head of the church, is a sacred thing—an essential thing—a thing without which all claims of loyalty to Christ and his word are as vain as the sounding brass and tinkling cymbal.

This being true (and none will deny that it is) the value we put upon our own souls should fill us with a most intense desire to regain that unity, if it does not exist; and to maintain it after it has been reestablished. There is no more vital question confronting the people of God today than this and yet it is one that can be easily answered. God would not permit His Son's prayer to go unanswered for want of the instructions necessary to bring about its accomplishment and the Apostles would never have commanded anything without explicit directions for obeying.

The one and only way to bring about and maintain unity is for all to "be perfectly joined together in the same mind and in the same judgment." I Cor. 1:10: "Walk by the same rule mind the same thing." Phil. 3:16. "Walk not as other Gentiles walk, in the vanity of their minds." Eph. 4:17. To eat no meat as long as the world stand if it causes a brother to stumble. There is no other way under heaven by which unity of the body of Christ may be established and preserved.

The rule is simple and easy to be understood even by the most illiterate and the only obstacles in the way of complete harmony are selfishness, pride and obstinacy.

Let us take a few concrete examples, as the best way for proving the feasibility of acquiring and perpetuating unity of faith and practice.

One says baptism may be administered either by pouring, sprinkling or immersion; another argues that pouring or sprinkling do not constitute a burial, nor require the administrator and the candidate to go down into the water. Both parties agree that immersion is baptism, but the former, through selfishness, pride or obstinacy will not yield and discord and division are the results. He did not love his brother enough to give up his sprinkling and pouring even though he admitted that immersion is scriptural.

Again, one maintains that the communion cup is always spoken of in the singular and therefore we should use



DR. G. A. TROTT, Senior Editor

Doctor Trott evolved the idea of starting The Apostolic Way, for the specific purpose of reproving and rebuking those professing to follow Christ who had erred from the simplicity of our Lord's religion.

It has been his persistent desire and effort to have the paper stand out in its opposition to corrupt religious practice. To this end he has spent much time and money.

His ability to handle pellagra, cancer and other chronic organic troubles would make him one of the most talked of doctors in the land if he had given the time and money to advertising that he has given to the pushing forward of The Apostolic Way.

His honesty, sincerity and purity of purpose are unquestionable. Even his religious opponents acknowledge his sincerity and ability to handle fairly any question placed before him.

R. F. DUCKWORTH.

while another insists that the contents of the cup alone are considered and though he admits that it is perfectly right and scriptural for all to drink from one cup, selfishness, pride and stubbornness intervene and there can be no unity between them.

One contends that there is neither precept nor example for a division into classes in order to teach the Word of God and that the Saviour and Apostles always taught an undivided assembly; the other agrees that it is perfectly scriptural to so teach, but nevertheless

refuses to yield his preference for class teaching.

In view of Paul's restriction, one says he cannot conscientiously allow women to teach in the assembly, but the other insists upon their right to do so, even though he will not deny that it is perfectly right and scriptural for men to do the teaching. Selfishness, pride and obstinacy again.

I am not arguing either side of these contentions from a scriptural standpoint in this article, but merely endeavoring to show that where division exists it is because there is selfish-

ness, pride or obstinacy on one side or the other and if we can identify the one who shows these traits, we at the same time locate the one who causes division; and of them Paul says, "Now I beseech you, brethren, mark them which cause division and offenses contrary to the doctrine which ye have learned; and avoid them." Why avoid them? "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Rom. 16:17, 18.

There are none who can speak more smoothly, persuasively and plausibly than those who conceal the iron hand of selfishness, pride and obstinacy beneath the velvet glove of "good words and fair speeches."

Beware of them and be assured that he who will not yield his own way, even while freely conceding that the way of a conscientious objector is scriptural and right, is not intent on serving our Lord Jesus Christ, but is obstinately determined to carry out his own schemes even though wreck and ruin may result. Paul assures us that where divisions exist it is because of carnality and there never has been any other cause for division. When any man refuses to serve God in a way which he admits is scriptural, because he thinks some other way is better, he is carnally minded, and "to be carnally minded is death."

G. A. TROTT

THE NEW NAME

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

In reading God's word, we find we are promised a new name. We surely can't look for that in disobedience, if we hold to the things not written. "Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters. I will give them an everlasting name that shall not be cut off." Isa. 62:2.

Can a man or a woman hope to wear a new name and do things not written? Things that are not written cannot stand the storm of judgment in that great day. I take courage and grow in the cause of Christ, I am humbly thankful to the Great I Am, for his dear word. And to keep this new name we must do just what he says do. Abraham did not refuse to do just what God told him. "Neither shall thy name any more be called Abram, but thy name shall be Abraham for a father of many nations have I made thee." Gen. 17:5.

We notice that those servants of God moved with fear, and did not reject his commands. Today God looks upon the masses of humanity and re-

(Continued on Page 3.)

CONVERSION

Convert means to turn or to change, either form or state. Conversion is a general term, and, in its widest sense, comprehends every specific act and every relative change resulting from those acts in any process to which the term is applied.

When the term conversion is used with reference to the change in becoming Christians, it includes every act that is required of the sinner, as being essential to salvation, or remission of sins, and every change resulting from those acts as they occur in the process of obedience to the gospel of Christ.

The specific acts, as required of all alien sinners as conditions of salvation, remission of sins, set forth in the "law of the Lord" for the conversion of sinners, are Hearing, Faith, Repentance, Confession, and Baptism.

The word conversion is found but one time in the Bible (Common Version). Paul and Barnabas, "being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles." (Acts 15:3) The gospel was preached to the Gentiles; they heard and believed the Word and obeyed the law of God set forth therein, and thus they were converted.

David prayed, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." (Ps. 51:12, 13). "This shows that sinners are the ones that need conversion, and that they are to be converted by teaching them. David said:

"The of the Lord is perfect, converting the soul." (Ps. 19:7).

The Lord has given a perfect law the means of converting sinners. God provided that this law be taught to sinners, and that through obedience thereto they would be converted, and then their sins would be forgiven.

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Mat. 18:1-4).

"This shows that no one can enter into the kingdom of heaven without being converted; and that, in conversion, one must humble himself as a little child.

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Mat. 13:15). Mark, giving the same quotation, concludes thus: "Lest at any time, they should be converted, and their sins should be forgiven them." (Mark 3:12).

The healing here mentioned by Matthew is explained by Mark to be the forgiveness of sins. Remission of

sins is conversion, nor any part thereof, but a result that follows conversion, not as a natural consequence, but as a gracious gift of God conditioned upon every act in the process of conversion.

The gospel of Christ was first preached in its fullness on the day of Pentecost. The perfect law of conversion was delivered to the people. Many of them heard and believed the Word, and as a result of their faith, they asked what to do. And Peter commanded 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." (See Acts 2:37, 38).

"Then they that gladly received his Word were baptized; and the same day there were added unto them about three thousand souls." (Verse 41.)

The record shows that they heard, believed, repented, and were baptized. And while the historian does not specifically mention the confession, some have imagined that Peter did not preach it on that day. The 40th verse shows that Peter preached and exhorted with "many other words." The confession is included in the "many other words." Paul says, "That is, the Word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:8, 9, 10). Since the confession is part of "the Word of Faith" which the Apostles preached, and made a condition of salvation conjointly with faith, it follows, therefore, that Peter preached it on Pentecost; and it is included in the "many other words" given in his exhortation. (Acts 2:40).

Thus the Pentecostians heard "the Word of Faith," believed it, repented of their sins, confessed the Lord Jesus, and were baptized in his name for the remission of sins. Thus they were converted, and the Lord gave them the remission of sins.

In the next discourse mentioned by the historian, Peter said to his hearers, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19).

In this passage "be converted" is used in contradistinction to the term repent, and therefore, cannot, in this connection, include repentance; but only includes that which follows repentance. "Be converted" here being passive, must represent that act that is passive in conversion, which must follow repentance. That act is baptism, which is passive. Hence, the passive form of the verb "be baptized," and "be converted." Here the general term that represents the whole process of becoming a Christian, in its general application, is used to represent the last act of the process, the passive act or baptism. While the subject is passive in baptism, yet he is active also, in that he willingly submits himself to be baptized.

Repent, and be baptized for the

CHURCH FAIRS AND SUPPERS

By D. LOPSCOMB.

"Question—There has been much talk and a great deal written, that I have seen about church suppers, fairs and the like. They have been very much condemned by some, I among the number. Because raffling, extortion, and other things are frequently forbidden by the Scriptures, therefore I condemn all together, judging the supper by the company it generally keeps. Would it be out of harmony with the teaching of the Scriptures to make cake and ice cream to sell at reasonable prices, also to sell cakes, and bouquets at auction? Is it wrong when honestly conducted? The Book teaches us to 'work with our hands' the thing that is good, that we may have to give to him that needeth."

"Answer—The Bible clearly teaches that all gifts to the Lord shall be free-will offerings of that which is honestly made. Selling cakes and bouquets and ice cream is a legitimate business for any individual to follow; and if they do it in their own names and then freely give the money made to the Lord, no one would ever object. But to do it as a church festival to raise money for the church is sin, no matter how honestly conducted, because that is not the Lord's way of raising money. That is feeding the flesh, pampering it to induce those not willing to give to the Lord to part with their money for the Lord. If the fair is held for the benefit of the church, and is so advertised, the money does not belong to those who hold the fair. They cannot give it. It was held for the benefit of the church. The man who paid the money did not give it to the church; he gave it for the supper. It is the church held up as a beggar, and men's appetites are appealed to, to induce them to give what they are not willing to give the church. Mind you, if a sister would sell things legitimately in her own name to make money, and then give of her money, it would be all right. If the Savior scourged those who sold doves in the earthly temple, doubly he would scourge the traffickers out of his spiritual temple. If it polluted that, doubly so it does this."—Queries and Answers.

remission of sins in Acts 2:38; and Repent and be converted, that your sins may be blotted out, are identically the same in sense. Just as if Peter had said (Acts 2:38), Repent and be converted for the remission of your sins. And in the other, Repent ye therefore, and be baptized, that your sins may be blotted out; for the two expressions are exactly the same in sense.

Hearing the Word is essential in conversion, but no one is converted at this point. Believing the Word of God is essential in conversion, but no one is converted at faith. Repentance is necessary, yet no one is converted at the point of repentance. Confession is essential in the process, yet no one is converted at this point; for the process is not yet complete. Baptism is an essential act in the process of conversion; and, being the last act of the process, when one is baptized he is then converted, not by baptism alone, but by all the essential acts connected in the divine process. Since God made baptism the last act of the process of conversion, then no one is converted until he is baptized. Therefore to be converted a person must Hear the Word of God, Believe it with all his heart, Repent of all his sins, Confess the Lord Jesus Christ with the mouth as the Word of God requires, and be baptized in the name of Jesus Christ for the remission of sins as commanded. When one has thus obeyed from the heart that form of doctrine (See Rom. 6:17, 18), he is then converted; and being converted, his sins are forgiven him.

Kind reader, have you been converted? If not, then let me admonish you to read or hear the Word of God, and with all your heart believe it, and truly repent of all your wrongs, confess the Lord Jesus, and be baptized in His name for the remission of sins, just as it is written in the Book of God; and be assured that through this obedience you will be converted, and

then God will graciously forgive all your sins. Will you be converted and be forgiven? O, then turn to the Lord and be saved!

J. P. WATSON.

Sayings New and Old

Joshua said: "Choose you this day whom ye will serve." Josh. 24:15.

Elijah said: "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." (1 Kings 18:21).

Jesus Christ said: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon." Matt. 6:24.

James said: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

Are you a Christian? Are you Testament Christian? Are you an obedient Christian? Are you an earnest Christian? Are you a faithful Christian? If not, what are you? Do you ever reject the truth? Do you ever "add" anything to it? Do you ever take anything from it? Do you ever substitute anything for it? We have no right to interfere with the laws of God, and if we do, we do so at our peril. When God says a thing is true, it is; and it is our duty to believe it. When He commands, it is our duty to obey. We can not deviate "one jot or one tittle" from the truth and claim to love in obedience to the law of Christ. No man can claim any of the blessings of the New Testament unless he does everything it requires, in the manner, at the time, and for the purpose ordained by the Lord.

IRA B. KILE

Sistersville, W. Va.

When was the Church of Christ Established?

Matt. 16:18. "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." The Saviour used the above language in about the year 32 A. D. In this we can see that the establishing of the church was future this time—32 A. D.

Now we will go back to Dan. 2:44, and there God said, through Daniel, that he would set up a kingdom "in the days of these kings." The time referred to, "In the days of these kings," were the following Kingdoms—Babylonian, Medo-Persian, Grecian and the Roman. I understand that it was in the year of 603 B. C. that Daniel gave the interpretation of the king's dream. Daniel said "the interpretation thereof is sure." (Dan. 2:45). Therefore, the kingdom had to be set up in the days of some of the above named kingdoms. We may vividly scrutinize the pages of history, and we do not find anything said of the kingdom, only in the future tense, until we come to the last kingdom named, viz., Roman. In order for God to tell the truth, the kingdom had to be set up between 603 B. C. and 476 A. D. You ask why? The answer is this: Daniel's prophecy was in 603 B. C., or during the days of the Babylonian Kingdom, the first of the four kingdoms; and the last kingdom, the Roman, fell in 476 A. D. Therefore, you can see that the kingdom had to be set up between 603 B. C. and 476 A. D. It can not be before that time, and neither can it be after that time.

When we come to Isa. 2:2, 3, Micah. 4: 1, 2, we see the kingdom is still future. While neither of the prophets uses the words Church, or Kingdom, I understand the Kingdom of Christ, and the Church of Christ, is the same thing. I also understand, the "mountain of the house of the Lord!" "The mountain of the Lord!" "The house of the God of Jacob!" (Micah, 4:1, 2), to mean the Church, or Kingdom of Christ. If I am wrong, some one may set me right.

Again, we come to Mark, 9:1, (32 A. D.) and here we still find the Kingdom future. But here we can see that it is near, for the Master says, "There be some of them that stand here, which shall not taste of death, till they have seen the Kingdom of God come with power." Some of the people which lived in 32 A. D. were to live until the "Kingdom of God" should "come with power." Now when you turn to Matt. 16:19, you can see that the kingdom, or church, was to be set up in the days of Peter, for "the keys of the kingdom of Heaven" were given to him. There was a time when the church was to be built, there was a time when it was built, and there was but one time. And that time had to be between 603 B. C. and 476 A. D. We have shown that in 32 A. D. it was still future. The only time God set for the setting up of his kingdom was "in the days of these kings." And we have shown

that this prophecy was not fulfilled until we come to the last one of the four. Viz., The Roman. Whereas, none of the Apostles lived later than about 96 A. D., and the kingdom had to be set up during their lifetime, for Peter had the keys to the kingdom, therefore, we have it set up some time between 32 A. D. and 96 A. D. A. D. 64. (Col. 1:13) we find the kingdom, and people in it.

Now to get at the exact time of the setting up of the church, or kingdom, we will have to make a study of Lev. 23:4-7. On the fourteenth day of the month was the passover. They were to eat unleavened bread for seven days (v. 6). This brings us to the twenty-first, or the last day of unleavened bread. The day after the unleavened bread, was the waving of the first fruits, which was on the twenty-second of the first month. The day after the eating of unleavened bread, was the beginning of the fifty days, or the "seven Sabbaths complete." At the close of the "seven Sabbaths complete," brings us to pentecost, the time of the setting up of the church.

The waving of the first fruits of the harvest was typical of Christ's resurrection. (1st Cor. 15:20.) That being true, we count fifty days from his resurrection, and are at Pentecost.

The Passover was eaten in the first month, fourteenth day. Six days of unleavened bread, brings us to the twenty-first. The next day, which was the waving of the first fruits, was the first count of the fifty days, or "seven Sabbaths complete." Then beginning with the twenty-second day of the first month, count fifty days, which brings us to the twelfth day of the third month—Pentecost.

The church was established on Pentecost, (Acts 2.) at the third hour. (Acts 2:15). Therefore we have the Church of Christ set up in 33 A. D., third month, twelfth day, and at nine o'clock A. M., on Pentecost, in Jerusalem. See Isa. 2:3, Micah. 4:2.

J. E. McVEY.

THE NEW BIRTH

Jesus said, Except one be born of water and the Spirit, he cannot enter into the Kingdom of God. This is a spiritual birth, with water and the Spirit as the means to bring it about. To the church at Corinth, Paul said, "In Christ Jesus I begot you through the gospel," 1 Cor. 4:15. By preaching to them the words of the Spirit they were begotten. He said, "But we received not the Spirit of the world, but the Spirit which is from God, that we might know the things that were freely given to us of God. Which things, also, we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth," 1 Cor. 2:12, 13. When one is moved by the words of the Spirit, as preached by the Apostles, to repent, confess, and to be buried by baptism into Christ, where he receives life, and is born from the water; he is born of water and the Spirit. Therefore, such an one is in the kingdom of God. In nature a child is begotten and has life before it is born, but it is begotten and receives life in the womb from which it is born

NO DEPARTURE FROM THE JERUSALEM CHURCH

By BENJ. FRANKLIN,

"If we are to depart from the Jerusalem Church because it was in its infancy and not reproduce the primitive church; we should like to know how far we are to depart from it, and in what. If the faith and practice, the precept and example of the primitive church may not be adopted now and followed; if in all things we should not now have the same faith and practice, precept and example they had, we should be pleased for some expounder of the new doctrine to explain to us in what the departure shall consist, and what rule we are to adopt now. If we let go of the rule that governed the first church, what rule shall we adopt. If we cut loose from the divine, shall we adopt a human rule? Is so, what human rule? Some one of these already made? or shall we have the presumption and folly to think we can make a better one than these human rules already in use?"

"We are not ready to cut loose from the Jerusalem Church, its rule of faith and practice, its precept and example. We have more confidence in the old ground than ever, and have no idea of departing from the Jerusalem Church, its faith and practice, precepts and example. The men that will not stand on apostolic ground, the faith and practice of the first church, will not stand on anything long. We want something reliable, permanent, sure and steadfast—a kingdom that cannot be moved. In the old Bible, the old gospel and the old church, we find it. Here is something to lean upon living and dying, for this world and the world to come. If we leave this, all is uncertainty, darkness and night. Let us 'hear what the Spirit says to the churches,' and not be of those who 'depart from the faith' giving heed to seducing spirits, and not listen to 'unstable souls,' or those 'ever learning and never able to come to the knowledge of the truth.'—Choice Selections.

into the world.

All spiritual life is in Christ. John 1:4, says "In him was life." In John 5:26, Jesus says "For as the Father hath life in himself, even so gave He to the Son to have life in himself." John said, "And the witness is this, that God gave unto us eternal life, and this life is in his Son, Chapter 5:11. The sinner must go to where the life is in order to get it. The life being in Christ, one must be baptized in order to get to that life. Hence when one is immersed in the name of Christ, he receives life, is begotten, and he emerges from the water, he is born again. Born of water and the Spirit.

The devil never did a better job, than he did when he began to mystify the new birth. When Jesus said, "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it comes, and whither it goeth; so is every one that is born of the Spirit." He was not trying to make a mystery of the new birth, as so many of his wouldbe, but deluded followers are doing; but on the other hand, he seemed to be trying to clarify the mind of Nicodemus, by showing him that he was not talking about a fleshly birth. This seems to me to be the thought he intended to convey. There will be no physical changes in one who is born again. He comes and goes as he will. You can hear his voice, but you cannot tell whether he has been born again or not, any more than you can tell about the wind. He did not say so is everyone born of the Spirit, but so is everyone that is born of the Spirit. He did not compare the process of being born with the wind, but compared the one that was already born with the wind.

One says, when one is born in the flesh, he has no will in the matter, but is brought into the world without his consent. True, but in the new birth, man's will is consulted; he may will to be born of water and the Spirit, and enter into the kingdom of God,

or he may refuse and be lost. Paul and Barnabas said to the Jews at Antioch of Pisidia, "It was necessary that the Word of God should first be spoken to you. Seeing ye thrust from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles," Acts 13:45-46.

A. J. JERNIGAN

THE NEW NAME.

(Continued from Page 1.)

gards them as two classes. If on the Highway, then we are Christians; if on the Down-Way, what are we? The answer is rebels. That is all we can answer. But when do we come into possession of this new name? Do we get it as soon as we believe? No, we must hear the Gospel, (Rom. 10:17) which is the power of God unto salvation to those that believe (Rom. 1:16). Hearing the Gospel, it brings forth faith strong enough to move the sinner to repentance, and when he repents he sees himself as God sees him; he must then confess Christ. "Whosoever therefore shall confess me before man, him will I confess before my Father which is in Heaven," Matt. 10:32, 33. But is one who has made the confession now a Christian? No. Well when? When he is buried with Christ by baptism into his death. When such an one is raised out of the water, what is he? A Christian, wearing the new name, and on the Highway of Holiness. But if we do keep Christ's commandments we will be turned down at the last day, for he will take vengeance on those that know not God and obey not the Gospel.

I pray for the world to believe and obey the word of God, for it is all that will stand the test at the Judgment Day of God.

I am for the one faith, long live the dear good Apostolic Way.

A. M. SCRIMSHIRE
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THE NEW BIRTH

John 3:1-8.

In this passage Jesus presents the manner of entering God's kingdom as a birth. Other passages speak of the same change as a conversion, a grafting, etc. There are some things about the subject upon which all believers of the Bible are agreed. I mention these: 1. That Jesus was talking to a ruler of the Jews; 2. That the subject of conversation was how to enter the kingdom of God; 3. That another birth besides the natural birth, a birth from above, is necessary to admission into the Kingdom of God; 4. That in some way this birth is connected with water and spirit. In so far as I know, all religious people accept these items. Where then is the disagreement? It is first in the meaning of the terms, "water" and "spirit"; second, in the manner in which these are applied in the new birth.

All agree that "spirit" in verse 5 refers to the Holy Spirit. What does the word "water" here mean? 1. It is simply water in both Greek and English texts; 2. Jesus had recently

been baptized in water, was even then making and baptizing more disciples than John (see. John 4:1); 3. It is perfectly evident that both Jesus and Nicodemus were familiar with this fact; 4. John was preaching the kingdom of God and baptizing people for it. The kingdom was not established as Christ's possession till Pentecost, but John and Jesus prepared material for it. From these considerations, we can reach but one conclusion, viz, that when Jesus used the word "water" in John 3:5, he had in mind water baptism. This is the consensus of opinion of the greatest scholars of all the churches. For proof, see any standard commentary or the articles of faith of the larger denominational bodies, nearly all of which either quote or refer to John 3:5 on water baptism.

When we come to study just how this new birth is accomplished, we raise the question over which there is most contention: Let us, therefore, analyze the whole matter and see if we can reach satisfactory conclusions. 1. Jesus mentioned water before spirit because he was administering the water and promising the Spirit; 2. Anything born must have two parents, both father and mother; 3. The father begets with a seed; 4. Life begins in conception by the mother; 5. Birth follows begetting and conception and is a distinct process; 6. Many a child has been begotten, lived for a time, then died before birth—a child, to be sure, but never an heir. These things are so self-evident that they need no proof beyond ordinary observation of the laws of nature.

Now for some examples: 1. John the Baptist was sent from God (our Father) to make men believe in Jesus (John 1:7). Those who believed were "born of God" (John 1:12, 13). But the father only begets; hence the Revision translates "begotten" (v. 13)

where the King James' Version has "born." God the Father is recognized as the sender of John, who was "filled with the Holy Ghost from his mother's womb" (Lu. 1:15). Hence God through John by means of His preached word begat John's disciples. This was truly the work of the Spirit. We read in James 1:18, "Of his own will begat he us with the word of truth." Paul declares in 1 Cor. 4:15, "Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus have I begotten you through the gospel." Finally, John sums up his testimony in these words: "Many other signs truly did Jesus in the presence of his disciples that are not written in this book. But these are written that you might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (Jno. 20:30, 31). Observe it is the written word that makes men believers and imparts life to them. From these things it is easy to see how John could say, "Whosoever believeth that Jesus

Christ is the Son of God is born of God (Revision "begotten")." 1 John 5:1. Now God's word as seed is everlasting; hence the life it imparts is everlasting. John, therefore, in John 3:36: "He that believeth on the Son hath everlasting life." He does not mean that the individual has an unconditional hold upon this life, but that the life is everlasting in its nature.

Thus far we have discussed only the father's side of regeneration and the new birth. To complete a birth, there must be a mother and the birth act. From Galatians 4:22-31, we learn of the two covenants, represented mothers. Nicodemus while conversing with Jesus was a son of the old covenant. Jesus meant to teach him that he must have another mother, be born again to enter the new covenant. Preparatory to the giving of this new covenant, God sent John the Baptist to preach and baptize in water. Jesus in the Great Commission (Matt. 28:18-20) also commanded water baptism. Hence the Apostles afterwards practi-

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ALIVE AT WORK

Farmers Branch, Texas.

May 17, 1924.

Dear Brother Conner:—

This is to advise you that the Church of Christ, worshipping at Farmers Branch is 100% when it comes to subscribing for The Apostolic Way. The paper is now going to every family that has a member worshipping with us.

We wish that every loyal church in Texas would see to it that every family worshipping with them reads The Apostolic Way. Those that are able to subscribe should be urged to do so. If there be any who are not able, somebody should subscribe for them. We do not believe that Dallas can beat this. Some of our members have subscribed to the Foundation Fund, and we are going to make a regular monthly donation for Brother Duckworth's support.

E. C. CHAMBERS,
C. E. PENDERGRASS.

Dallas, Texas.

May 26, 1924.

*Dear Brothers Chambers and Pendergrass:—

The members of the Church of Christ, worshipping at Fitzhugh Avenue, do not propose to be second to any in their support of The Apostolic Way. The paper is now going to one member of every family represented in the church here. Some of our members are supporting the Foundation Fund and we are making monthly donations for its publisher.

We agree with you that each church that is satisfied with what is written should make an effort to have the paper visit regularly every family represented in their body. The folks who need it most are usually the last to subscribe, hence it is important that the more active members take the matter in hand and urge all to become readers.

R. O. CONNER,
C. A. STARK.

The efforts and results of the activity shown by the church at Farmers Branch, and the church in Dallas as per the two statements above stimulate us to urge that the church in each community follow their suggestions and example.

We have many good things in store for our readers—food for the strong as well as the weak. Some of the best writers in the brotherhood,—men unsurpassed in ability and information during a century and a half of the church's fight for pure, unadulterated Christianity.

R. F. DUCKWORTH

THE BIBLE

By ALEXANDER CAMPBELL.

"The Bible is the oldest and best book in the world. It is translated into more languages and read by more people than any other volume ever written. Its history and its prophecy comprehend the entire destiny of the world. It presents to us man in his natural, preternatural, and supernatural conditions and characteristics. It records the three great religious ages of the world by developing three dispensations of religion—the Patriarchal, the Jewish, and the Christian. Man as he was, man as he is, and man as he shall hereafter be, are its three grand themes. It reveals God, by unfolding the mysterious relations of the Father, the Son, and the Holy Spirit, in the three great works of Creation, Providence, and Redemption.

The Bible is divided into two great departments, usually, but improperly called the Old and New Testaments. The former of these contains the inspired writings of Moses, the first of historians and the greatest of law-givers, together with those of the ancient Prophets; while the latter contains those of the Apostles and Evangelists of Jesus Christ. Regarded as the Jewish and the Christian Scriptures, it comprehends sixty-six distinct and independent treatises. Thirty-nine of these constitute the Jewish, and twenty-seven the Christian records. The Christian Scriptures are the work of only eight persons, six of whom were Apostles, and two of them Evangelists of Jesus Christ and companions of the Apostles. The Jewish Scriptures were written by more than thirty persons, all of whom, save one, were Jews.—Christian Baptism.

THE KINGDOM OF HEAVEN

By H. C. HARPER.

More than six hundred years before Christ, Daniel prophesied that the God of heaven shall set up a kingdom. Daniel 2:31, 45. "And he further says that the king shall receive the kingdom and shall come in the clouds, not from but to the Ancient of Days, to receive his kingdom." "And there was given him dominion, and glory, and a kingdom." Dan. 7: "And he shall be a priest upon his throne," Zech. 6:13. "He (God) would raise up Christ to sit upon his (David's) throne." This Jesus hath God raised up, whereof we are witnesses. Therefore being by the right hand of God exalted"—Jesus, made a high priest forever after the order of Melchisedec." Acts 2:30-34; Heb. 6:20. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. 15:24-28. "But unto the Son he saith a scepter of righteousness is the scepter of thy kingdom." Heb. 1:8.

Now hear Isaiah. More than seven hundred years B. C. he said: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel"—that is, God with us. Isa. 7:14. "He shall be great," said the angel to Mary, his mother, "and the Lord God shall give unto him the throne of his forefather David." Luke 1:32.

Anxiety and fear fill the hearts of men. Wise men from the East come to Jerusalem, saying, "Where is he that is born King of the Jews?" Matt. 2:2. Soon the harbingers' voice rang out over the land: "Repent, for the kingdom of heaven is at hand." Matt. 3:2. And he baptized many (Matt. 3:5) in the Jordan, believing "on him that should come after him, that is, on Jesus." Acts 19:5. And for more than three years "the seventy" and "the twelve" (Matt. 10:7; Luke 10:7) proclaim, "The kingdom is close upon you." And to Peter, Jesus says, "I will give unto thee the keys of the kingdom of heaven." Mat. 16:18. And after his resurrection, he "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, the Holy Spirit not many days hence." Acts 1:4-5. And the disciples inquire, "Lord, wilt thou at this time restore the kingdom to Israel?" (v. 6) This clearly shows that there was no kingdom yet. But on the day of Pentecost, ten days later, when Christ had ascended to the Father, the Apostles were baptized in the Holy Spirit, and Peter stands up and announces "that God hath made him, both Lord and Christ, this Jesus whom crucified." Acts 2:36. Now we may expect people to enter the kingdom; and indeed we read of it thus: "Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light, who delivered us out of the power

of darkness, and translated us into the kingdom of His dear Son, in whom we have redemption; the forgiveness of our sins." (Col. 1:12-14. We have seen that Peter received the "keys of the kingdom of heaven." The purpose of keys is to effect an entrance. Hence Peter stands up on the day of Pentecost and declares unto the Jews the terms of citizenship in the kingdom of heaven, saying, "Repent, and be baptized each of you in the name of Jesus Christ in order to have the forgiveness of sins." "Then they that received his word were baptized." Acts 2:38-41. They are now in the kingdom, where they "have redemption, the forgiveness of sins." And a few years after this, when the Gentiles were admitted to citizenship, they were told to "fetch one Simon, who is surnamed Peter." Acts 10:5. Why not fetch John, or Andrew, or some other man. Because this was Peter's privilege, Peter, who so nobly had confessed his Lord to be "the Christ, the Son of the living God." Matt. 16:18. And Peter sustains his action in the matter, saying, "Brethren, ye know that from early days God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." Acts 15:7. "And he commanded them to be baptized in the name of Jesus Christ." (v. 48). Obeying, they were "delivered out of the power of darkness and translated into the kingdom of God's dear Son, in whom we have redemption, the forgiveness of sins." Saints now are they.

Said Christ: "Verily, verily, I say unto thee, Except one be born anew he can not see (enjoy) the kingdom of God." John 3:1-8. Not a birth of the flesh, but a birth by God's will and appointment, as Jesus explains, saying, "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he can not enter into the kingdom of God." Then when one is born of water and the Spirit, he enters into the kingdom; and when he has entered into the kingdom, he has redemption, the forgiveness of sins." Hence the Apostle, in writing to such, says, "So then ye are no more strangers and foreigners, but fellow-citizens with the saints." Eph. 2:19. "A holy nation," says Peter, 1 Peter 2:9. And John says he was "in the kingdom." Rev. 1:9.

THE POPE'S SIN

Protestant church people, as a rule, regard the Pope of Rome as the Prince of Anti-Christ, and look upon him with a kind of horror, never suspecting the close kinship that exists between them. They are horrified at the thought of his taking to himself the right and authority to set himself up in God's place, and change God's laws as may seem proper to him; and any rational man or woman should feel horrified at such high-handed blasphemy. If this fellow be a vicegerent of anything of a super-natural character whatever, he is the vicegerent of the devil.

How any intelligent man or woman, who knows anything at all of the character of God or his Son, Christ, and the life that Christ lived on this earth, can be beguiled by this pompous,

inflated, egotistical old hypocrite, rolling in wealth, squeezed out of the toil and sweat of the poor and ignorant, and inhabiting a gorgeous palace of (it is said) eleven thousand rooms; with princes and nobles as flunkies to dance attendance on his holiness, while he dethrones Christ and poses as the great head of the church.

Yes, it is marvelous that any sane person who knows or cares for God or Christ can swallow such a mass of filth. It is little wonder that anyone's spiritual stomach should rebel against it; but great wonder that all do not. So much for the Roman Pope. Now, we will look at this popish business from a different angle and closer home than Rome. And about as great a wonder as the one we have just been talking about.

There can be no reasonable doubt, to a Bible instructed person, as to the satanic character of his popedom, nor as to his eternal doom, and also that of his dupes. At least, those who could have known better, but would not trouble themselves to know.

The Protestant world have arraigned the Pope before their tribunal on a charge of general wickedness, but mainly for blasphemy, or changing God's laws. The penalty for which is death, and his death is what they want.

I will pause here a minute and recite a similar case that was once brought before the Savior. In John 8:3, the Pharisees brought before Jesus, a woman taken in the act of adultery, who according to the law of Moses, should be put to death. Christ said to them, "Let him that is without sin amongst you, first cast a stone at her." There being no innocent one in the crowd, they slipped away and left the woman with the Lord. Now I say to the religious world, so vociferously lambasting the Pope and Romanism, let those without sin cast the stones. His "Holiness" is just as black as you can paint him, but who is going to stone him?

St. James (2:10) says, "For whose ever shall keep the whole law, yet offend in one point, he is guilty of the whole"—again; "I testify unto every man that heareth the words of the prophecy of this book, if any man should add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall take 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." Rev. 22:18, 19.

In condemning him, they equally condemn themselves for they do the same things, especially the denominational churches, in a greater or less degree. The founders of these religious parties are all popes to the extent of their ability. They change and set aside God's law when they please. The Pope of Rome, having a larger constituency than the others, gets more money, glory, power for mischief, etc., than they. This is the main difference. The common folk, their followers, will all fare alike.

Any man or woman in any church; even the church of the Bible, the church of God, who adds a word to;

takes from God's word in the New Testament, foolishly invites the wrath, or curse of God, and is just as guilty before God as the Pope of Rome. They will all go into the lake of fire together, unless they repent, obey the gospel and get at peace with God.

The champions of division will deny adding to, or taking from God's word. You say your churches are the Church of the Bible, God named that church "Church of God," Acts 20:28, 1st Cor. 1:2. Where did you find all these other names—Baptist, Methodist, Presbyterian, Catholic, etc. You say, we are saved by "Faith only." God says you are not. How did these differences come about? You have added names that are not known in the Bible. Churches that you call churches of the Bible, or Churches of God. You have taken works away from faith; but what is the use to go on, naming the changes you have made? I could take every doctrine of any denominational church that is held only by that church, and show it a contradiction of the New Testament. A full list of your additions and subtractions would surprise. Every one of them without exception is guilty of adding to and taking from God's word; and this is just what the Catholic Pope has done, and so they altogether make up what St. John, in Revelation 17th chapter calls "Mystery Babylon, The Great, The Mother of Harlots and Abominations of the Earth."

All who add to, or take from God's word, are part and parcel of the two beasts (forms of religion) that you read of in Rev. 13:2-11. Then in Rev. 14:6, 7, we read of an angel flying with the everlasting gospel to every nation, kindred, tongue and people, saying with loud voice, Fear God and give glory to him. If any man worship the beast the same shall drink of the wine of the wrath of God without mixture, etc.

A. M. GEORGE.

Albany, Texas.

THE NEW BIRTH.

(Continued from Page 4.)

ed it. Water baptism is, therefore, the means by which one enters into the benefits of the new covenant, which is our spiritual mother. To this teaching agree the Commission, "He that believeth and is baptized shall be saved" (Mark 16:16); the conversions recorded in Acts of Apostles (Acts 2:38; 8:12; 16:30-33; 18:8; and Paul's teaching in Gal. 3:26, 27, "Ye are all the children of God by faith in Christ Jesus, (remembering that God is our Father); for as many of you as have been baptized into Christ have put on Christ."

To conclude, the matter stands thus: 1. God as a Father imparts life to the unbeliever through His preached written word (the seed); 2. This life is received in believing (not before it); 3. The believer is a begotten child of God; 4. The believer is born into the benefits of the new covenant, or spiritual mother, in water baptism. The first blessing of this covenant is remission of sins through Christ; hence water baptism is and always has been, "for the remission of sins."

N. L. CLARK

How Shall We Surrender to God?

Those who believe the Bible to be a revelation from God to man believe, also, that in order to be saved, we must make some kind of surrender to God. That this surrender is to be made on the part of man is beyond question, since "It is not in man to direct his steps," (Jer. 10:23), it follows that God alone has the right and power to stipulate the conditions of man's surrender to him. God is the author of man, with all his parts, and demands that he surrender to him all that he is and has. May we not ask then, what is it that is involved in Man's surrender to God? The Holy Spirit said that, "He that comes to God must believe," Heb. 11:6, and it is "with the heart that man believes," Rom. 10:10, "And he that believeth not shall be damned," Mark 16:16. From these statements in God's word, we would conclude that in faith, we make the first step in surrendering ourselves to God, whose laws we have broken, and whose purposes we have thwarted, by life of sin. So in faith we surrender our heart to God. But God wants, and must have the whole man, and the heart is only a part of man.

Those who surrender to the Lord must give him their life. They must no longer love and serve satan, but must love and serve the God that created them—the God that wants to save them from their sins. The Lord will reject any man whose life has been withheld from him. But you ask, "When do we surrender our life to God?" This is done in repentance, when we turn from our former life of sin and begin that life of service to God. The prophet of God said, "Repent and turn away your faces from all your abominations," Ezk. 14:6, and the Son of God said, "Except ye repent, ye shall all likewise perish," Luke 13:3. "Repent and turn, that your sins be blotted out," Acts 3:19.

Let no man make the mistake that he is saved while he is yet in a life of sin. We must surrender our life to God—we must repent or perish. But you ask again; "If I surrender my heart in faith, and my life in repentance, have I not surrendered all that I have, and all that I am? We answer, no.

When we look on the lifeless form of our friends and loved ones, in the cold embrace of death, we are then anxious to know and in our hearts we ask: "Is this all there is of man, and is this the end of the whole matter?" Jesus, the Son of God, came to this world to redeem from death,—from the power of the grave. He will raise all that sleep in the dust, but they will not all live forever, John 5:28, 29. All those that surrendered their hearts, their lives, and their bodies to God, and have lived true to God and his Word, will be raised from the grave to die no more.

You ask, "When do we surrender our body to God?" This we do when "our body is washed in pure water," Heb. 10:22. "When we are buried with Christ in baptism," Rom. 6:4. This is the last act of man in completing his entire surrender to God, in which he receives the blessed promise, that,

"Having been planted together in the likeness of his death," he should be "also in the likeness of his resurrection," Rom. 6:5.

Dear reader: may this brief study of God's Word help you in surrendering all that you have and are, to our Lord; give him your heart by believing on him; give him your life by repenting of all your sins, and surrender your body to him in being baptized for the remission of your sins. Acts 2:38.

Being raised from your baptism to "Walk a new life," I pray that you will be true to that "new life," and that we shall all be able to strike hands on the sunny banks of sweet deliverance, where pain, sickness, heartaches, and death shall never come.

R. H. HOWARD.
Holdenville, Oklahoma.

What Is the Church of Christ?

In my travels, I find few people, comparatively speaking, that understand what is meant by the "Church of Christ." They regard us as a denomination similar to what they have always called a church, and attach no more importance to it than to the denominational churches. It is often remarked that one can be saved without belonging to any church, or that one church is as good as another. Again, we are criticized for taking the position that one cannot be saved without belonging to the church we do, the Church of Christ. I don't believe we would have to endure this criticism, if people once understood our true position. It is generally admitted that when we become Christians, children of God, that we then belong to the true church of God, and can, therefore, be saved without joining any denomination. To this I heartily agree. If we become Christians and live the Christian life we can go to heaven.

The question is, can we become Christians and then join a denomination and still go to heaven? We all say we can go to heaven without joining a denomination, but I am not ready to admit that we can still go to heaven after joining a man made church. So why not all take the absolute safe route, become Christians and live as such and be sure of receiving our reward? Do you ask, "Won't you have to get out of the church you are in to do that?" I answer, no, for I have never joined anything since I became a Christian. Then what is the true church?

It is all who are Christians, and that have remained such without joining anything else. We, the church of Christ, are a bunch of folks who have been saved, but have never joined a denomination.

Dear reader, you can certainly see that the important question is, not what church shall I join, but what must I do to be saved?

Suppose that four of the leading denominations of a given community engage to hold a union meeting. That at the close of the meeting there are one hundred saved, made Christians? Then would it not be right to have them all live Christians together, sing together, pray and render all their worship as

one Christian band? You are bound to say yes. But instead of trying to do this, the preachers of the four churches open the doors of their respective churches, and invite these people who they say are Christians and on the road to heaven, to join the church of their choice. Allowing that twenty-five joined each church, I ask will they any longer worship together, and be the one Christian band that we pictured above? No. Denominational walls have been thrown around them, and they will never be one again. The divisive work was done when they were invited into the different denominations.

In the days of the Apostles, there were no denominations that you know today. The names of the churches around you were not heard of before the fifteenth century, and not many of them that early. People become Christians and were added by the Lord to His Church fifteen hundred years before these denominations were founded, and they can do the same thing today without them.

If you will turn to the second chapter of Acts and read what the Pentecostians did, and see that the Lord added them to the church, and then you do as they did and the Lord will add you to the same church, or band of Christians that he did them. If the church is the saved in the aggregate, and all saved people belong to the true church, of course you cannot be saved without belonging to it, you must be one of the saved to be saved. Then I am right in saying that no one can be saved without belonging to the Church of Christ. You have looked upon us as a denomination, or as joining something after being saved, and therefore, judged us wrong.

The Church at Corinth, Ephesus, Galatia, and other places to whom the Apostles wrote letters, was simply the saved in those places, and that accounts for the fact that no Apostle ever addressed more than one church in any town, or city. Some one may ask, "Don't you have public worship as other churches?" Yes, we have public worship, but not like other churches, for we worship as the true church of Christ, and not as a denomination. Anywhere there are enough of the saved to assemble for worship, they should do so, and they do that very thing. "This is clearly taught in the scriptures, 1 Cor. 14, Heb. 10:25, Acts 20:7 and many other places. That is why, if you are only a Christian, you can worship at any place on earth with others who are Christians only. But you will find some who claim to be Christians and that have joined something afterward, that will not allow you to worship with them. They will tell you that you are fit to go to heaven, but not fit to commune with them here on earth. I am opposed to all denominations for that very reason, and for many other reasons that space forbids that I relate here. Let me admonish all in forsake sectarianism, and get out from under their yoke, and be the Lord's free man, wearing no yoke but that of the meek and lowly son of God, and you are sure of finding rest to your souls. His yoke is easy, and burden

light. Mat. 11:28-30. We are a free people, free to read, and understand the Bible for ourselves, and to question any man who does not teach what we find in the Bible. Even our own preachers are not above censure, if they do not hew to the line, we call them down. The Bible alone is our plea.

Yours for unity among the true people of God,

J. N. COWAN
Rohltown, Texas.

Methodists Favor U. S. Joining World Court

Springfield, Mass., May 2.—The Methodist Episcopal General conference voted today in favor of the United States joining the world court for the settlement of international disputes. The resolution was presented by Henry Wade Rogers of New York, judge of the United States circuit court and adopted without a dissenting vote.

The above news item, I feel, demands some attention. The Methodists are strong in their condemnation of the effort of Roman Catholics "to get control of the government," and yet here comes their General Conference voting on a governmental question, a political question, trying to effect a decision in matters of government.

In the United States, the people are disgusted with the bickering, camouflaging, and dodging of responsibility of the political parties in power; but how much more disgusting, shameful, and disgraceful to see great religious bodies playing the same game. The church designed by Jesus Christ is to be made up of individuals. The government of the United States is composed of individuals. In the church, individual members should have the right to act, to believe, and to do, without the interference of the government, and any effort on the part of the government to control religious action should be resented and discredited by all lovers of religious liberty, and any effort to influence and control governmental functions or policies by the church should be resented and discredited by all lovers of religious liberty. If the church tries to control governmental functions, and influence political policies and parties, the natural consequences can but be that governments and political parties will, in time, try to influence and control religious conduct or action.

Let the church keep its hands off of political and governmental affairs; let it teach the fundamental principles of right and wrong, and let those principles in the hearts and minds of the individuals control them. It was never the purpose of God to make man good by force. The fleshly man, outward man, the carnal mind is not subject to the law of God neither indeed, can be. The church was ordained to reach the spiritual man, and his spiritual needs. By instruction only, can we hope to elevate man to that high spiritual nature necessary to clothe him in righteousness.

R. P. DUCKWORTH

The Church; a Perfect Man

When God created the first man, Adam, He did so by direct miraculous power by Christ, as creative power and through the Holy Spirit's work, power and perfection was given to the first Adam; and every member set in the body as it pleased Him. But Adam was powerless to increase until the second miracle was performed on the work of the first miracle, in creating the head man. So from him, God took the rib and made the woman, and in this second work created nature's second law within the pair, and everything that was necessary to the increase of the pair, both male and female, was done through the exercise of that law.

Though physically full grown, they were children; but were cared for by God until they came into the full knowledge of that law, by the exercise of the same. So it was, when God by miraculous power created the new man, the church, (Eph. 2:15-16) with Christ as head and the church as the body.

That all people might be reconciled in one body or church by Jesus Christ, and glory be given to him in that church (His spiritual body) throughout all ages, world without end. Amen. (Eph. 3:21.) This was done in the first miracle by God, in the miraculous birth, life, and resurrection of Christ, the second Adam, God's great spiritual head of His spiritual family, the church. But Christ was powerless to save man without a body with members through which to exercise. So God through His Holy Spirit, by the authority of Christ, (John 14:26) and the Holy Spirit by miraculous power on the work of the first miracle, set the members in His spiritual body, the church, as it pleased him. (1 Cor. 12:3-31).

Since it was God's eternal purpose that by Jesus Christ, through principalities and power in the church, the church might make known the manifold wisdom of God to the world, the Holy Spirit, on the first pentecost after the resurrection of Christ, began the work and set each member in the one body, the church, to profit with all. Though it had power to give increase and edify itself, it was a child because it had to depend on the miraculous work of the Spirit to guide and care for it until the Spirit through the Apostle and Prophet, the first and second set in the church, (1 Cor. 12:28) revealed the Spirit's law through them, (Eph. 3:5). Confirming this law by signs and miracles, (Heb. 2:3-4, 1 Cor. 12:28). But set after Apostles, Prophets, and teachers. Miraculous powers were only to last until the Spirit's law, through the Apostles and Prophets, was perfectly revealed and confirmed. That being accomplished, we have the more excellent way, (1 Cor. 12:31).

The full revelation of Christ, the new man, Eph. 4:13. The church—a child before this, 1 Cor. 13:1-12, now no more a child, (Eph. 4:14-16), but a man. Now having a perfect spiritual law, called by Christ the seed of the kingdom, Matt. 13:19. Luke 8:11, given by Christ to men through the exer-

cises of the church, everything belonging to it can be perpetuated down the ages. In every seed is power to perpetuate everything that belongs to that family.

So it is with the church. The Spiritual law gives no power to reproduce Christ, Apostle, nor Prophet (in the primary meaning of the word prophet) in the Church on earth. For their law is the perfected seed of the kingdom, and by the sowing of this seed, everything necessary to the perpetuity of the church can be perfected down the ages until time shall be no more. So the Holy Spirit in that seed formed a law by which teachers may be developed for the sowing of this seed.

Thirdly, teacher, 1 Cor. 12:28, but in Eph. 4:11, Paul puts them under three heads—Evangelists, pastors, and teachers.

And in 1 Tim. 2 Tim., and Titus, the Spirit, through Paul gave the law governing Evangelists, and gave the Evangelist a law by which congregations are formed and pastors (or elders) are developed, when such men are developed (appointed) to the eldership, see 1 Tim. third chapter and Titus first chapter, they are to rule. 1 Tim. 5:17. Heb. 13:17, and feed the flock. Acts 20:28. Rule and feed as examples to the flock, or congregation of God, 1 Peter 5:1-4, committing to faithful men as teachers, in all public prayer and teaching 2 Tim. 2:2, 1 Tim., second chapter. Old women to teach young women, Tit. 2:3-5, to have a meek and quiet spirit, 1 Peter 3:1-5. These things observed will bring perfect unity in the church through all time.

J. W. KELLY.

CITIES OF REFUGE

The cities of refuge under Mosaic covenant, a type or figure of our city of refuge under the reign of Christ. Read Num. 35, Deut. 19, and Joshua 20 for proof of object of cities.

Six were appointed; all to have one law, all were to have good roads leading into the cities, (Deut. 19:3). Thou shalt prepare thee a way. The six cities and the way to them was prepared by man; but God authorized the doing of it. These six cities were made for the Israelites who accidentally killed some one without hatred in their hearts toward the one killed. This kind of a killer was called a manslayer. The Lord offered the manslayer protection from punishment, provided he could reach one of those cities of refuge and enter through the gate, or stand at the entering of the gate and declare his cause. (See Joshua 20:4) and then enter through the gate of the city, which gate is located on the way prepared. There was another killer called a revenger, who had authority from God to kill the manslayer, providing he could overtake him before he reached entrance of the gate into the city. But the revenger did not dare go into the city of refuge and kill the manslayer, and if he did, he was destroyed as a murderer. How long was the manslayer to remain in the city of refuge? Until the death of the High Priest, who was the High Priest when he entered the city? If the High

Priest died, he was at liberty to go back home; but if he went outside during the life of the High Priest, and the revenger found him and killed him, his blood was on his own head. God was not responsible for his being killed on the outside of the city of refuge. He should have remained inside.

The Church of Christ is now God's city of refuge under new covenant. God built this city. He purchased it by the blood of His Son, (Acts 20:28). God also, prepared the way, (Is. 35:8). Faith, repentance, confession and baptism is the way leading into God's city of refuge under new covenant. Baptism is the entrance through the door. The cities of refuge under old covenant had gates to enter. God's city of refuge under new covenant has a door. It is in baptism we enter the door. The alien sinner, is the manslayer of the new covenant; death the revenger, Christ the High Priest.

If we enter the city of refuge and remain while the High Priest lives, it means eternal blessings. If death, our revenger comes on us in the city, God is responsible to us. (Rev. 14:13). Write, blessed are they that die in the Lord from henceforth; but if we have once entered the city of refuge, and stepped out (blackslidden) and death takes us while on the outside, our blood is on our own heads, God is not responsible. We should have remained inside. But if we return by way of (Acts 8:22) the law of pardon for erring Christians to return back into their city of refuge, and get back into the city before the revenger (death) destroys us, God again stands responsible to us, and if we remain inside, we are safe with God, our protector.

Dear alien sinner, how long do you suppose the manslayer waited after he had discovered the accidental death he had caused, before he started on the way prepared to a city of refuge? He knew if the revenger caught him on the way, he would be killed, even if he was just ready to make the entrance of the gate, and the revenger killed him before he did, that his blood was on his own head, God was not responsible. He should have started sooner, or used more energy on the way.

Sinner friend, have you been assured that you have a longer lease on your life than the manslayer had? Do you think you have more time to spend before you start on the Lord's Highway than he had? Remember that the Lord does not furnish protection while you are even on the prepared way, until you have reached the entrance into the door. The Lord's protection belongs only to those who reach the entrance to the door.

There was always some one at the gate to meet and pass the manslayer on into the city of refuge, and to prevent the revenger from following in. The Lord is always at the door of his city of refuge to meet the fleeing sinners for refuge with the blessing, the remission of their old sins, (Rom. 3:25. Acts 2:38, Rom. 6:17-18).

No rubbish allowed on the road to the cities of refuge. (Deut. 19:3). "Prepare thee a way."

God expects Christians to be ever on the alert, looking out for the doc-

trines, and teaching of man, that obscures his Highway from the manslayer (sinner). When we cannot remove the rubbish ourselves, we must solicit help from our brethren. There is not time for sleep, rest, or repose. The enemy is always at work, so must we be. J. A. O'NEAL.

P. S. I have written a book containing a number of type sermons, of which the above is one. About ninety very closely condensed pages, though very plain. About one hundred left. Write Mrs. J. A. O'Neal, Covington, Ind. 35¢ a copy.

Who Then Can Be Saved?

The above question is a part of the Divine Record, hence is an inspired question and as such must be answered, by an inspired writer. We cannot hope to get a correct answer from the works of uninspired men. Many have erred by depending too much on the interpretations of great leaders, most all creeds set forth some theory. As the salvation of man, some have presumed to give us the exact number of the redeemed. Another set of writers aver that all of Adam's sinning race will all be finally saved. Some assert that salvation is conditional, others are as strong in their contention that there are no conditions to be complied with by man to bring about his salvation. I am not so much interested in what men have said on this subject as I am in what the Bible writers have said. The Bible is our guide, our law to govern us in this life. To it and it alone are we amenable.

Men cannot formulate a plan scheme to save themselves. This being true, we must come to the Word of God and depend on it alone to guide us. To it we appeal. Are the inspired writers sufficiently plain on the question of salvation to enable us to arrive at a definite understanding on the subject?

Let us see: "For this is good and acceptable in the sight of God our Savior: who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2:3, 4. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9. These passages indicate that God would have "all men" to be saved and arrive at a knowledge of the truth and that He is not willing that "any should perish." The Bible being harmonious, there are no other passages which, in any way, would contradict these two.

"Come to repentance" and "come to knowledge of the truth," indicates that salvation is conditional on something that man must do. Before we come to the conditions of salvation we wish to call attention to some passages in the Old Testament. In Gen. 12:3, "All families." In Gen. 18:18, "All Nations." In Mark 16:15, 16, "All the World," and "every creature" are included in the promise God made Abraham when He said "In thee and in thy seed shall all families be blessed."

Who then can be saved? We answer in Divine language "all families" (Continued on Page 8.)

Continued from Page 7.)
 lies "all nations," "all the world," and "every creature." But "every creature" must come to a knowledge of the truth and to repentance before they will be blessed. "In thy seed shall all families be blessed." In the "seed" of Abraham we will receive the blessing of salvation. "He saith not, and to seeds, as of many; but as of one and to thy seed, which is Christ." Gal. 3:16. Again, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be

blessed; unto you first God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from in his iniquities." Acts 3:25-26. So every son and daughter of Adam may be blessed in Christ. God is not willing that any should perish. All spiritual blessings are in Christ. Eph. 1:7; 2 Cor. 1:20; Col. 1:14. "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17. "With the heart man believeth unto righteousness." Rom. 10:10. "Then hath God also to the Gentiles granted repentance unto

life." Acts 11:18. "And with the mouth confession is made unto salvation." Rom. 10:10. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death." Rom. 6:3. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. This "righteousness," "life" and "salvation" are all "in Christ." We are baptized into Christ and thereby come into possession of the blessings of salvation God promised to Abraham.

W. T. TAYLOR.

The Best Book in All the World

The best book in all the world is the Holy Bible. In it we find all need to guide us in our lives here below, and prepare us for the life to come. The Bible tells us more about our Heavenly Father, our duty to him, and to our fellow-man, and also, about our home in Heaven than any other book. This being true, isn't it strange, that many people know more about novels and other books that pertain to this life, than they do about the precious book of God. I am sure that if the human race of today could raise the curtain of the future like John, the revelator did on the Isle of Patmos, and see the great Judge of Justice separating the good from the bad—the good singing the songs of redeeming love forevermore; and the bad crying for the mountains and the rocks to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb; the great Judge casting them down into the bottomless pits of hell, and the smoke of their torments ascending up forevermore.—The Judge standing with one foot upon the sea, and the other upon the earth, lifting His hand toward Heaven, and swearing by Him that liveth forevermore, that time on earth shall be no more,—there would be no neglect in the study of the Bible, and obedience to the same; every father and mother would teach their children from the cradle up to love and study the Bible.

I am sure that the greatest majority of the parents never study the Bible, nor raise their children to do so. But on the great final Judgment Day there will be wailing and gnashing of teeth on account of this neglect, because the Bible tells us to raise our children up in the nurture and admonition of the Lord. And again it tells us, if we offend in one command we are guilty of all. We buy our children nice clothes to wear, plenty of food to eat, lots of books to read; then why not let one of those books be the Holy Bible, because it has pleased God to give us the Holy Bible to guide us from this world of sin and sorrow to that home above where all is peace and love. This being true, it ought to be the ambition of every intelligent man, woman, boy, and girl to study the Bible and obey the same, because the Holy Bible, book divine, is our guide from earth to Heaven, and so if we fail to study, learn, and obey the same, we can expect to receive everlasting condemnation on the great Judgment Day. ISAAC I. I. NEWTON, Shive, Texas.

A Fair Investigation

It is written, they shall fall—the taught of God, every one that hath heard of the father and hath learned cometh unto me.—Jesus.

It is our desire that every one shall learn of God. The first principles of the Gospel are set forth in this issue of the Way. If, however, you should be in doubt as to the truthfulness of any contention, and would care for further information on any subject, we invite you to write us or have your ministers to write us, and we will do our utmost in assisting you to know the truth, for it is the truth that makes you free.

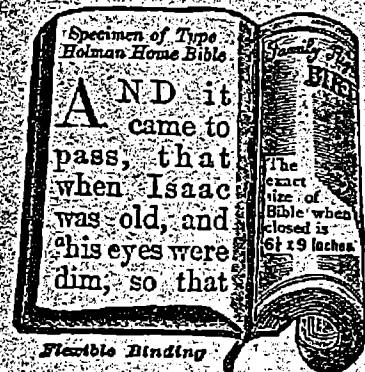
There may be some who would like to have the questions herein discussed investigated in a written or oral debate. If so, have someone who feels they could successfully meet and overthrow the arguments herein made, write us, and if we disagree with them, we will be glad to take up the matter of arranging for a man to debate the issues. We do this because we believe that error should be exposed and truth defended by the Word of God.—Publisher.

The Christian Ministry

By BENJ. FRANKLIN.

"The Church of Christ" was not made for the preachers, but the preachers of Christ were made for the world and the church. The Church of Christ does not belong to the preachers of Christ—it is not their property—but they belong to the church—are its property. The church is not the servant of the preachers, but preachers of Christ are servants of the churches. The Church of Christ is not called and sent by preachers, but preachers are called and sent by the church. Preachers in the kingdom of Christ are no more dignitaries, kings, and priests, than any other members. They are the Lord's instruments, put forth through the church to do his work, and mighty instruments, too, while the Lord is with them, but the poorest, most useless and miserable creatures on this earth when forsaken of God. Or, in other words, when they are doing the Lord's work, with an eye single to his glory, there are no such instruments for good among men; but when they become selfish, engage simply in their own work, or that which they can turn to their own personal aggrandizement, their usefulness ceases, and they are dead weights upon the cause. Our Lord's own life is the model of all perfection in human character, both public and private. No community need look for any permanent good from any preacher who does not imitate the character of his Lord and Master. He may be much of a gentleman, very fine, pleasant and interesting to worldly-minded persons, and not do anything or say anything that would remind any one of the Savior of the world. But to come under the name of a preacher of Christ, a disciple of Christ, and not be like him, not make men think of him, love him, and desire to come to him, is a deception upon the church and the world.—Choice Selections.

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My Trip to Lockney

According to schedule, I arrived at Lockney in good time for preaching, Friday night, May 9, Brothers Copeland and Graves having met me with a car at Spur, eighty miles distant. I was surprised and gratified at the interest manifested and the zeal of the brethren who live in this beautiful little city on the plains.

I preached six sermons to packed audiences and quite a number of the Sunday school brethren attended, though their pastor had not the courage to face the music. I understand they pay him eighteen hundred dollars a year to champion them, but I would consider eighteen German marks an exorbitant salary for a defender who could do no better than to crawl into his hole when his unscriptural and divisive practices were under fire. I left a wide open challenge for discussion and believe some of the honest-hearted among them would really be glad to hear both sides of the issue fairly presented.

Many faithful brethren came from long distances to hear me, seven counties being represented in all. Among the faithful preachers attending were Brothers Copeland, Graves, Alva Johnson, Corder and W. C. Cox.

If a discussion should ever materialize, they will have no need to send off for a debater, as I would not be afraid to risk the defense of the truth with any of these. I was royally treated and well supported and can truthfully say, I never enjoyed myself more thoroughly in my life. It is an inspiration to associate with such a loving and faithful band of brethren.

I did my best to thoroughly expose the sophistry of the Sunday school cult in as kindly a manner as possible and to unite the church on such pleas as they advance, even if there were no opposition, with Warlick claiming full scriptural authority for the Sunday school. Durst insisting there is none, but that it is merely an expedient; McGary contending that it is no part of the church and a majority of them saying it is the church at work.

West Texas seems to be the forefront of the battle in contending for purity of doctrine and practice and we have a host of loyal preachers there who are second to none in courage and ability.

I secured a good list of subscribers for the Way and for the Foundation Fund. Among the many enjoyable features of the occasion was meeting and renewing acquaintance with many dear ones of the long ago, some of whom I had not seen for twenty-five or thirty years.

May the Lord abundantly bless them all and by his precious word guide them safely until we all meet in heaven no part no more.

G. A. TROTT

Will He Make Good?

I have received a statement from Brother H. A. Daniel, of Amarillo, that on or about May 23rd, Brother Foy E. Wallace asserted that "Brother G. H. P. Showalter was a man who always defended the truth and he considered him above any man in the church in Texas in ability and scholarship." The letter containing this statement is a challenge to Brother Showalter to discuss the Sunday school issue, and I am sure brethren everywhere and of every shade of opinion concerning the Lord's day teaching, will watch, with earnest expectation, to see whether Brother Showalter will pass this challenge by in silence. If he does, it seems to me to be conclusive evidence that Brother Showalter either does not believe that he holds the truth upon this question or else Brother Wallace was mistaken in his estimate of him.

While I can hardly believe that Brother Showalter is "above" all others in "ability and scholarship," I do believe him to be the equal of any man selected with whom to discuss this or any other issue.

Personally, I have only the most friendly feelings toward Brother Showalter and would consider no sacrifice too great to prove to him, in any way the sincerity of my personal regard, but in any matter concerning the law of the Lord, no true follower of Jesus can make any compromise with error out of consideration for any human being, however dear.

God has laid upon each of us the solemn obligation to "earnestly contend for the faith once delivered to the saints," an obligation we can only ignore at the peril of our own souls. It is the earnest desire of every lover of the truth that every scripture and argument that can possibly be advanced on either side of any matter that is causing strife and division should be fully and fairly presented for the consideration of all concerned. This has never yet been done and the reluctance of those who contend for the Sunday school to have such a written discussion is pretty conclusive evidence that they realize they are in the wrong.

What pitiful cowards it does make of the bravest and ablest men to know that they are contending for that which they know to be unauthorized by God's word. Nevertheless, if I had the temerity to dare the vengeance of the Almighty by practices not only un-sanctioned by His Word, but in flagrant disobedience to His express commands, I believe I would have the hardihood to face the lesser peril of defending my course before my fellow men.

Should such a discussion as we have been seeking ever materialize it should be conducted with absolute fairness upon both sides, without the blemish of sarcasm, personalities, or unkind-

ness upon it—an honest investigation by brethren for the sole purpose of establishing the truth. Let us discuss doctrines and practices without regard to the personality of the one opposing, but tearing from false reasoning or perversion of God's Word every filthy rag of sophistry beneath which the enemy of mankind would hide the snares with which he would destroy the souls of God's children. If Brother Showalter is worthy of the high commendation given him by Brother Wallace we may confidently look forward to such a discussion.

G. A. TROTT.

A Sacrifice Made

Dear Brother:

I have decided to join in on the Foundation Fund, though it is very straining on me now, but I believe if we all do our bit for the Lord in every way we should, we won't, at every time duty calls, find the road easy and smooth and all places blooming with flowers. However if we love the Lord and his cause and reflect that, all we can do is so little compared with the price that bought us, we would really find joy along every path, however rough it may be. And along with duty come pouring persecutions from every side but can there be enough spark of zeal in us to cause us to truly say with Paul, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." (2 Cor. 12:10); and as the record is given of Peter and others as "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." (Acts 5:41).

Too many of us become neutral when it comes to standing "and having done all to stand," (Eph. 6:13). So let us give the more earnest heed to the things we have heard lest at any time we should let them slip and earnestly contend for the faith which was once delivered unto the saints, for truly "it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand, let us therefore cast off the works of darkness and let us put on the armour of light." Rom. 13:11-12.

In Deut. 31st chapter we read of Moses where he gave Joshua a charge three different times, "Be strong and of a good courage" so he might carry out the plan of deliverance. It is surely necessary to "Be strong and of a good courage."

J. M. CROUCH.

Grandview, Texas.

Letters like the foregoing encourage me in my efforts to help finance The Apostolic Way.

Israel, the real people of God, are aroused. Many who have not been

active in this work, are coming forward with proffers of help. We are persuaded that others will do so.

Though a poor man in this world's goods, I am encouraged and willing to continue to give time and money to the establishing of a financial basis for the paper, that will permit it to carry on its work without being unduly hampered.

We have not, now, reached the goal—we have other plans in course of development to care for the paper's needs, as it extends its field of usefulness; but our first concern just now, is to extend the paper's circulation and complete the Foundation Fund plan.

We thank Brother Couch, not only for his assistance, but for his good letter of encouragement. Let us all take courage and press the fight for pure Christianity.

R. O. CONNER.

"Apt to Teach"

It is one thing for men to have a desire to teach, and quite another thing to be "apt to teach." One cannot become a profitable teacher unless he learns, thoroughly, that "Everything should be done unto edifying." There are times when teaching a Bible truth does not edify the hearers, whereas, teaching some other Bible truth would. There are times when the teacher, that is considered to have the greatest ability, would edify the church by remaining silent and letting someone else talk.

Sometimes, a brother makes misstatement of fact in his utterance, and someone else wants to correct him "right on the spot." Perhaps, the misstatement has not impressed anyone, but a correction at the moment would confuse, rather than edify. In that case, it is better to pass the mistake unnoticed. Sometimes, a brother gives a quotation of Scripture, using a different word in the quotation, or sometimes, abbreviating the quotation. I have seen brethren who could hardly bear to hear this. Such brethren should notice the quotations used by the Lord Jesus Christ and the Apostles and see how they, often, abbreviated, or even changed the wording of a statement. If the thought has not been changed or misrepresented, no violence has been done.

As a rule, it is not edifying to the body for a man to speak up while another is teaching. If we will wait until he gets through, he may say something else that will show to the assembly the truth of his statement without it being necessary to make a correction. Mistakes that do no violence to the Scripture should not be publicly corrected among inexperienced speakers, and many times, nor among those who are experienced. "Let everything be done unto edify."

R. F. DUCKWORTH.

Questions

Since some brethren say they believe all in 1 Cor. 15:52 includes both righteous and wicked, because all that die in Adam, they say, will be made alive in Christ. Verse 22.

1. But every man in his own order. Christ the first fruits, afterwards they that are his at his coming. Verse 23. Are the wicked included in this statement?

2. Will the wicked bear the image of Christ?

3. Will the wicked glory?

Is it not a fact that Paul, in Thess. 4:13, has reference to the same time, and the same parties that he does in 1 Cor. 15:51-52?

5. If so, will the wicked be changed and caught up with the righteous in the clouds to meet the Lord in the air?

6. Since God delivered righteous Noah and Lot, and then destroyed the wicked, and Christ says so shall it be when the Son of man is revealed (Luke 17:26-30), and Peter says this world is now reserved for the destruction of the wicked by fire (2 Peter 3:7-10), and Paul says that will be everlasting destruction from the presence of the Lord and the glory of his power, when he comes to be glorified in his Saints, and to be admired of all them that believe in that day. 2 Thess. 1:8-10.

7. Now, is it not a fact that these Scriptures teach that at the last trump when Christ comes all the righteous,

both dead and living, will be changed in body from the natural to a Spiritual, from corruption to incorruption, from dishonor to glory, caught up from the earth in the clouds to meet the Lord in the air? The bodies of those that had the Spirit of Christ while in this life, adopted through the resurrection into the glorious liberty of the children of God (Rom. 8:11-23) seeking for honor, glory and immortality, they received eternal life, Rom. 2:7. Having sown to the Spirit they reap eternal life, Gal. 6:8. Hence, raised unto life eternal, Jno. 5:29. Not true with the wicked, they are raised to damnation.

Having sown to the flesh, shall of the flesh reap corruption, Gal. 6:8. Indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, Rom. 2:6-11. Certainly 1 Cor. 15 from verse 23 to the close has reference directly to the righteous.

J. W. KELLY.

Some of God's Commands

You may know God's commands by reading His Word, (the Bible) Acts 20:7. Upon the first day of the week the disciples came together to break bread, Paul preached with them. This tells the day, also shows that more than one did the talking, and also shows that no one told them how long to talk, or when to quit. It shows that they did not have any one ruling it over God's heritage, and that they had no time keeper, and also, says day, hour. Now concerning the collection for the Saints, in 1st

Cor. 16:1-2. As I have given order to the Churches of Galatia, so also do ye, upon the first day of the week let each one of you lay by him in store. Just as long as there are any poor saints. How long will there be poor saints? Christ said The poor ye have always, therefore, we should lay by him in store always, or till He comes.

How much are we commanded to give? As he may prosper, 1st Cor. 16:2. If a brother says he has not prospered when he has, what will be the result? Here is what happens to Amnias, Acts 5:4, Thou hast not lied unto man, but unto God. Remember the awful fate of a liar, For all liars shall have their part in the lake of fire. Rev. 21:8. We should give bountifully, 2nd Cor. 9:6. We should give cheerfully for God loveth a cheerful giver, verse 7. Should the church of today support a preacher that is out teaching the Word of God? Yes, 2nd Cor. 11:8-9. The Macedonian brethren supplied Paul's needs, and continued to do so. They supplied his needs by sending him the things that he was in need of, 2nd Cor. 11:9; and the church of today is duty bound to do as they did. Is it right for women to teach in the churches? No, 1st Cor. 14:34. Paul commanded them to keep silent. Should we put any more stress on 1st Cor. 14:34 than we should on 1st Cor. 16:2, 2nd Cor. 11:8-9 and 2nd Cor. 9:6-7? Answer: No. Brethren, let us wake up along this line. In conclusion will say if I am wrong let some one point it out to me. You will be doing me a favor.

J. P. HUTTON.

Winters, Texas.

"In His Steps"

It is said of Abraham in Heb. 11:8, that when he was called to go out into a place which he should after receive for an inheritance, obeyed; And he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange land, with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations whose builder and maker is God.

There are a great many people today who have heard the call of God to come out from the ways of sin; but because they cannot, by the wisdom of man, see a reason in the commands of God, will not heed the call. This is a fact and ought to be deplored. But one thing even more deplorable, is this: That some who heard the call to come out from the ways of sin "Obeyed" as did Abraham; they came into the land of promise, but failed to sojourn by faith, as our father Abraham did, hence have lost their first love, gone back into the ways of sin. What does the Book of all Books say about the individual who thus acts? 2nd Peter 2:21, For it were better for them not to have known the way of righteousness, than after knowing it, to turn back from the holy commandment delivered unto them.

There is another class, or at least they put themselves in a separate class from those mentioned above. This time it is those who claim to be still

SISTER TEURMAN

The readers of The Way will be glad to learn that Sister Teurman is in as good health as could be expected. She states that by a hard fight she is succeeding in composing herself.

She expects to spend the Summer's vacation with her people and with Brother Teurman's people. She is now at her father's at Ferris, Texas. Persons desiring to write her should address her at that place.

We were glad to have her spend a day at the office. The close association between the two families made her and Brother Teurman very near to Mrs. Duckworth and me. We passed through many trials, sorrows, and heartaches together, and I doubt if anyone has felt more keenly for her in her sad and trying experience than have wife and I. We knew Brother Teurman so well, believed in him, trusted him, relied upon him, and co-operated with him until we seemed a part, a real part, of the same family, and we realize that the wound in Sister Teurman's heart cannot be expected to heal; but we are glad to see her composing herself and giving her mind to things of value, especially to the spiritual welfare of her children.

She depended so thoroughly and completely upon Brother Teurman for all things of a business nature that the handling of such matters has been, and will be a trying ordeal for her. Her father has been sick for several months. She expressed a deep gratitude for the sympathizing letters and the financial aid that has been sent her. She said, "Brother Duckworth, I do not feel like asking for more help." My reply was, "I am sure that the brethren will want to pay the balance due on your place at Union City," and it is my conviction that the readers of The Way will not be satisfied until this indebtedness has been lifted, that Sister Teurman and the children may have what income there is from the place toward their maintenance.

In due time, we expect to make a complete statement of the amount due so that all who want to have fellowship in the matter, will have the opportunity to do so.

R. F. DUCKWORTH.

servng God—sojourning by faith—but instead of saying Lord speak and thy servant hear, command and thy servant obey, they are substituting their own ideas and notions for the Will of God, and will certainly be accounted as judging the law, and thus bring upon themselves destruction. One only is the law giver and judge, even he who is able to save and to destroy; but who art thou that judgest thy neighbor? James 4:12.

Jesus said to his Apostles in John 14:15, If ye love me ye will keep my commandments. If Christ made the keeping of his commandments a test of the Apostles' love; surely he will not let us off with a lighter test. Remember that Abraham by faith sojourned in the land of promise.

My brother, my sister, are you sojourning in the church by faith, or do you sojourn by what the preacher or some one else may give you as rule of faith? In the spiritual realm we are to walk by faith, not by sight, 2nd Cor. 5:7. Let us therefore be faithful and receive the end of our faith even the salvation of our souls, 1st Pet. 1:9.

B. J. PARKER.

Sherman, Texas. Route 3.

Satan and His Agents

God created man and placed him in the beautiful garden of Eden. Thers, God gave man a law. Satan was permitted to enter Eden and by his cunning mode of deception succeeded in persuading man to disobey God's plain and positive law. From there, we read through the pages of divine history that satan has been permitted to make his attack on mankind and even on God's people. He made a desperate attack on the faith and patience of Job, who steadfastly resisted him with his indomitable faith.

But, for some reason man has been inclined to submit to satan and violate God's law. We take, for example, the children of Israel who were safely delivered from the cruelty of Egyptian bondage and placed across the Red Sea, the enemy being destroyed behind them. Then God gave them a law (Ex. 20:3). The Lord called Moses up into the Mountain and communicated with him, but during his absence a suggestion was made by this people that Aaron make them a molten calf. He being a leader of this people should have positively said, "No. God has forbidden such, and warned them against the wrath of a sin-avenging God. But Aaron made the image thereby assisting them in their disobedience. The Lord seeing this people, with his pure eye, said to Moses, "These people have corrupted themselves by violating my law." Then Moses returns, heart broken, at that sad scene. I am wondering if these people spoke of Moses as our brethren frequently do us, "Here comes an 'old jogy.' He is just an old objector."

Now, let us come to his side of the cross, has God placed a hedge around his people and barred satan out, or are God's people subject to satan's deception? The Apostles answer the question—Peter speaking of satan said that he was as a roaring lion walking about seeking whom he may devour. (1 Peter 5:8). Paul says satan is transformed into an angel of light (2 Cor. 11:14). In my next we will endeavor to locate satan's agents, and show that God has given his people a law, and that this people is in dishelict and open rebellion to a portion of said law.

From just a plowboy who loves the truth.

C. J. CLEVENGER,
Waurika, Oklahoma, Route 1

The First and Second Death

It appears that this is a propitious time to bring together facts set forth in the Word of God that all may more clearly understand the above subject.

Man is dual, or double. He consists of two parts, the earthly man, and the spiritual man. Or as Paul states: "The innerman, and the outerman." As long as the innerman dwells in the outerman there is no death to the outerman; but when the spiritual man is separated from the outerman, death immediately ensues, and the earthly man dies the common death of all.

God made man and pronounced him not only good, but very good. He put him in the Garden of Eden, surrounded him with everything that was good, pleasant and beautiful, constantly communing and associating with him. Giving him full freedom and liberty to all things in the garden except to the fruit of the tree of knowledge. The fruit of this tree was forbidden. God telling him "In the day thou eateth thereof thou shalt surely die."

The devil beguiled Eve, and through his deception, he induced these happy and contented people to disobey God; and by this disobedience they brought death on all. As God drove them out of Eden. He decreed that the earthly man should return to dust from whence it came leaving the spiritual man in the possession of satan, who had captured his soul by enticing him to disobey God.

Now since man consists of two parts, it follows that both parts must die before the decree of God is accomplished. But the soul of man does not cease to exist as the earthly man may, and does cease to exist. The soul was turned over to satan, being separated from God, who drove it out of His Garden—from His presence, refusing to commune and to associate with him, putting a curse upon Adam. Eve and satan, giving to Adam and Eve the promise of a rescuer. This separation from God is plainly the first death as it took effect on both the innerman and the outerman. This death or separation from God reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, Rom. 5:14.

This cannot mean the natural or common death, for this death, which does not effect the spiritual man, but the earthly man, has and will reign on all flesh from the time God decreed that it should return to dust until the angel of God shall declare that time is no more. But in the days of Moses, God, by His promise to Abraham, and through His endless love and mercy, removed the barrier of separation, and made way by His covenant with the seed of Abraham, by which this small portion of the human family might escape from the power of satan, and be received by God to be disciplined for the inheritance of His glorious Kingdom Heaven.

God, at this juncture of time, begins His chosen people—the entire world—how He would grant

the way through Christ whereby the entire human family could escape the effects of the first death, and to prepare the way for all to be brought back to Him through the blood of Jesus Christ.

God, at this time began to set forth His love and mercy through types and shadows. Moses as the leader of His people and Aaron for their high priest. Both of those men typify Christ, our leader and high priest. God uses Pharaoh, a hard and a cruel taskmaster, to typify satan. God sent Moses and Aaron to deliver His chosen people from Pharaoh. Pharaoh refused to let God's people go. God through Moses and Aaron perform many miracles before and upon the Egyptians, Pharaoh being nearly persuaded every time, but he would harden his heart and refuse. God finally sent His death angel to slay the first born of man and beast throughout Pharaoh's kingdom.

The children of Israel were in Pharaoh's kingdom, and in order that the first born of the Israelites might escape this terrible scourge, God commanded them to select a lamb, detailing the selecting, the cooking, the eating and the putting of the lamb's blood on their door post. The Israelites implicitly obeyed this command, and the death angel passes over their houses, and harmed them not. Ex. 12th chapter.

These wonderful things with many more point vividly the picture of the type of our redemption from the power of satan and his kingdom of darkness, and the manner by which we are to be brought back to God through the blood of the Lamb of God.

The Israelites were commanded to keep this passover forever. Christ faithfully obeyed this command. He kept it the night that He ordained His supper. He fulfilled the law. He nailed the law to the cross. He abolished and took these typical things out of the way in order that He might establish the real and the living way, whereby the whole world might, through obedience, have access to His Kingdom.

Christ purchased us from satan with His precious blood in order that as many as obey Him, will, through His blood, escape the second death with all its fearful consequences. Those who have obeyed from the heart, the form of doctrine delivered to them, and those who continue to walk in this new life, they will have the body and the blood of the Lamb of God with them in their worship, and when Christ shall appear the second time, the death angel will harm them not, for the Lamb's blood will save us from this second death.

The second death will lay hold of satan, all the wicked enemies of God, and His people chaining them to death, hell, and the grave. Then God through His infinite power, will cast them all into the great lake of fire that burns forever.

Glory, honor and praise to our Heavenly Father, and to the Lamb for our redemption from the powers of the second death. May God through His rich mercies ever help us.

ANOTHER DEBATE.

I am engaged to meet J. L. Davis, Missionary Baptist, in debate at Hollis San Saba County, Texas, beginning September 9th, 1924.

The usual propositions are to be discussed. This is truly a mission point, and we are fortunate in getting this opportunity to present the truth in a sectarian community. We have no congregation at this place, and should any brother want fellowship in this work, address the writer at home address, Robb's town, Texas

Yours in Christ,

J. N. COWAN

tinue steadfast and faithful to the end of this life, that we may enter into the rest of God.

D. D. HARTSELL.

Found at Last

Every tub stands on its own bottom. Ezekiel 18th chapter, read all the chapter. In this is set forth the principle upon which, God has always dealt with the human family. All souls are mine, 4th verse, but if a man be just, and do that which is lawful and right 5th verse. Now I am persuaded that in order to make anything right in work or worship, it must be a part and parcel of the law. The law is written in the word of the Lord from which our Faith comes, Rom. 10:17. That being true, we can do nothing by Faith that is not written. Whatsoever is not of Faith, is sin, Rom. 14:23.

God has always specified the what, and the how his will should be done. That being true, we must do that that is specified in the law, in the way specified, in order for it to be right. As example, the people were doing, the very things specified in the law, but chose their own ways, Isah. 66:3-4. Our fore-parents had the law specifying the what and how, they did the unlawful thing, hence, the awful consequence, Gen. 2:15-17. Cain and Abel had the law specifying the what and the how. Cain offered the thing not specified in the law, therefore, not right, and see the awful consequence. Abel offered the thing specified in the law, and yet speaks Heb. 11:4, and I venture the assertion that Cain yet speaks upon the unlawful side of the question. Nadab and Abihu had the law specifying the thing and the how, but made a very slight deviation from the law, therefore, not right, and lost their lives. Lev. 10:1-2. "I will be sanctified," said God.

Moses made a slight deviation from the law, therefore, not right, and missed the promised land, Num. 20:12. An Israelite gathered sticks on the Sabbath day, and in this, did an unlawful thing, therefore, not right, and was stoned to death, Num. 15:36. Uzzah put forth his hand to stay the ark, thereby doing an unlawful thing, therefore, not right, and the anger of the Lord was kindled against him, and the Lord smote him, and he died then and there, 2nd Sam. 6:6. The young prophet lost his life for a slight deviation from the law, 1st Kings-13. King Saul lost the throne for a slight deviation from the law, 1st Sam. 15.

"The soul that sinneth, it shall die." Ezek. 18:4. "Sin is transgression, of law, 1st John 3:4. Now these things are written for our admonition, 1st Cor. 10:11.

Brethren, when they want to be like their religious neighbors, will not heed those admonitions, when in them we see the awfulness of the slightest deviation from God's law, but they just will not. I have tried them, and they would get mad, of course, the only thing left for them in their rebellion. They said, "we are going to have Sunday school, we have ordered our literature."

Fathers bring up your children. That is lawful, therefore right.

I suffer not a woman to teach. That is lawful, therefore right.

Jesus said, "Every plant that my Father has not planted shall be rooted up," Matt. 15:13, and everyone knows the Sunday school is a plant, and we know full well our Heavenly Father did not plant it.

Brethren call a halt, and look. Oh look! The soul that sinneth it shall die. I am sure glad that every tub stands on its own bottom.

Yours for the one Faith,
J. F. PURSLEY
Graham, Texas.

To the Faithful in Christ

I am writing to let you know that we need help. My brother, the leader of our little congregation here at home, is now in the hospital at Eureka Springs, Ark. He has been a cripple for a long time. His leg has caused him untold suffering for two months. His suffering became so intense that I took him to the hospital and had an x-ray picture made of his leg and the picture showed that the bone was badly affected. The only thing was an operation. He was operated on, his hip bone was scraped and a hole was chiseled into the leg bone to drain the bone. He may never recover, yet we have hopes now.

My brother is not able to help himself, so the burden falls on me and all who will help. I have been here doing mission work for a year eight months. My support has been so little that it has been hard for us to stay here. The doctor bill, hospital bill and all other expenses will not be less than four or five hundred dollars.

All who wish to help me bear this burden can send to D. J. Whitten, Truth, Arkansas. If you should send a money order, make it to Huntsville, Arkansas, for Truth is not a money order post office. I shall report amount sent.

Pray for us.

D. J. WHITTEN

THE APOSTOLIC WAY

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Musical Instruments and Sunday School Hobbies

Isaiah 28:20.

"For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it."

They say that Christ commands to teach and worship; do not tell what way to teach or what to use in worship. St. John 6:68, then, "Simon Peter answered him Lord, to whom shall we go? thou hast the words of eternal life." Acts 20:27, "For I have not shunned to declare unto you all the counsel of God." Where did either of these two say anything about musical instruments, Sunday school dividing the assembly in classes with women teachers asking and answering questions? Matt. 28:20. "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. Amen." The negative side is, he would fail to be with them if they taught anything else. 2 Tim. 3:16, 17. "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." Negative side of this is if you use any thing else beside this, it is not good work. Matt. 15:7, 8, 9. "Ye hypocrites. Well did Isaiah prophesy of you, saying, this people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me teaching for doctrines the commandments of men." Col. 2:22. "Which all are to perish with the using, after the commandments and doctrines of men." Titus 1:14, 16. "Not giving heed to Jewish fables, and commandments of men that turn from the truth. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."

They sometimes say that the Sunday school is not a part of the church. Suppose it is not? 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." Then again they say it is a part of the church. Suppose it is. 1 Cor. 1:10, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing; and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." 1 Cor. 14:34, 35, "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church." 1 Tim. 2:11, 12, "Let the women learn in silence with all subjections. But I suffer not a woman to teach, nor usurp authority over the man, but to be in silence."

Then again they say it isn't spiritual worship. I wonder why they open it by singing spiritual songs and by reading scripture, and by prayer. St. John 4:23, 24, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." See Rom. 10:1, 2, 3; Psalms 119:104; "Through thy precepts I get understanding; therefore I hate every false way."

I love the Way because it is a clean paper. I love it, so when I get it I read it through before I put it down. Brother O. A. Timmons will hold a ten-day meeting for us here beginning Sunday June 15.

SHELEY CRUMP.

1231 W. 110 Street, Chicago, Ill.

The Cup

I have read with much pleasure what Brother H. C. Harper has proven, that no law of language could add "cups" for "cup."

Now can we read Mat. 26:28 and literally believe just exactly what the Savior said, when he said, "This is my blood of the New Testament (or new covenant)," or shall we put the fruit of the vine in the one cup and deliberately say that it is an emblem that represents His blood that was shed on the cross for the remission of our sins? You will hear this change of his words most every Lord's Day. What did the Lord say? "This is my blood, 1st Cor. 11:25. What do we say? This is an emblem of his blood. What law of language gives us this authority to place an image of his blood in the worship of His Church?

Now let the reader that is seeking for a "thus saith the Lord" on this question, read carefully. Mat. 26:25-28, Mark 14:22-24, Luke 22:19-20. Note the word "is." What words did Paul use when he delivered it to the church at Corinth? See 1st Cor. 10:15. A. V. communion, R. V. fellowship, and 1st Cor. 11:24-25. Does Paul call it emblem? No. Read it carefully 25th

Reasons for Liking The Apostolic Way

After reading the last issue of The Apostolic Way of May 1st, I feel just like I want to tell you why I prize The Apostolic Way so highly, and so I shall.

1. Because it is so reasonable in price—about four cents a copy—it is so

reach of all. The price of one nice hen will get the paper (twelve months) or leave off a few cold drinks will fill the bill.

2. Because it is nice white paper, with large type print. No strain on the eye to read it. Most anyone can read it with pleasure and a longing for the next copy.

3. Because its articles are usually short and to the point—the writer taking more care and caution, using the strongest arguments and leaving off the editor of a doubtful nature, thus cutting his article half into by using fewer words, which seem best to make a point clear, and leave an impression on the mind of his readers, rather than to use unnecessary words that darken counsel.

4. Because of its strong contributors—such men as N. L. Clark, Dr. G. A. Trott, H. C. Harper, R. F. Duckworth, and a host of others too numerous to mention. No wonder its pages are always brim-full of good things. God bless them all.

5. It is free from worthless advertisement that throw a damper on the editor in the eyes of some, and swipe in dollars from the sick and innocent, without profit.

6. It is perfectly fair in its dealings toward those who oppose it. Its pages are open to all, for investigation of all it teaches, for the sake of truth and fair dealing.

7. It is true to all its name implies, rejecting all untaught practices, and relying on the commands and examples of the twelve, as a guide which makes it infallibly safe.

8. It suffers the rebuke of the world, because of its loyalty, rather than sacrifice truth for popularity, which is always a gem.

9. Its effects are felt by the innovators. They must either prove up, or shut up, and they generally shut up.

10. Its rebukes are kind, gentle and considerate, seeking to gain those out of the way.

11. It points man to the all-sufficient word of God only, as a rule of faith and practice; but fights human tradition to a finish.

12. It is a safe guide for the young converts by pointing out error, and leading in the straight and narrow way that leads to life.

13. It is safe for children to read, as it contends for the one faith only, training their minds to respect the laws of God in preference to the wisdom of man that comes to naught.

These are some of the reasons I like The Apostolic Way. Hope for it a wider circulation, and prosperity to its advocates.

R. LEE CASE.

Magnolia, Mississippi.

verse, "After the same manner also, he took the cup when he had supped, saying, 'This cup is the New Testament in my blood.' Should we do otherwise? I say no. If we do, we count the blood of the covenant an unholy thing. See Heb. 10:29. Was this the blood of the old or new covenant here mentioned? Now read and see what the Savior and Apostle Paul said it was. The Lord said as plain as he could to drink of the cup, that it was his blood of the new covenant. Now let us hear what Paul called the blood of the new covenant. R. V. 1st Cor. 11:25. This cup is the New Testament in my blood. Now we can see what is meant in Heb. 10:29.

Next, a word to the "high ups." What law of language would apply to the verb "is" as used in Mat. 26:28, 1st Cor. 11:25 to make it mean, in Mat. 26:28, will be shed and in 1st Cor. 11:25 has been said? If you have such a law please answer by return mail, for it is very important to me, lest I make another mistake at the Lord's table, and call it what the Savior and Paul called it.

Remember that Paul said he delivered to them what the Lord delivered him. This was a good many years after the Lord had given it to his Apostles, but Paul made no change. Why didn't he say, "This is a beautiful emblem of His blood," if he wanted to say it?

In the same issue of The Apostolic Way, March 1, appeared an article under the heading of "Joel's Prophecy," by Brother A. J. Thompson, which was of much interest to me, and proves beyond any doubt that he is one that makes the scriptures a close study. I note what he said in regard to the communion, 1st Cor. 10:16. He states that no where in God's word is it said to represent the body and blood of Christ. Brother Thompson, I am glad you called attention to that fact. If that fact has ever been brought to the attention of the Brotherhood before, in any of our religious papers, I have failed to see it. I want to, here and now, thank you for pointing it out, and The Apostolic Way for printing it. Several years ago, I tried to point this out in the Firm Foundation, but failed to get my write up printed in full. The present religious guide of that paper informed me that to print it in full might disturb the brethren, and that was not a good thing to do. So he cut it out.

JAMES T. WHITE.

I have time to hold a few meetings in August and September. I have no hobbies, but contend for the "Bible Way" in all of our devotions, to God. Success to the Way and all its readers.

DOUGLAS PHILLIPS.

Everton, Ark., Route 2

Cullings and Comments

By H. C. HARPER.

"I proposed to meet any number of them." Thus saith the editor of the Gospel Guide in his issue for May, 1924.

Yes, yes; and when Brother Trott called his hand by accepting this proposal, the editor of the Guide refused to carry out his proposal. He now says: "Every one, including Brother Trott, knew that my statement simply meant that if a debate should be called for between them and the loyal brethren anywhere, and I should be called upon to represent the latter, I should be glad to do it."

But Joe S. Warlick put no such strings to what he proposed, neither is the man a "falsifier" for taking the editor of the Guide at his word. He "simply meant." Yes, it is now clear just what he meant; but this is not what he said. He was simply fishing, as it now appears, to "be called upon" by his "loyal brethren." He debated once (at Austin), I understand, where there was not much "dough" to back him, and this kind of debating does not suit him at all. He was just fishing for a "call." Brother Trott, who had no better sense than to take him at his word, butted in, thinking he meant what he said, and spoiled Joe's little game, leaving him exposed at an old trick. And this makes Joe hot. Now to avoid future trouble, I suggest that the editor of the Guide tell what he means in connection with what he says by way of a challenge for a debate on the Sunday School question, especially around where Brother Trott can get a hold of it. The Dr. will learn; and after he has been bit a time or two, he, too, will realize that the editor of the Guide does not always mean what he says.

"If any one of them has ever told one simple truth, when writing about me in their paper, the Apostolic Way, I fail to note the reference, though out of curiosity more than for any other reason, I have read their little sheet rather closely of late."—Ibid.

I have read every thing in every issue of The Apostolic Way that has come from the press, and I have failed to find where a single writer has undertaken to "write about" the editor of the Gospel Guide. I have heard a good deal about the editor of the Gospel Guide one way and another, and if he wants us to "write about" him and tell the "simple truth," we might be able to get the information at first hand. But I feel certain he does not want us to "write about" him, and I feel certain that this is another case of his not meaning what he says when he says any of our scribes "write about" him. But with him it seems to be just any old say to detract from the issue they can not meet. And if the truth were told it would be known the editor of the Guide put out his so-called "Warlick-Phillips Debate," a grand farce, just to keep from meeting Brother Trott. We do not need another written debate, you see; and no one has called me to meet the

Dr. in oral debate—so debate there is none, just plain fudging.

Hard Headed.

For a case of simple hard-headedness, the following is hard to beat. It seems that some people would rather have "all the skin taken off of them," as the little boy once expressed it, than to acknowledge that they have made a mistake—especially have I noticed this in school teachers and preachers. In reporting his debate with Varnell, Brother Roberts said: "Them that believe,"—"believe" is present tense. 'He that believeth and is baptized,'—"believe" is future tense."—Review, Jan. 8, 1924.

Brother L. E. Huntsman, of Beamsville, Ontario, very kindly called the attention of Brother Roberts to the fact that "believe" is present tense. Brother Roberts, after zig-zagging and turning and twisting to show his statement correct, finally says, "Brother Huntsman will have to admit he is in error."—Review, May 20, 1924.

Now I will say this: Either Brother Roberts' head is wrong or his heart is. He must go down as an ignoramus in English, having had ample time for reflection; or he must go down as one too hard-headed to acknowledge the truth. He quotes Rigden's and Reed & Kellogg's grammar, and has the gall to say, "Here are two grammars which say I am right," when the reverse is the truth. Quoting Rigden, he says, "Present Tense will often express 'what is to take place in the future,' and that is my contention."

But here he falsifies: this is not his contention. He contended that "believe" is "future tense," as any one can see by reading what he at first said. Brother Huntsman has shown and has stressed the fact that the present tense, and it is the present tense of the verb, may express what is actually present, or what is at all times true, or what is habitually true, or what is to take place in future, or a past event as if occurring at the time of speaking (historical present). But it is still the "present tense," and that only.

In his apparent bewilderment he says, "The sun gives us light," is both present and future tense."

And he would come just as near the truth if he had added "past" tense, too, for "gives" is present tense, and that only, as any grammar school boy well knows. But he says, referring to Brother Huntsman, "In the statement, 'The sun gives us light,' we have one form with two tenses. Just a little hard on our friendly critic."

The man who will thus warp matters to screen himself from a just and friendly criticism, is not worthy the confidence of Christians. I would not trust him any further than I could throw a steer by the tail.

He quotes Brother Huntsman, who says: "This shows that Brother Roberts has not understood tense and its uses," and says, "I admit my ignorance, and leave it with the reader to decide who is right."

If it were a case of "ignorance," on his part, and not perverseness, as has been plainly demonstrated, we might condone it; but he can rest assured that

HE WOULD DO IT

"Would you baptize one who might ask you to baptize him, the statement that he believed that God for Christ's sake had pardoned his sins?" "I would most certainly do it—that is, baptize him."—F. B. Srygley in Gospel Advocate, November 29, 1923.

"My contention is, and has been all the time, that one can believe in Christ and obey him in baptism and still at the time believe that he is already saved."—F. B. Srygley, Ib.

"There is no baptism but the baptism taught by Christ and his Apostles, anything else is a perversion of baptism."—F. B. Srygley, Ib.

This being the brother's belief and practice, he is logically bound to affirm the following proposition: The baptism taught by Christ and his Apostles is the baptism of one who at the time of his baptism believes that he is already saved. He can not logically escape this burden. His faith and practice is him in the affirmative here. If Christ authorized and his Apostles taught a baptism, I have been wrong in my faith and practice all the time.

Now to get this matter before the people I will deny this proposition with any man that will affirm it, he furnishing one medium for the discussion, I furnishing another, the discussion to consist of six articles of one thousand words each to each disputant. Now, who will take me up? Or I will affirm: God commands man to be baptized "for the remission of sins," on the same terms. Now who will help me thrash out this matter? Brother Srygley says he would do it. Now will he defend it? We shall soon see.

H. C. HARPER.

every reader now has his number—just a crook.

Following the Truth

Some fifty or sixty years ago a band of Baptist people, at Hopeful, Alabama, began to realize that they were on the wrong path. They wanted to do just what God commanded and they knew from the study of his word that they were not doing it. Old Brother Joiner came and preached the truth to them. Then the Baptists became Christians. This was the beginning of the Church of Christ in this part of the state. The church grew under the leadership of Brother Elkins and when he moved away Brother Joe Camp took up his work and has been preaching the Gospel in Eastern Alabama for fifty years. He has baptized hundreds and many churches have sprung up. Among them are Horse Creek, Valley Grove, and others. In the course of time a number of the brethren from Hopeful moved to Munford and soon purchased a large building and began meeting every Lord's day.

Brother Camp, or "Uncle Joe," as he is affectionately called by thousands, preached for them regularly and the church thrived under his care. The Hopeful church had a fine Sunday school and the Munford church naturally took it up too. But about 1905 or 1906, a preacher by the name of G. W. Sivills moved to Hopeful. He was anti-Sunday school and his doctrine caused much disturbance in the church. As a result the church did away with its Sunday school organization and women teachers though it continued the use of literature to some extent. Meanwhile Brother B. F. Camp had developed into a preacher of great ability. He gave much study to these things, and by a careful examination of the Scriptures, and by carefully considering the arguments advanced by The Apostolic Way he decided that there must be a change. So he began to gradually work out the unscriptural practices and replace with the things for which we have a "Thus saith the Lord." He also gave much attention to development of the youthful talent of the church. Meanwhile, Munford

young man, Berthal Hubbard had been calling attention to these very things, but the strong-minded (?) women teachers over-ruled his admonitions and the church refused to follow his teaching. But about 1920 Brother B. F. Camp moved to Munford and continued the same policy that he had followed at Hopeful. He was careful to give offense to none but was firm in his opposition to the unscriptural. Time after time he impressed the fact that we must have a "Thus saith the Lord" for all of our practice.

First the literature went; then the women teachers; then classes. Following his policy of developing talent of the church we discussed any subject of importance that came along. In 1923 we began to talk about the authority for the things we do, discussed the subject pro and con and a number of sermons were preached by the preaching brethren on such subjects as:

Why do we sing?
Why do we pray?
Why do we teach?
Why do we preach?
Why do we commune?
Why do we lay by in store?
How to do these things, etc.

These were followed by a number of sermons on "Modern Methods," "Teaching Children," etc; and I believe the church is thoroughly edified as to the merits of God's way and its superiority over the modern methods of man.

Both the Hopeful and Munford churches are strong in their stand for a "Thus saith the Lord" and they have a number of preachers that are set for the defense of God's way and the advancement of His cause.

J. ROMAINE PARNELL,
Munford, Alabama.

congregation having some Gospel Song books No. 1, composed by Acuff and Evridge, that they would like to dispose of, will please write me, I would like to get as many as one dozen or more. Will pay for same.

R. E. DAWSON
Route 3, Box 53,
Des Arc, Ark.

A GOOD RULE

Concluding "Current Comment," in his review of Mr. Durbin on Catholic popes and their claims, the first page editor of the Gospel Advocate says:

(1). "We are very happy to take our stand on the Bible. We feel assured that to read and study it, and to practice it in our lives, will bring us into covenant relationship with God and into union and communion with all of God's children." (2). "We will agree with Mr. Durbin on anything that he can read word for word in the Bible. He could not, as a sincere and sensible man, expect more of us. Will he give us his hand on this proposition?" (Gospel Advocate, May 8, 1924, page 434).

We now "throw the gauntlet" down at Brother Allen's feet, as he threw it at Mr. Durbin, and see if he will "take it up." Paraphrasing the second statement above, we have:

"We will agree with Brother Allen on anything he can read word for word in the Bible. He could not, as a sincere and sensible man, expect more of us. Will he give us his hand on this proposition?"

Then let Brother Allen "read word for word in the Bible" the Sunday school class system with its plurality of teachers (including women), all teaching at the same time in an assembly, and the modern system of the one man pastor.

If this editor cannot read these things "word for word in the Bible," then we cannot agree with him in regard to them. We are ready to agree with him on both these practices so soon as he reads them to us "word for word in the Bible." And "he could not, as a sincere and sensible man, expect more of us" than to disagree with him on these things unless he can read them to us "word for word in the Bible."

In the body of his Comment this editor says, "It belongs to God to command, to man to obey. Certainly, then, it is sinful to presume to offer anything as service to God that he has not commanded, or to fail to do anything that he has required."

But since God has not commanded the Sunday school class system nor the one man pastor system, it follows that to presume to practice these things in the service of God "is sinful," according to the Bible, this editor himself being judge.

Again, quoting "Faith cometh by hearing, and hearing by the Word of God," this editor says, "There can be no faith in anything not taught in the Bible." Well, this is true; but, since the Sunday school class system and the one man pastor system are not taught in the Bible, there can, therefore, be no faith in either of these

Once more, this editor says, "Language has no meaning if the following quotations do not show that the Bible forbids what it does not require: 'Not go beyond the things which are written.' If any man speak, let him speak as the oracles of God; 'What thing soever I command you, that shall ye observe to do; thou shalt not add

thereto, nor diminish from it.'" (Gospel Advocate, May 8, 1924, page 433).

But language has meaning, and these quotations show that "the Bible forbids what it does not require." Therefore the Bible forbids the Sunday school class system and the one man pastor system, since it does not require either of them. To presume to practice either is to "go beyond the things which are written;" to "speak" not "as the oracles of God;" and such is, both adding to and diminishing from what is commanded in the Bible.

When all of God's children practice only what they "can read word for word in the Bible," as is there required of them, then we will all be brought "into union and communion" with each other.

J. P. WATSON.

From Gilpin

As I have been a reader of The Apostolic Way for some time, I feel like praising the paper for its good work, in firmly contending for the "faith" once delivered to the saints.

We hope the paper will continue to grow from time to time, as it earnestly contends for a "thus saith the Lord," and the publishers always seem to be contented with what is written.

It seems that Brother Cowan is striving to keep the preachers straight also, to bring some back to the old "Paths." It would certainly be grand if all of our preachers had the backbone and the grit to stand up for what the Apostles preached and practiced, as has Brother Cowan.

We have a little congregation that meets here on every Lord's Day in order to worship God as he has dictated in his Holy Word, though wolves have crept in unawares and scattered the flock.

We had a grand ten-days meeting last fall held by Brother J. S. Todd of Crab Orchard, Kentucky; had several conversions, and I am certain lasting good was done.

"Is footwashing a church ordinance, and did Christ institute it just as he did the supper?"

JAMES F. THOMAS.

No, footwashing is not a church ordinance. In speaking with reference to the Church of Christ, there is no such a thing as a church ordinance, but I suppose Brother Thomas wants to know if footwashing was practiced in the public assembly of the church. If so, my answer is no. My reason for saying no, is there is no scripture in the Bible that teaches that the church ever practiced it in the public assembly, and Paul said, "I have not shunned to declare the whole counsel of God, I have kept back nothing that is profitable," etc. I take for granted, therefore, that the things for which we find no authority in the word of God, cannot be a part of God's counsel, and the practice of such, not being a matter of faith, is sin. No, Jesus did not institute footwashing. It was an Old Testament practice. The Lord's Supper was not. We find in Acts 20:7 where the Lord's Supper was observed in the public assembly of the church, who can find where the church in

a public way ever practiced the other. There is very little said about it in the New Testament. It seems that Jesus in washing his Disciples feet, wished to teach them that instead of seeking the pre-eminence, and disputing concerning the seats of honor, they should follow the example of humility, self sacrifice, and service to others that their Lord had set before them. No, footwashing is not a church ordinance.

H. C. WELCH.

Custer, Texas.

Not Slothful

A Christian is required to be active. The only time that he can afford to stand is when there is no path of activity open to him, but when there is, he is to walk and run. Engaging actively in the Lord's service is the greatest privilege that can come to a human being in this life.

Sometimes we see brethren whose actions at the public service of the church show that they disapprove of the above expressed sentiments. They habitually come into church late; they drag around as if there was no need to be in a hurry about teaching and exhorting the world to turn from sin. About five or ten minutes, sometimes longer, after they should have been singing, someone gets up and slowly hands out the books, shaking hands with the folks as he goes around, while the people sit and wait, growing tired; children becoming fretful; and then they wonder why the world does not take more interest in their meetings. When time has been announced for beginning of any public service, that service should begin promptly on time. We should show by our actions that we believe the Lord demands exactness from us; show that we mean the religion we profess not only by urging that men follow the book, but showing spirit and activity in the things we undertake.

The promptness with which the brethren have responded to the appeals we have made to them encourage us to make the above observations, as a means of helping the active to urge others to promptness. The orders for extra copies of the special issue were nearly all received on time, and came early enough for us to keep up with the details in getting out these extra copies. This is above the general rule in such matters and I want to thank everyone for this prompt action. Such promptness means growth and development. It means the spreading of the influence of the brethren who are pleading for primitive Christianity. Indeed such action will place the cause like "a city that is set on a hill cannot be hid." I never felt more encouraged over the prospect and devoted consecration of the brethren. Let us all pray and work for clean, active Scriptural Christianity.

R. F. DUCKWORTH.

War—Clippings About

Brother W. C. Sivils, Lagrange, Ga., was imprisoned three months in 1917 because he opposed war, he wrote me:

He believes in being loyal to the king, which is right.

Brother A. M. George, Albany, Texas, is nearly ninety years old, but he mailed me a good letter of encouragement in opposing war. He sent me a valuable tract, "Christian (?) Voters" which he wrote and distributed free some years ago. He says he will look over his scrap books and see if he has anything against war to help me.

Brother Don Carlos James, Louisville, Ky., sent me a valuable clipping from The Living Message, by L. C. Sears, entitled "Tertullian, on Military Service." It is fine. Tertullian was born about 160, A. D. So you see that takes us back among the early Christians almost to the Apostles.

Brother H. Leo Boles, my old teacher, now president of David Lipscomb College, called Nashville Bible School when I attended, sent me a booklet of 59 pages, 12 articles, which he wrote in the Gospel Advocate against war. "The New Testament Teaching on War" is the name of it. I have read but little of it, but I am sure it is all valuable. It is "not an exhaustive study of the subject," but a contribution to a field of thought that should be cultivated more thoroughly than has been done in the past.

Brethren be sure to look in books, especially old ones, for short quotations from any person opposing war.

Some day, we will be dead, but what will we leave behind for others to read after we are dead?

L. W. HAINLINE.

P. S. Correspondents please be patient till I can answer your nice letters, as I am forced to farm a while.

L. W. H.

Questions and Answers

What are a man's duties towards his wife and children as the Bible teaches it?

AN INTERESTED READER.

The above question was sent from Northern state.

A man's duty to his wife is to love her as his own body. He is to dwell with her as the weaker vessel and while he is the head of the family he has the responsibility of directing it. He should at no time abuse his authority and when he demands more of his wife than is right and just he is abusing that authority. She is commanded to obey him but this cannot mean when he requires her to disobey God. God's authority is above man's authority. A man should not attempt to supersede God's authority at any time. The father should rule well his own house, but this does not mean that he should be a tyrant or a demagogue, but in love, sympathy and careful consideration he should rule his children, bringing them up in "the nurture and admonition of the Lord."

Selfish ambition, desire and appetite should never rule a man in the direction or guiding of his family. Kindness, and firmness in a man whose heart is filled with love are qualities of great

R. F. D.

"Salvation Ascribed to Different Causes"

By J. W. JACKSON.

In our investigation of the subject, we must note: First, the agents, both divine and human, employed in the work of saving men; second, the means divinely appointed, to which salvation is ascribed, and third, the conditions required of man in order to the possession and enjoyment of salvation. By thus dividing cause into agents, means, and conditions, we shall be enabled not only to obtain a comprehensive view of the whole system, but demonstrate the harmonious relation and connection of each part with the other. I here present an analysis of these causes:

AGENTS.

1. God, the Father.
2. Jesus, the Christ.
3. The Holy Spirit.
4. The Apostles.

MEANS.

1. The grace of God.
2. The blood of Christ.
3. The gospel.
4. Preaching.
5. The end, salvation.

CONDITIONS.

1. Belief.
2. Repentance.
3. Confession.
4. Baptism.

"In addition to the items introduced above, we have a comprehensive statement made by Peter (Acts 2:21), and by Paul (Rom. 10:13), 'that whosoever shall call upon the name of the Lord shall be saved.' To 'call upon the name of the Lord' is to invoke the interposition of his authority between us and God. We are sinners, guilty, under condemnation, and we need salvation or pardon, Jesus has all authority in heaven and upon earth (Matt. 28:18). There is salvation in no other name given under heaven among men (Acts 4:10-12). The authority of Jesus must be interposed between the sinner and condemnation, or he will be lost. But will Jesus interfere in behalf of an unbelieving or disobedient one? No, he must believe and obey the authority of Jesus, and then salvation is given. So Paul reasons (Rom. 10:13-17). Hence, we conclude that this expression, 'calling upon the name of the Lord,' is a comprehensive one, including all the conditions required of man. Besides the above, I notice two other statements made by Paul. 'We are saved by hope,' Rom. 8:24, and, 'work out your own salvation with fear and trembling,' Phil. 2:12. 'These two items are addressed to Christians, and point forward to a salvation to hereafter enjoyed.

"To return now to the analysis given above. The agents employed in procuring salvation for man use certain means, in order to place that salvation within reach of man. 'The grace of God that brings salvation has appeared to all men,' Titus 2:11. 'By grace ye are saved,' Ep. 2:5-8. The love of God for man moved him to send Jesus into the world. This was the Father's

work. He sent his only begotten son into the world to save it (John 3:16, 17). But without the shedding of blood there is no salvation (Heb. 9:22). Hence, Jesus shed his blood to procure salvation for us (Heb. 9:12). 'The blood of Christ cleanseth us from all sin,' 1 John 1:7. But simply the shedding of blood of beasts had no efficacy in procuring salvation; it was necessary that the perfect sacrifice be offered. So, the Apostle says of Jesus, 'Wherefore it is of necessity that this man have also somewhat to offer,' Heb. 8:3. None but priests are permitted to make offerings to God. So that Jesus had to be made Priest: 'For the word of the oath which was since the law maketh the son (a priest) who is consecrated forever more,' Heb. 7:28. Being made High Priest, there was of necessity a time and place, when and where the offering was made. 'But Christ being come a High Priest of good things to come by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself now to appear in the presence of God for us.' Heb. 9:11-12-24. The offering then, was made in heaven by Christ our High Priest, after the shedding of his blood on the cross; after his burial, resurrection, and ascension, and after the offering was made, he was exalted to the right hand of the Father, and made Lord of all (Heb. 10:12-15; Phil. 2:5-11).

"Before Jesus left the earth, he selected certain ones to be with him, whom he ordained Apostles (Mark 3:14; John 15:16). They were to be ambassadors for Christ (1 Cor. 5:20), hearing the message of reconciliation to rebellious man. As ambassadors, they should speak authoritatively upon all subjects relating to the administration of the kingdom of heaven among men. Jesus said to Peter: 'Unto thee will I give the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.' Matt. 16:19. The latter part of this language was afterwards repeated to the twelve (Matt. 18:18; also John 20:23). These apostles, however, were but men, and might, if left to themselves, be influenced, like other men, to introduce worldly wisdom into the truth of God. That this might not be done, but that they might be furnished with the truth, and that the world through them might have a perfect rule of faith and practice, Jesus promised to send to them the Holy Spirit. '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, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you,' John 14:16, 17. In the 26th verse of the same chapter, we learn that 'the Comforter is the Holy Spirit.' Jesus, having finished his work on earth, be-

gan to speak of this salvation in the great commission given to the Apostles after his resurrection. (Matt. 28:19, 20; Mark 16:15, 16; Luke 24:44-47).

"Having thus commanded them, we read further: 'And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Spirit not many days hence. But ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth.' Acts 1:4, 5, 8. They were commanded to teach all nations; 'to preach the gospel to every creature; to baptize the taught; and to teach the baptized all things commanded them. But before they could do this, they must have power from on high, and they could not have this power until baptized with the Holy Spirit, according to the promise. In obedience to Jesus, they waited in the city of Jerusalem, the place of beginning (Luke 24:47), and on the first Pentecost after his ascension, they received the Holy Spirit (Acts 2:4). Now the Savior had said, 'And when he (the Holy Spirit) is come, he will convince the world of sin, of righteousness and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father; of judgment, because the prince of this world is judged.

He will guide you (Apostles) into all truth. He shall glorify me.' John 16:7-15. 'He shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you.' John 14:26. 'He shall testify of me,' John 15:26. All of these things were to be done when he is come. Hence, we cannot go back of that time to find the things confirmed to us by the Apostles in order to our salvation. The Holy Spirit was given to the Apostles after the exaltation of Jesus (Acts 2:33). For it is here announced, for the first time in the history of the world, that Jesus is made both Lord and Christ (Acts 2:36). Now they are prepared to go to work, and as agents in the great scheme of salvation, preach the gospel, the power of God unto salvation. Paul says that, 'After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.' 1 Cor. 1:21. Here, then, we see how these agents, and means, or divine causes, are linked together. The grace of God moved him to send Jesus, his Son into the world; Jesus procured salvation for man by shedding his blood, and making an offering as our High Priest in heaven; and being appointed Lord of all, he sends the Holy Spirit to chosen men, the Apostles, that they may know the truth, and thus teach the world. The Apostles began their work in Jerusalem, the appointed place, and preached the gospel with the Holy Spirit sent down from heaven, (1 Peter 1:12). So far there is harmony; and any one not blinded by

prejudice can see and understand how all of these agents working together, each in their own sphere, have brought salvation to man.

"It now remains for us to show that the conditions above specified are required of man in order to the enjoyment of salvation. A great many persons look upon these conditions as arbitrary appointments. But not so. Divine wisdom selected and appointed them because of their peculiar fitness for accomplishing the end proposed—the salvation of man. A few scriptures will show the relation existing between each of these conditions and salvation. 'For 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, John, 20:30, 31. An example of conversion given us in Acts 8:26-40, shows that we must believe with all the heart that Jesus is the Christ, the Son of God. Jesus said that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem.' Luke 24:47. It did begin there, and ever since that time, repentance has been preached as necessary to the remission of sins. Paul says that 'with the heart man believeth unto righteousness and with the mouth confession is made unto salvation,' Rom. 10:10. He tells us that this confession is to be made with the mouth; that it is a part of the word of faith that they preached. It is not a confession of sin, nor a confession of something we think God has done for us, but a confession that Jesus is the Christ the Son of God.

"Jesus said, 'Go preach the gospel to every creature, he that believeth and is baptized shall be saved.' Mark 16:15, 16. Peter, speaking of the Holy Spirit, said to inquiring believers, '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 Spirit.' Acts 2:38. This same Apostle, in alluding to the destruction of the old world by water, and the salvation of Noah and his family, says, 'the like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of good conscience toward God) by the resurrection of Jesus Christ.' 1 Peter 3:21.—Texas Pulpit.

A Book of Poems

The readers of 'The Way' will remember that, some months ago, we published a statement about Brother Dooley's writing a book of poems with one finger, not being able to bend any joint in his body save one elbow. The book has been published, and it now has it on sale. It "contains 130 poems; 150 pages, bound in cloth, with short sketch of the author's life and picture showing the condition in which it was written. The price was placed by the publisher at \$1.00 each." Write G. B. Dooley, Eldridge, Tenn.

Usage and Abuse

Since Brother Troté and I had our little Scriptural investigation, I have learned that some have misunderstood me, thinking that I oppose tobacco just because it is tobacco. I am sorry that any one got such an idea from what I said. I will try to make my self clear.

I believe that there are many things that a person might take as a tonic, or medicine and do their body good, yet if they should use such things so as to injure their body, they sin. If a person can use tobacco so as to derive benefit therefrom, there could be no harm in using it; but if they use it just to satisfy the lust of the flesh they are sinning. In Rom. 13:14, Paul says, "Put ye on the Lord Jesus Christ and make not provision for the flesh to fulfill the lust thereof." If any one uses tobacco just to fulfill the lust of the flesh it is wrong.

If we use or do anything that defiles either mind or body we are sinning. See 1 Cor. 6:19-20; also 1 Cor. 3:16-17. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." We are not our own; we are bought with a price; therefore glorify God in your body, and in your spirit, which are Gods." 1 Cor. 6:19.

D. J. WHITTEN.

Will Bring His Bible

I am opposed to anything not found in "the pattern," when it comes to the Lord's work or worship, unless he has given us the privilege to use our own discretion. When it comes to the matter of teaching, I believe the Bible to be specific on it.

Yes, I am opposed to dividing the assembly into classes in order to teach them the "Word of God." I prefer classifying my teaching, in place of the people. I do not believe the Sunday school to be any part of the worship, as taught in the Book of God. If it is not the church at work, but separate from the church, as some claim, then I do not see how, and where God is getting any glory. Eph. 3:21.

One Brother, a Sunday school man, whom I have been in correspondence with, said that I owed it to the brethren in the west, to make my position known to them. I guess he was right. This Brother has been very kind to me, and I have learned to love him, by letter. I hope my love for him will never be lost. I will not speak his name, but if he reads this, he will know who I mean. He knows that I do not stand for the Sunday school.

But let me say this to all. Brethren, be very careful that all of us do not go too far. Let us be careful to speak just where the book speaks; do what the book directs; be satisfied with what it teaches, and says, and all will be well. If I have to use the Sunday school literature in teaching when I come out there, may I not leave my Bible at home in the east? What

need have I for it? If I do not need it in teaching, what need have I for it at all? But I will bring my Bible!

J. E. McVEY.

2402 Clement Avenue,
Parkersburg, W. Va.

Robert Lee, Texas

Church here doing fine, in perfect harmony.

Brother J. A. Bradbury of Sweet-water preached for us the second Lord's day in May; two confessions and baptisms; others are "almost persuaded."

I am astonished at H. C. Pearson going with the Digressive. He and I were raised together in Delta County, Texas. H. C. knows better. Of course, a little fellow like Joe S. Warlick doesn't know any better—they think they are right, and cannot understand why they can't get everybody to see they see; but H. C. knows he is wrong, and he knows I know he knows it too. Alas!

The Spirit said "Some shall depart," 1st Tim. 4:1.

Paul said "Perilous times shall come," and here they are. Who could help believing in the inspiration of the Bible—everything it says comes as it said it should come. Must be something to what it says, or it was a mighty god guesser away back in the past—wonder who he was that guessed so accurately?

It wasn't "Bob" because it was here before he came along. It wasn't "Tom" for he said, "We will destroy this book in ten years. Someone may have yarned anyhow when they said, 'Some old hysterical woman fabricated the yarn and hired a fool to write it for her.' Anyway it is here, and it is here to stay, too. God said it would stand faithfully.

G. C. McCRAW.

Cowan Meets Whitt

We have a statement from Brother Cowan in which he says, "I am to meet J. T. Whitt in debate on the Sunday school question at a point known as Skeeterville, about five miles north of Richland Springs, Texas, beginning October 2nd, to continue until the 5th.

Brother Whitt moderated for Warlick at Eden, and he tells me that he is tired of so much egotism, and wants a clean fair debate. I have known Brother Whitt for many years, and have always regarded him as a clean conscientious man, and as possessing ability as a debator, and I am looking forward to this debate as the cleanest one yet on the Sunday school question." Let everyone remember the date of this debate, and if you are wanting the truth, you will not regret attending it. Of course, those who are determined to add to God's service will not enjoy the debate.

R. F. D.

LET US HEAR FROM YOU

We want to hear from every place that has, or will make an effort to have the paper go to every family represented in the church.

Read the following statements from the brethren at Farmers Branch and Dallas. What the brethren at these two places have done, I feel sure can be done in many others. Select someone who will not mind giving some time and effort to putting the paper into each home. Such an effort will prove valuable in creating interest, and especially, should those who are not regular in their attendance upon the services of the church have the paper as a means of stimulating them to more activity.

R. F. DUCKWORTH.

Farmers Branch, Texas,
May 17, 1924.

Dear Brother Conner:—

This is to advise you that the Church of Christ, worshipping at Farmers Branch is 100% when it comes to subscribing for The Apostolic Way. The paper is now going to every family that has a member worshipping with us.

We wish that every loyal church in Texas would see to it that every family worshipping with them reads The Apostolic Way. Those that are able to subscribe should be urged to do so. If there be any who are not able, somebody should subscribe for them. We do not believe that Dallas can beat this. Some of our members have subscribed to the Foundation Fund, and we are going to make a regular monthly donation for Brother Duckworth's support.

E. C. CHAMBERS,
C. E. PENDERGRASS.

Dallas, Texas,
May 26, 1924.

Dear Brothers Chambers and Pendergrass:—

The members of the Church of Christ, worshipping at Fitzhugh Avenue, do not propose to be second to any in their support of The Apostolic Way. The paper is now going to one member of every family represented in the church here. Some of our members are supporting the Foundation Fund and we are making monthly donations for its publisher.

We agree with you that each church that is satisfied with what is written should make an effort to have the paper visit regularly every family represented in their body. The folks who need it most are usually the last to subscribe, hence it is important that the more active members take the matter in hand and urge all to become readers.

R. O. CONNER,
C. A. STARK.

Shelnutt-Locklear Debate

The debate with Locklear was a complete victory for the truth. He was not able to sustain a single point against me nor to prevent me from making every position stand out true as affirmed.

He is an expert sophist and full of tactics. One has to be on guard, or he will out-general him in these, but I followed him and showed these up till they were valueless to him.

The debate was well attended with good order prevalent. The brethren who heard the debate seemed well pleased, and did not let me go away empty-handed. May God bless them all.

I am ready to defend the truth, at any time, or place against any of these "Evening Light" perverters.

May God bless the faithful everywhere.

W. L. SHELNUTT.

Indianapolis, Indiana

We, the Church of Christ in this city, want to be united with all brethren that oppose the Sunday school with women teachers, dividing the assembly into classes.

We were informed of this Brotherhood through Brother Shelly Crump of Chicago. He is a wonderful young preacher. We stand for Bible teaching alone. Would be glad for any loyal brother to stop to see us and preach for us in passing this way.

I am your Brother for the One Faith in Christ Jesus.

M. A. BANKS,
2315 Indianapolis Avenue,
Indianapolis, Indiana.

We are glad to learn of this congregation, glad to know that they are endeavoring to walk by the book.

R. F. D.

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Warlick in a Dilemma

In the Gospel Guide for May Brother Warlick accuses me of lying on several different counts. This doesn't particularly concern me, as I have been called a great many ugly things by opposers of the truth who could give no proof of the scripturalness of their doctrines or practices and believed they could hide that fact by discrediting me. Anyway everyone, no matter what his opinion upon the thing at issue, will agree that when a man calls another one a liar, he is in fairness bound to face him openly with the alleged proof, so I again challenge Warlick to meet me in discussion in Dallas, and he will do so, if there is a remnant of fairness left in his make-up.

As a matter of fact, Warlick is in the gall of bitterness, because he is in the bond of iniquity—contending for something that he well knows is not only unauthorized by the Word of God, but is in flagrant contradiction thereto. I challenge him to open up the columns of his paper for a complete and fair investigation and I promise to do the same. I am not an enemy of Brother Warlick, but one of his staunchest friends, but when it becomes a question of loyalty to the Saviour, who died for me, no earthly friendship can intervene. If Brother Warlick believed he was right, my challenge would have been accepted instantly, but the crux of the matter is that Warlick knows, as well as any man, that he is absolutely destitute of scripture to sustain his contention and having run out of soap he is resorting to lye (?).

Suppose he could prove me to be a liar, how much proof would that be that the Sunday school is a scriptural institution? Why doesn't he tackle the real issue instead of making personal attacks on those who oppose his innovations? The answer is obvious.

Knowing the awful dilemma Brother Warlick is in, I take no offense at his trying to get out of it by accusing me of lying, but what really causes me grave distress is the thought that Brother Warlick, along with all of us, must sometime stand at the judgment seat of Christ and answer for his attempts to make Paul a liar, by denying that he meant what he said when he commanded the teachers to speak one by one and the women to learn in silence. There he will meet the great apostle to the Gentiles face to face and I am wondering if he thinks he can avert the righteous judgment of God by adopting the same tactics he is now pursuing. Honestly, do you think he can?

In full realization of coming judgment, I am, brotherly,

G. A. TROTT.

P. S.—I wish to ask Brother Warlick if he agrees with his first page editor, that the Sunday school is no more

THE EDEN MEETING

The church at Eden made a happy selection when they secured J. Frank Copeland for their summer meeting. He is that type of man that stands out in contrast to the boastful style of Joe S. Warlick, who met Cowan at Eden in a debate, and we take pleasure in calling the attention of brethren at nearby places to the feast of good things they can expect to receive if they will hear Brother Copeland through this meeting, beginning July 5th.

Make a special effort to go, and take a hand in the work at this place. We hope that the followers and advocates of the Sunday school are not so prejudiced against the truth, as to keep them away from the meeting. I am sure that everyone, who attends, will be benefited, regardless of their conviction on our differences.

R. F. D.

a part of the church than a public school or fraternal lodge? Also does he endorse his brother-in-law, J. W. Chism, who says the Sunday school grew out of the work of Robert Raikes in the dark ages and is the antitype of the synagogue worship which was set up during the captivity in Babylon? And then again I wish to know if he admits as true Brother Durst's avowal that we have no scriptural authority for division into classes and women teachers in the assembly?

G. A. T.

"Gunter Has Changed"

The following was written for the Gospel Guide about June 9th. Under date of June 16th, Brother Ledlow says, "The July issue has been arranged, and your article will have to wait till the August issue. It was not my intention to say any more, but since you ask for space in the Guide, I shall make some comments, etc., and trust that this will close the matter." Now since it is some time till August, and since many are probably expecting something from me, I am sending this for the July 1st issue of the Way. If Brother Ledlow's comments demand, I shall say more later.

In the June issue of the Gospel Guide Brother W. F. Ledlow wrote under the heading, "Gunter Has Changed." Yes, and I hope Gunter may change as often as she sees that she is in error. The Church of Rome claims infallibility, but Gunter does not.

I wrote Brother Ledlow more than one letter, sent him a catalogue, and gave other information in response to a list of questions that he sent me; and yet it seems I have not made myself understood.

Gunter College employs a faculty and makes other arrangements for the development of young people, mentally and morally; but does not propose to provide for the teaching of the scriptures, further than to open her doors for the church and for individual Christians.

Brother L. says that since I said,

"Gunter College has no more authority to teach the scriptures than has a missionary board to preach the gospel," the college and the missionary society are equal. No! This is the difference: The college does not usurp the authority of the church, while the society does. The society is organized for the sole purpose of doing the work of the church, which work the college does not do. If the society should open her doors for the preaching of the gospel to all who would listen, would not Brother L. enter? Yet I hardly think he would join the society, for it is a religious institution with no authority to exist.

Gunter College has no need of scriptural authority to exist, for it is not a religious institution; whereas, if the school were teaching the scriptures, one might well regard it as a religious institution and call for scriptural authority. That is why "Gunter Has Changed."

Gunter "Church has no Sunday school"; for the Sunday school, like the missionary society, proposes to be wholly and solely religious and has no authority to exist. That is why Gunter Church has changed. But let Brother L. open his Sunday school doors to us and see what we do. Yet we shall not join the Sunday school for the same reason that Brother L. would not join the missionary society.

Now since the society and Sunday school are religious institutions, while Gunter College is not, one may reasonably avoid them and yet become a part of the college. The strange thing is that one will support the Sunday school, and oppose the missionary society. If Brother L. will attempt an explanation, you will see that I am not the only one that "is not able to speak clearly."

The church at Gunter teaches the scriptures in Gunter College, yet the church is no more a part of the college than I will be a part of the Sunday school when Brother L. invites me to preach in it. In the meeting held by the church, men alone speak "one by one." These meetings are free to all, in the school or out of it. The Bible is the only text used. Forgetting our secular occupations, we speak as

those interested in divine truth—not as school teachers, farmers, etc.

Brother L. says, "The same man who said that men 'speak one at a time,' also said that men 'love their wives one at a time.' If this means that only one man at Gunter has the right to speak and that while he speaks all others must remain silent, then it means that any one man at a time, at Gunter, may love his wife. Brother Freeman teaches Greek. Suppose he try his hand at an explanation."

Brother L. implies that as all husbands may love their wives at the same time, so may all men speak at the same time. Does Eph. 5:33 command all husbands to love their wives publicly, that all may see? 1st Cor. 14:31 is to be observed in the assembly. See verse 23, then re-read verse 31, "Ye may all prophesy one by one, that all may learn." Now read verse 30, "If anything be revealed to another that sitteth by, let the first hold his peace." Does this mean that all may speak at the same time? We do not need Greek to understand this; but, if Brother L. really wants to study the Greek, let him make an honest effort at its meaning, and we shall see further.

Yours for the truth,
JNO. R. FREEMAN,
Gunter, Texas.

Commends Bro. Hardin

June 1st issue of the Way was good number, and we are glad to hand it to our neighbors to read.

I preached 8 days for the faithful at Healdton, beginning the fourth Lord's day, and preached over the first Lord's day in June. One was reclaimed (a sister).

Brother Osterloh is in a good meeting at Ringling at present. I did not go last night, as yesterday was my birthday, and wife and I stayed home for dinner. Last night early, three brothers and their families came and stayed with us till bed time, bringing some good things to help us along.

Brother H. J. Hardin, of this place, would like to hold some meetings if the loyal brothers would give him the chance. He is anxious to be in the work.

G. W. THOMPSON,
Healdton, Oklahoma.

"Majority Rule"

Brother E. A. Elam of Nashville, Tennessee published a tract entitled "Majority Rule is not Scriptural." He writes me that he has revised and enlarged the tract, and that they will sell at 10c each, or \$1.00 per dozen. If this revised tract is as good as the original, it should be in the hands of every lover of the truth.

R. F. D.

Expressions of Faith

1. I believe in the one Church.
2. I believe in one Faith, one Lord, one Baptism.
3. I believe when assembled on the first day of the week, to stay assembled, and not divide into several bodies and give some wolf a chance to sow the wrong seed in your children's, brother's, or sister's mind. Only one speak at a time and women must keep silent in the church.
4. I believe that a woman breaks a great command of God to preach, hold any office, or have any controlling voice in the church.
5. I believe all the responsibility of the church rests on men, none upon women.
6. I believe when assembled, the way to worship God is, first, prayer, second, sing, and let the singing be done from the pulpit to the back side of the house, have no choir, and the singing to be done by Christians only, same as the prayer should be, third, Scriptural reading, then an edifying talk, fourth, the Lord's Supper, fifth, prayer, sixth, sing one song, then dismiss.
7. I believe that hearing the words faith repentance, and confession, and obeying the word baptism, buried with Christ, will, without fail, add a man to the Kingdom of Christ (the church).
8. I believe when a person is added to the church, if he will add to his faith, virtue, temperance, patience, godliness, brotherly kindness, and charity, that these without fail, will take him to heaven when he falls asleep in Christ.
9. I believe baptism is for the remission of sins.
10. I believe that sprinkling abomination to God.
11. I believe that all non-Bible readers, non-prayers, and non-givers of their labor, will be cast out of Christ's Kingdom when he comes.
12. I believe that all Christians working on a pay-roll, every week, when they draw their ticket, and begin to pay their just debts, ought to remember they owe God, and it is due the first day of every week, and that a Christian farmer ought to plant from one to ten acres of land, according to the number of acres he and family have, in a good money crop, and give the proceeds to the furtherance of Christ's Gospel. In this way, he would have God on his farm—the best of all companions.
13. I don't believe that snuff and tobacco stand between any man or woman and God as sin.
14. I believe in eternal life for God's children, and eternal death for the devil's children.
15. I believe that the Church of Christ and the home are the only institutions that a Christian ought to, belong to, and if he belongs to any other, he is an enemy of God.
16. I believe if a person claims to be a Christian, and is as easily made mad as a sinner is, he is no Christian.
17. I believe an organ or any music is all right in the home if conducted right, and all wrong in the church, no matter how conducted.

18. I believe in making friends in great numbers, but don't lay down the Bible for anyone's friendship.

19. I believe in wearing the same smiling face at home, as you do in public.

20. I believe in Family Prayer and thanks around our home table, but don't let it become just a custom. I would rather see it lived and see it by your daily walks than repeated in words.

21. I will say, I haven't got, or borrowed, any of these beliefs from any sect, or person. I have got them between the lids of the Bible from Matthew to Revelation.

Your unchangeable brother in Christ,
ELBERT D. MILLER
ChIPLEY, Georgia, Route 3.

Disagrees With Brother Howard

Brother Howard, in The Apostolic Way, May 15th, 1924, in his answer to C. H. James's question on divorce, to my understanding, has missed the facts.

Now anyone, that has read the law of Moses, on adultery, knows that husband, or wife, guilty of adultery under that law, was commanded to be put to death.

Then why talk that such a one was to be given a bill of divorce? Could you give a dead husband, or wife, a bill of divorce? No. Tell us then, where the law has been changed from the death penalty, to divorce, if you are right?

I know he refers to Deut. 24:1-4, but that says not one word about adultery. Then why place a construction upon Deut. 24:1-4, that contradicts and changes the death penalty to that of divorce?

Every one knows there were many things the Jew was liable to come in contact with that made him, or her, unclean. Now if the wife should conduct herself in any of these unclean things, to cause her husband to hate her to the extent of wanting to put her away, this law, Deut. 24:1-4, gave him the privilege of writing her a bill of divorce; and does not, at all, apply to the crime of adultery; for Moses had previously dealt with that. See Deut. 22.

Our Brother claims Christ gave two distinct answers to the question of divorce; one to the Pharisees, the other to his disciples, I am constrained to differ with him:

1. Because he claims Jesus, in answering the Pharisees, was just giving them the law of Moses. I say no, for the law of Moses taught that the adulterer, or adulteress should be put to death. See St. John 8: when the woman that was "taken in the very act," was brought by them, before the Saviour. Why didn't the Saviour tell them there, they were mistaken, that the law of Moses did not teach the death penalty, but instead divorce?

2. Because Christ taught the very same thing to his disciples, see Matt. 5:32.

3. Because Christ distinctly said, "But I say unto you," not the law of Moses.

4. Because this teaching of the Saviour could not be in force at that time; else it would have made void the law of Moses,—the penalty of death. Deut. 22:22, Levit. 20:10.

5. Because this statement of the Saviour,—"saving," and "except for fornication,"—to be of force, must be in force now.

6. And it is now in force, being taught by Matthew,—one of the twelve whom Jesus called and sent out to make known his will to the world.

Written in behalf of truth only.

A. J. BOND.
Alhambra Ave., Monterey Park,
Los Angeles, California.

Some Logical Reasoning Drawn From True Premises

The first page editor of the Gospel Advocate, May 22, 1924, under "Current Comment," says:

"Reading the Bible is the best preaching. Nothing is worth a thought that cannot be read from the Bible."

Now we are ready to accept, teach, and practice the Sunday school class system; and to encourage the editor in his work of the one man pastor system if he will read them to us "from the Bible." Just read these systems, Brother Allen, "from the Bible," and we will accept them in full, and the divisions caused thereby will at once disappear.

Again, the editor says, "Inspired men were guided by the Holy Spirit 'into all the truth'; and as 'every scripture inspired of God' contains a full and perfect record of truth, it can be very clearly seen that there is no truth that cannot be preached in the very words of the Bible."

This is altogether true. And since the Holy Spirit did not guide inspired men into the Sunday school class system, nor the one man pastor system, it can be very clearly seen that there is no truth in those systems; they constitute no part of divine truth. But if the editor objects to this, then we kindly ask of him to read, or preach, those systems to us "in the very words of the Bible." Will he bless us with such preaching? If he cannot, then it follows that his teaching and practice of these two unscriptural systems, is no truth, and is not "worth a thought," the editor himself being the judge.

Now, since the editor is aware of the fact that those systems have caused division and strife among the disciples of Christ, and since he admits that they are not "worth a thought," because they cannot be read from the Bible, nor preached "in the very words of the Bible," we seriously ask him WHY HE IS NOT WILLING TO GIVE UP THOSE WORTHLESS UNSCRIPTURAL SYSTEMS for the sake of unity and peace? Or does he love those worthless unscriptural things that cause division more than he loves unity upon the Word of God alone?

Here is some logical reasoning.

1. "Nothing is worth a thought that cannot be read from the Bible."

2. The Sunday school class system "cannot be read from the Bible."

3. Therefore the Sunday school class system is not "worth a thought."

1. "Nothing is worth a thought that cannot be read from the Bible."

2. The one-man pastor system "cannot be read from the Bible,"

3. Therefore the one-man pastor system is not "worth a thought."

1. "There is no truth that cannot be preached in the very words of the Bible."

2. But the Sunday school class system and the one-man pastor system "cannot be preached in the very words of the Bible,"

3. Therefore these systems are no truth—no part of divine truth.

1. Whatever is not "worth a thought," being no truth, not found "in the very words of the Bible," is not worth practicing.

2. But we have found, upon the premises set out by the Gospel Advocate, that the Sunday school class system and the one-man pastor system are not "worth a thought," being no truth, not being found "in the very words of the Bible,"

3. Therefore these systems are not worth practicing.

We will heartily agree with the editor respecting these things on either of the following conditions: Either let the editor read or preach them to us "in the very words of the Bible"; or agree neither to say nor practice anything respecting those systems "except what" he "can say in the very words of the Bible."

J. P. WATSON.

Enclosed find P. O. money order for \$5. \$2 for fifty copies of June 1st issue on first principles, and \$2 for as many copies of some issue that will be good reading to hand out to the Sunday school brethren, as I cannot get them to subscribe, I am determined that they shall have some of its teachings anyway. And \$1 to move my subscription up one year.

Very respectfully,

B. F. WETSEL.

We thank Brother Wetzel for this co-operation. It is this kind of co-operation that is keeping The Apostolic Way going, and we appreciate all who are helping us; but we want to urge that there are others who should be more active in putting the truth before brethren who have been deceived by false teachers rising up among us, and causing good brethren to think they may do anything, if it pleases them, that the Lord has not forbidden. Some of the folks who have the Sunday school because the Lord did not "forbid it" criticize the Methodist and Baptist for having the "Mourner's Bench," yet the Lord did not forbid it. These brethren urge them to follow the Book.

There is just as much authority for a "Mourner's Bench" as there is for the dividing of an assembly into classes for the purpose of teaching the Bible.

R. F. D.

A Debate

This debate was held at Dozier, Texas, between R. B. Musgrave and I. L. Saunders. The questions discussed were:

Proposition No. 1: Resolved, that Christians may divide the assembly into classes on Lord's day to teach them without violating the Word of God. Saunders affirms, Musgrave denies.

Proposition No. 2: Resolved, that a Christian woman may teach a class while someone else is teaching a class in the same building without violating the Word of God. Saunders affirms, Musgrave denies.

This debate materialized after a great deal of boasting, on the part of Brother Saunders, that Brother Musgrave would not meet him in debate. But anyone can see from the propositions, which Brother Saunders wrote up himself, that Brother Musgrave gave him considerable advantage in them. To my mind, Saunders did not make a scriptural argument. He merely asserted that "teach" was in the generic sense, and left one to choose his way of teaching; quoting Matt. 28:19 as his proof; but Musgrave showed, by that logic, that inasmuch as it did not say what to teach in that text, we would be left to our own choosing, but he, also, quoted Mark 16:15, and showed that it told what to teach and how to teach, which was by preaching the gospel.

Musgrave pressed him hard on the restrictions of the Bible, quoting fifteen or twenty scriptures relative to going beyond what the Bible taught, and insisted on Brother Saunders showing one scripture to defend, or prove, his proposition; but all he would do was quibble around, and claim "teach" was a generic term.

On the woman question, Brother Musgrave turned every argument against him, and, toward the close of the debate, gave Saunders one woman teacher in the Bible whom he did not seem to want to accept. This was Jezebel of Revelations 2:20.

Brother Saunders often showed signs of defeat in making objections to things. I must say I think the truth gained a victory, as I heard many express themselves that Brother Saunders did not sustain his propositions. I have not space to go into further details. Brother Musgrave is sufficiently able to take care of our position on the Sunday school question anywhere the brethren want to call him.

The disputants behaved themselves nicely, and the debate was a pleasant affair. Many were edified by attending.

Who will be the next one that will undertake the task of defending the S? We will wait and see.

W. H. RILEY.

Divine Authority

Since divine authority is the expressed will of God, as has been stated, and since the complete will of God regarding man is revealed in the Bible (a lesson that very few people ever learn), we cannot escape the conclusion

that the Bible is the only source of divine "authority"; and this being true no other book, creed or code should be adhered to in matters of "faith and works." It follows then that Mr. Penrose's "faith and works" in which he indorses the books to follow, and his "authority" in which he confuses the priesthood with authority and labors to show that in the absence of miracle-workers there is no divine authority, and hence that miracles must continue, are to be rejected. The truth to be learned in such works may as readily be learned and the errors of such works may be avoided by a study of the Bible instead.

Some Mormon Teachings Not in Harmony With Divine Authority.

1. "The doctrine of eternal union of husband and wife, and of plural marriage, is one of the most important doctrines ever revealed to man without it we never could be exalted to associate with and become Gods."—Joseph F. Smith.

In this assertion Jesus is accused of leaving off a doctrine that is necessary to the redemption of man, for Jesus never taught polygamy. See Matt. 19:1-9. Divine authority says man shall cleave to his wife; Mormonism says he shall cleave to his wives. Which do you choose?

2. In Journal Discourses, Vol. 2, pages 80, 81 Orson Hyde upon being asked if the Saviour was married, and if he had more than one wife said:

"Gentlemen, that is as plain as the translators dare allow it to be. Jesus was the bridegroom at the marriage of Cana of Galilee. We say it was Jesus Christ who was married, to be brought into the relation whereby he could see his seed before he was crucified."

Such a doctrine comes to us from Mormon prophets. Is it of God? Though you may find it in the book of Mormon, pray tell me where you read it in the Book of divine authority—the Bible?

3. Hear Brigham Young: "Now, remember from this time forth and forever, that Jesus Christ was not begotten by the Holy Ghost."

Hear the Word of God. "Then said Mary to the angel, how shall this be, seeing I know not a man? And the angel said unto her the Holy Ghost shall come upon thee and the power of the Highest shall over shadow thee: therefore that holy thing which shall be born of thee shall be called the Son of God." Again "Joseph, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." Luke 1:34-35. Matt. 1:20.

Thus one of the fathers of Mormonism accuses the mother of the Saviour of being an adulteress, reviles the Son of God with illegitimacy and ignores the Word of God as being untrue! Please keep in mind the fact that all things are to be measured by divine authority. How does Mormonism measure up to this standard?

4. "Q. Are there more Gods than one?"

"A. Yes, many."—Mormon Catechism for children, page 13.

"We believe in the plurality of Gods."—Mormon doctrine of Deity

(1903) page 11.

"There is one God." Eph. 4:6, 1st Cor. 8:4.

From the foregoing it is seen that divine authority affirms and Mormonism denies that Jesus was begotten by the Holy Ghost; Mormonism affirms and God's Word denies that there is more than one God. It is now to be left with you to make a choice as to which you are to accept and follow.

May God help you to ponder well the course that you are to pursue. Let us remember that the Bible is true; that it needs no book of Mormon, Advent treatise, Russell's side lights, keys to the Scriptures, creeds, disciplines, etc., to supplement it; that these books add to, subtract from and pervert the scriptures; that such perversions condemn not only the leader but those whom he deceives: they all go into the ditch together. Let us then reject all human ideas in religion and be governed by divine authority. Let us walk in the light of God's Word, allowing no one to deceive us, till we reach the city on high and enter that higher sphere of life where God's people shall dwell in peace and where death does not invade.

Yours for divine authority,

L. W. HAYHURST.

Wingate, Texas.

Justification By Faith

"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

"Even we have believed in Jesus, that we might be justified by the faith of Christ." Gal. 2:16.

From the first passage we learn that believers are, by the gospel of Christ, saved from sins, have sins forgiven—their past, or alien sins.

From the second one, we learn that believers, by faith of Christ, are justified from sins, have sins forgiven—their past, or alien sins.

I will now put these chart-like. Thus:

B. G. of C. S.

B. F. of C. J.

1. Believers of the first passage and believers of the second equal each other. Salvation of the first passage and justification of the second equal each other. Then the gospel of Christ, of the first passage, and the faith of Christ, of the second one, equal each other, necessarily.

You now have my reason for saying the gospel of Christ and the faith of Christ equal each other.

2. The gospel of the power of God unto salvation to every one that believeth. None saved by anything else. Those saved by the faith, were saved by it—the gospel and the faith equal each other.

3. The apostles were sent to preach the gospel to every creature, so they could not preach anything else to any one. When Paul preached the faith (Gal. 1) he did not preach something else, but the equal of the gospel—the faith.

4. The gospel was made known to all nations for the obedience of faith. All had to obey it or be lost. But

a great company of the priests were obedient to the faith. Gal. first chapter. They obeyed the faith—the equal of the gospel. Surely the gospel of Christ and the faith of Christ equal each other.

"Even we have believed in Jesus; that we might be justified by the faith of Christ."

How true the doctrine of justification by faith—by the faith—by the faith of Christ.

J. R. JONES:

Arlington, Texas.

Elk City Meeting

We are thankful to God for having had the opportunity to secure Brother J. C. Osterloh to conduct a two-weeks' meeting. He is not afraid of satan with all of his devices, and has not only courage, but ability.

The church was greatly encouraged, and we had two restorations. Visiting brethren from Berlin, Cotter, Canute, and Taylor attended.

We are not through with Brother Osterloh, as we made arrangements for him to come back. I do not think he can be excelled anywhere in loyalty.

H. A. COOPER.

Elk City, Okla.

Meetings in Southwest Texas

I have been asked to hold a meeting in Southwest Texas, where we have no congregation. There are only four or five members in the community. I want to hold this meeting, but to do so I must have some other meetings in that part of Texas. Would be glad to arrange three or four short meetings in order to be able to hold the above mission meeting. You, who have not arranged for your meetings, write me.

W. T. TAYLOR.

Carpenter, Oklahoma.

Taylor-Cowan Debate

The special issue of the Way is splendid, I enjoyed it very much, and I think it will do much good.

During an electrical storm recently, the lightning struck the office building where we had our Taylor-Cowan debate pamphlets, and the smoke damaged the outside covers some. Otherwise they are not injured. We are closing them out at thirty cents per copy.

T. F. STEWART.

542 S. 7th St., Abilene, Texas.

New Mexico Work

I have made some changes in my summer meetings, and now I am wanting to spend the month of August in the State of New Mexico, in mission work. If any know of a point in that part of the country that I can preach to a people that need the good old plain gospel preached to them, please write me at Abilene, Texas, Route 3. Do not hesitate to write because of lack of money to support the work, as some have already said that they would help in this work, and I feel sure that others will. I am ready to spend the month of August there.

THE APOSTOLIC WAY

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Wheat and Chaff

By A. ELMORE.

The love of money is a root of all kinds of evil. More people are injured by money and the efforts to obtain it, than are injured by sheer poverty.

It is more difficult to empty men of religious errors, than to fill them with gospel truths. Much more.

Though at times we may feel strong, it will not be prudent for us to go into doubtful places in order to test our strength. It is not necessary for us to know either our strength, or our weakness. We should know that our safety is in Christ, and that he will assist us in time of temptation. Weak persons, on their guard, endure much temptation, and strong ones, off their guard, sometimes fall over trifles.

There may be a great difference in contending for the purity of the faith and disputing over some clause in grandpa's creed, which the New Testament says not one word about.

Extreme poverty may, for a few days, be a misfortune; undue ill-gotten gain is a sin; but pure christianity accepted and lived would be a blessing to all today.

The man, who would prune off the faults of others but leave his own, is like the man who stood out from the trunk and sawed off the limb—the limb fell, but so did the man.

Society grades and divides people, and not always according to true principles, but by caste; but the gospel takes out dividing walls, brings down the proud, elevates the lowly, and makes us the sheep of one fold and of the one Shepherd.

Few, if any, ever presented to Christ, a life perfectly holy, but many have presented to him lives which have been perfected.

Ragged social philosopher, laying a dime on the bar. Ah! the rich are growing richer, and the poor are growing poorer. Wealthy saloon keeper, brushing the dime off into his till: Yes, that is so.

Boast not, young man, that you belong to the Big Church. It were better to have been the poorest man in

the Ark, with the eight, than to have been the richest man in the world outside, with the multitude.

Do men pray without ceasing? Very few of them do; but I think that many of them cease without praying; though the perfect man may cease and pray at the same time.

If any man can be saved without obeying the commands of Christ, he will likely be one who never heard of them.

It is not enough that we confess our sins. The drunkard often confesses his sins on becoming sober. The Christian must not only confess his sins, but we must forsake them, and turn away from them.

During very cold weather, we hear of many who have decided to migrate to a warmer climate. Well, is not this what a large majority are doing?

Where a man quits the church, right there, the Lord quits him. Do such expect the Lord to run down the backslider, and drag him back into the narrow way? Beware young Christian.

Egotism Is Not Wisdom

The Lord's ways are wonderful and many of them are past finding out. We often try to assign some reason for his wonderful works where he has given us no reason.

The most astonishing demonstration of his power, among men in these latter days, and one for which the human mind can give no reason, is no less, than the sending of Joe S. Warlick to this world of ignorance and superstition. He surely does not belong among those we know, as the "sons of men." His wisdom and great learning is such that he stands alone in all this "low ground of sorrow." None are able to interest him, none can be his associate. Why the great and good Lord would subject him to such heart-rending embarrassment is beyond the finite mind to comprehend. Why he has to spend his life in this world, where there is no man to be found of like wisdom, God only can tell. The greatest and most learned of the whole earth, are but "play things" in his hands. There is none like unto him, no not one! The world's greatest men would shudder at the thought of standing before him. His divine (?) wisdom is so great that it reaches far—very far, beyond "that which is written," and the end is not yet. So exceedingly wonderful is his learning (?) that those who would venture to say to him, that "We be brethren," are contemptible before him and he calls them, "narrow and ignorant." His wisdom (?) is beyond measure and his learning past finding out. Much of Holy (?) writ with him, is but Jewish fables, and does not mean what it says. Much of his teaching shows to be of no akin to, and very much unlike that which we read in the oracles of God. With him, the mistakes of Paul were but childish twaddle. Brother Warlick tells us that to "speak one by one in the congrega-

WARLICK HAS ENOUGH

The information comes to me from Gilliland that Brother Warlick has refused to meet Cowan at Gilliland in a second debate.

The debate he had there with Cowan killed the Sunday school at that place, but a few, who are anxious to give trouble to the faithful, stirred up a demand for another debate. The brethren agreed and communicated with Brother Cowan, but Brother Warlick has enough. Even the mention of Cowan's name seems to make Brother Warlick nervous.

Recently, Brother Warlick tried hard to find something about which he could attack me, and said that when I said, I had persuaded him to take his stand on the right side of this question, I did not tell the truth. Brother War-

lick's memory is getting bad. He has forgotten about writing me a letter in which he advised me that I had just as well let up in my efforts, as he would never take his stand with the folks who were opposing the Sunday schools.

When a man has been as thoroughly exposed, and severely thrashed as Brother Warlick has been, and still refuses to give up his error, he is in a condition of mind to go to any length; and we regret that the fine qualities of Joe S. Warlick are being sacrificed in a vain effort to support and maintain an ungodly, unholly institution for which there is no excuse—the practice of which even the world itself is beginning to lose confidence in.

R. F. D.

tion," as God commands means the same as "husbands, love your wives;" but the similarity of which, no common mind can grasp. But is it not amazing-ly strange, that God would withhold from Jesus, his only begotten Son, as well as all the Apostles, the true meaning of the "one body," and now at the end of 2000 years reveal to Brother Warlick that "one body" means to "divide into groups and classes."

Yes his wonderful learning (?) has revealed the startling fact (?) that "one body" means many. Wonderful! Wonderful! Wonderful!

Many members of God's family on earth, and teachers in his kingdom, who are loved and honored for their work of faith, are called by Brother Warlick, "narrow and ignorant," "mean sectarian preachers," "poor Brother Cowan's ignorance," and he says when Cowan debates with him, "It is like a well kept and very valuable draft horse, working by the side of a Mexican burro."

Great (?) is Brother Warlick and his wisdom (?) beyond measure. Perchance we have been misjudging our dear brother, and may be these hard things he says about the brethren, who oppose him, do not come from any unusual degree of information. Shall we not rather conclude that they are nothing more than the outbursts of personal egotism, and bigotry? I cannot see my way clear to believe that God is the author of these hard sayings Brother Warlick uses against the disciples of Christ. If he does not repent, I am afraid he will take up his abode in that country "where they don't shovel snow."

My space is taken, but I beg room for just a little more. I love Brother Warlick, and he knows I do. And now brethren, I make this proposition; let's call a meeting down in Dallas, for Brothers Trott, Clark, Duckworth, Cowan, Copeland and a hundred other good faithful gospel preachers that Brother Warlick has said such hard things about. When said brethren have assembled is "one body," then open the door to Brother Warlick that he may have a chance before he starts on his long journey, to ask forgiveness. We can then all sing for his comfort;—"Amazing grace how sweet the sound,

that saved a wretch like me," and grasp his hand once more, while we further sing, "He once was lost, but now is found, was blind but now he sees." I, right here pause long enough to raise my specks and remove a tear of joy that comes to my eyes in food anticipation of that meeting. What say you brethren? What do you say Brother Warlick? Written in love and for truth only.

R. H. HOWARD.

Holdenville, Oklahoma.

Let Charlie Fix It

We are in receipt of a clipping from an Ardmore paper in which Brother C. R. Nichol is quoted as having said in his sermon on "A Popular Church" that the "First church in Jerusalem during the days of the Apostles was indeed a popular church," and that "Christ was a popular preacher, so were the Apostles."

What is the matter with Brother Nichol? Is he money mad, or financially drunk? Jesus Christ a "popular" preacher, when he was crucified, put to death. The Apostles "popular" preachers when they were beaten, thrust into prison, and put to death.

Yes, the church should be active, divinely active, and when it is, it will be unpopular. When it becomes humanly active, it will be popular. The Lord said, "If ye were of the world, the world would love its own." Christ said that the world hated him, and would hate those who followed him; but of course, he did not have Charlie Nichol present to fix things for him.

Brother Nichol is preaching things which he will not defend. If he believes the Sunday school is right, why doesn't he debate the question? The very fact that he doesn't believe he can defend it, yet advocates it, is leaving him on and on, further and further away from the truth of God.

I would be glad to have Brother Nichol give us an article defending the Sunday school, and we will publish it in our columns, whether any other paper publishes our reply or not. We will wait and see if Brother Charlie thinks he can fix it.

R. F. DUCKWORTH.

Brother Kelly's Questions

By H. C. Harper.

1. But every man in his own order: Christ the first fruits, afterwards they are Christ's at his coming. I Cor. 15:23. Are the wicked included in this statement?

2. Will the wicked bear the image of Christ?

3. Will the wicked be glory?

4. Is it not a fact that Paul, in I Thes. 4:13, has reference to the same time, and the same persons that he does in I Cor. 15:51, 52?

5. If so, will the wicked be changed and caught up with the righteous in the clouds to meet the Lord in the air?

6. Since God delivered righteous Noah and Lot, and then destroyed the wicked, and Christ says so shall it be when the Son of man is revealed (Luke 17:26-30), and Peter says this world is now reserved for the destruction of the wicked by fire (II Pet. 3:7-10), and Paul says that will be everlasting destruction from the presence of the Lord and the glory of his power, when he comes to be glorified in his saints, and to be admired in all them that believe in that day. II Thes. 1:8-10.

7. Now, is it not a fact that these scriptures teach that at the last trump, when Christ comes, all the righteous, both the dead and the living, will be changed in body from the natural to the spiritual, from corruption to incorruption, from dishonor to glory, caught up from the earth in the clouds to meet the Lord in the air? Having sown to the Spirit, they reap eternal life. (Gal. 6:8). Hence, raised unto eternal life, John 5:29. Not true with the wicked, they are raised to damnation. Having sown to the flesh, they shall reap corruption, Gal. 6:8. Certainly I Cor. 15 from verse 23 to the close has reference directly to the righteous.

Answers.

1. Yes, the wicked are included in "But every man in his own order," rank or division. Two ranks or divisions are mentioned in verse 23: "Christ first, then those who are Christ's, and then the end (telos). (Verse 24)," i. e. the last or third act of the resurrection (to include those who had not belonged to the number of those who are Christ's at his coming, cf. v. 23, I Cor. 15:23, 24).—J. H. Thayer.

2. If the brother will tell us what he means by to "bear the image of Christ," I may be able to answer this question. However, I will say that the wicked will be made alive "in Christ" at the resurrection of "the dead." "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21, 22.) And "the dead shall be raised incorruptible." (v. 52.) The wicked are a part of "the dead." (v. 35.)

3. Yes, "It is sown in dishonor: it is raised in glory." (v. 43.) Doza, "glorious form and appearance: a. 5. of human bodies restored to life, opposed to dishonor (humiliation) which

characterized them when they were buried. I Cor. 15:43."—J. H. Thayer.

4. No, the wicked are a part of "the dead." (v. 53.)

5. The wicked are not included in I Thes. 4:13, I think. Hence there is nothing said of them in this passage.

6. These statements I fully believe to be true.

7. To this question I say yes. And the righteous only receive eternal life, "a happy life with every kind of blessing." And the righteous reap "corruption," (phthora, "the loss of salvation, eternal misery."—J. H. Thayer.) Both the just and the unjust are mentioned in these verses.

If Brother Kelly or anyone else that wants to go over this matter will kindly send copy direct to me, it will save space in recopying for answer.

I have been laconic, but I hope to the point.

Cullings and Comments

By H. C. Harper.

The Gospel Advocate has published a reprint of an article by David Lipscomb on "Apostasy of Churches." The Advocate says: "The apostasy of churches has been so prevalent it is instructive to make a thorough study of this subject.

Yes, it is high time that the churches were waking up to the awful condition into which they have fallen since the "Christian Church" with its innovations pulled off and took the road to Babylon. But it is even now too late to head off the leaders of digression in the churches of Christ. We can only hope and labor to save the honest ones who have been carried away with the tide of digression. A. W. Young has finally gone to the Christian Church. It seems that he thought digression was moving too slowly in the churches of Christ. He pulled these churches into digression as rapidly as the "old standbys" would let him; and he has left an army of "will-worshippers" behind to create havoc in the churches of Christ.

In supporting his contention that the churches have apostatized. "D. L. quotes Thomas Campbell as follows: "All shall practice what the Bible requires, adding nothing to it, taking nothing from it."

And this from A. Campbell: "They (Christians) dared not transfer to a missionary society, or Bible society, or educational society, a cent or a prayer, lest in so doing they should rob the church of its glory and exalt the innovations of men above the wisdom of God. In their church capacity alone they moved."

And he asks: "Can men be too cautious in rejecting all orders of worship, all institutions of service, not required of God?"

Certainly they can not. God's word gives warning after warning on this line. But as with Israel of old "the word preached did not profit them, not being mixed with faith in them that heard it." (Heb. 4:2.)

The brother tells us: "There are two extremes—adding to the appointments of God, forbidding those appointed by God."

Yes, as Thomas Campbell says, "All shall practice what the Bible requires, adding nothing to it, taking nothing from it." In no other way can man please God. This must be evident to any careful Bible reader.

But now we come to another question. The brother asks: "Can we be too cautious in rejecting nothing allowed by God?"

This sounds a little "fishy" to me; and evidently the brother is trying to bring in some humanism under this "allowed" matter—and it really turns out to be the Sunday school. But the good brother, long ago, blocked the way to this "allowed" business upon which the "Digressives" fattened years ago, when he said to them: "The rule laid down for Christians is not to do the things not forbidden, but to confine themselves to the things required."

And this is in harmony with the Bible teaching. But the brother waxes warm here, saying: "It is rebellion against God to add to his appointments and institutions or to surrender the duties and privileges God has guaranteed to his church and his people."

Well, his "church" is his "people." And to talk of "duties" being "guaranteed" to anybody is nonsense. God's people are "confined to the things required," as the brother himself has set forth. There is no alternative here—"duties" are binding. And as to the law of God governing "privileges," I find this: "The faith which thou hast, have to thyself before God." (Rom. 14:22.) And "Destroy not him with thy meat, for whom Christ died." (v. 15.)

Now let us have a few of the postulates that were hurled against the "Digressives"—they will meet all digressives alike.

1. "God does not have to condemn a thing to make it wrong. The absence of authority makes it wrong."

2. "When God chooses a certain way of doing a thing, this excludes every other way. The way becomes a part of the law and is as important as any other part."

3. "A command to do a thing authorizes the doing of what is specified. Everything else is excluded."

The "Digressives" used to prate loudly about the "privileges" they enjoyed where the Bible is silent—a broad field in which to operate according to the will of man; and I say let them have it. Go to them if you wish to operate beyond the word of God, and do not seek to drag the churches of Christ into the mire of humanisms.

"Using classes, women teachers and literature is a method of teaching and is therefore in harmony with the word of God."—C. W. Sewell, in his pamphlet on "Our Teaching Service."

If Brother C. W. Sewell will affirm this, I will deny it, and we can have the discussion if he will furnish a medium for it, while I furnish one. He and I once signed a proposition on this question and the date was set for the debate at Corpus Christi; but he failed to appear. The Sunday school brethren there pulled him down just on the eve of the debate, I was informed. He now has another chance to affirm what

he teaches on this subject if he feels able to defend it. These fellows are long on assertion (like the sects), but short on proof.

If this proposition is proved, I will cease my opposition to the Sunday school, and will do all I can to establish Sunday schools and oppose those who oppose the Sunday school. Now here is a splendid chance to do work for the thing he advocates. Will he do it? I am safe in answering no, judging the future by the past. Just put your name on the dotted line now.

"Using classes, women teachers, and literature is a method of teaching and is in harmony with the word of God."

Affirmation: _____
Negative: H. C. Harper.

"As to the unpleasant agitation of the 'no-class' idea of teaching the Bible in the assembly (which is being made a test of fellowship), like all other divisive wedges this too is a piece of human legislation designed to 'draw away the disciples' after a puerile interpretation. The attempt to regulate our study of the written word by the manner of receiving the word by direct impartation in the early church before the written word existed, as set forth mainly in I Cor. 14:1-34, is preposterous."—E. C. Fuqua, who pastors for the church at Pasadena, Cal., in his tract pleading (?) for unity.

So the inspired apostle does not regulate every "assembly" for worship in this chapter, just "the early church," you see per this wisecrack. The "assembly" for worship now has no divine regulations as did "the early church," on this line of teaching. Hence, if two, three, or more speak at the same time in the "assembly" nowadays it is all right, and if we divide the "assembly" into classes, it is all right—and of course since the Bible is not binding on us along this line, and was written only for "the early church," any old thing that any one can work off on the "assembly" is just as good as what "the early church" had. That is, man with his humanisms can guide the church "assembly" now, but "the early church" was guided by inspired men, whose literature was law. (II Thes. 3:14; I Cor. 14:37.)

Now let some boy—for any boy can do it—tell Brother Fuqua whether the church followed the apostolic letters before they were written or after they were written. If the early church was guided by "direct impartation," why were the apostolic letters written? And when these letters were read and studied in the churches (Col. 4:16; I Thes. 5:27; II Thes. 3:14) why was the "assembly" bound by the decorum of I Cor. 14, when the "assembly" nowadays, per Fuqua, may divide into classes and have two or more speaking at the same time with women now teaching, too? Yes, why? Can Fuqua tell us? No, he can not. "It is preposterous!"

A Question

Brother Harper: Do the Scriptures teach that the bread and the fruit of (Continued on page six.)

A QUESTION.

(Continued from page five.)

the wine in the Lord's supper represent the body and the blood of Christ? W. P.

The transubstantiation view is that at the giving of thanks the bread and the wine are converted into the flesh and blood of Christ. This can not be true, for Christ was himself present in person—body and blood. Hence Moffatt, in translating, uses the word "means." "This means my body." "This means my blood." The word "is" has various uses. Sometimes it simply couples (hence is called a copula verb) together terms that mean the same thing; for example, This is my mother; John is my friend, in a literal sense; and "I am the door" (John 10:9); "I am the vine" (John 15:5); "The seed is the word" (Luke 8:11); "This is my body"; "This is my blood"; and "This cup is the new covenant" (Luke 22:20), in the figurative sense (metaphor).

And since Jesus says, "This do in remembrance of me" (Luke 22:19) and Paul says, "For as often as ye eat the bread, and drink the cup, ye proclaim the Lord's death till he come" (I Cor. 11:26), these—the loaf and the cup—"show, set forth," or if you please represent, to us the body and the blood of Christ. And they "represent" these—the body and the blood—of Christ, whether we say it or not. Hence, each element—the loaf and the cup—is "a figurative representation," or an emblem of these—the body and the blood—whether we believe it or not, and whether we say it or not.

I take this to be the point you want; but if it is not, please be more specific in your question. H. C. HARPER.

A Good Letter

My Dear Brother Duckworth:

Just a line from California to let you know that we admire you and Sister Duckworth for your Christian courage in the stand that you are taking. But few realize what an editor has to put up with, and especially when our teaching is as the Christ directs. It is the same now as while He was on earth. He met with opposition on every hand. One who will step into Christ's footsteps and earnestly contend for the "faith once delivered" is almost sure to be persecuted on every side.

"Be thou faithful unto death." Our reward is sure if we will do our part. The trials at times may seem almost unbearable, but with God's help, we will be victorious in that great day, when He comes in flaming fire, taking vengeance on all who obey not the Gospel.

We have just the same thing here on the coast. Our brethren of the Sunday school type are envious of our progress here in Montebello. When we were raising funds for building a little meeting-house, some of the brethren here were advised by those in the Los Angeles Church not to put any of their money in with that "bunch" there. They call us "factionists." Their leader, E. C. Fuqua, recently got out a tract a copy of which I am sending you. You can get an idea of the

character of man he is by the way he handles the subject in question.

Note the clipping taken from a Los Angeles paper. Witty and Fuqua allow "Rev." to be placed before their respective names.

Should we ever be able to support a man in Southern California, an evangelist, we may get them to debate the question. Brother Hollifield challenged Fuqua, but so far Fuqua hides behind the elders. He is a literary giant alongside Brother Hollifield, but if God's word is properly handled it will show up the Sunday school to be of human origin.

One young husband made the good confession today "and was baptized the same hour." His wife was a Christian, and we feel confident that her conduct, and the word of God, played their part in bringing him into the fold.

I believe I have already told you, in a former letter, that this congregation is a scattered family. Brethren come from Long Beach, Los Angeles, San Bernardino, San Gabriel, La Horra, Whittier and Rivera to worship with us. Those satisfied with the Lord's way of doing things will "come out from among them" once they are properly taught.

We are making a study of the Old Testament; are as far as Ex. 15th chapter. If the Old Testament is better understood, it is a great help to a better application of the New Testament Scriptures. This is taken up in a mid-week meeting. On Lord's day we take a chapter each time and several of the brethren get up and make a short talk; bring out a good point or two. We went over the New Testament from Rom. to Jude, and this last time we started with Jno. 1:1.

I am sending \$1 for twenty-five copies of the special number of the Way.

Wife is suffering with hay fever. Hope you are well.

Your brother in hope of heaven,
P. S. HALL.
Rt. 1, Box 893, Montebello, Calif.

Comment.

The foregoing personal letter had so much in it of general interest that we thought it well to give it to our readers. Brethren in the middle and eastern states can see from this letter that the same fight is in progress in California, and a peculiar thing is, none of the preachers in Texas, Oklahoma, or states further east, are responsible in any way for the stand the brethren are taking in California. Like the brethren who have written us from Canada, and from Chicago, they have taken their stand, as a result of studying the Bible—the word of God, and until a copy of the Way reached them, brethren in each of these places thought themselves alone on the views they held, thus showing that it was not outside influence that led them into their present position. We honestly believe that every person studying the Bible independently for themselves, without any outside influence, will arrive at the same conclusion that these brethren have on dividing an assembly into classes for the purpose of teaching the Bible.
R. F. D.

Satan and His Agents

"For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life."—John 3:16.

After God had made this great sacrifice for mankind, and demonstrated His love for us, he gave a law by which we could receive remission of past and alien sins, and become children of God. This law was spoken by the Apostle Peter in the city of Jerusalem and is recorded in Acts 2:38.

But more law is given. We must present our bodies a living sacrifice, holy, acceptable unto God. Rom. 12:1. Again, we must live soberly, righteously, and godly in this present world—Titus 2:12. Also, not forsaking the assembling of ourselves together, Heb. 10:25. Still we read, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," 2nd Tim. 2:2. From this we learn that God requires us to teach others how to live, act, and serve Him.

My brethren amuse me when they say God did not tell us how to teach, but we emphatically declare that he did. Listen to the thundering words of the Apostle Paul in relating the God-given law to the prophets, or teachers, in the church. "Ye may all prophesy, one by one, that all may learn and all may be comforted." 1st Cor. 14:31. Only one teacher is allowed to speak at a time by the commandment of the Lord, 1st Cor. 14:37. Why does the religious world refuse to accept Acts 2:38? Because it is contrary to their practice. Also, why do our people reject the law of the Lord in 1st Cor. 14:31? The answer is the same as the above. It is against their custom and practice. Paul, who are you writing to here? Let him answer, "To the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours." 1st Cor. 1:2. What else Paul? "Let your women keep silence in the churches." 1st Cor. 14:34. Women read this and would believe it, but our preachers come along and tell them they can speak and teach in the church. Hence, this is the evil one that stealthily away the truth that was sown in the heart, Mark 4:15. These are Satan's agents peddling his deception. Now, we know this very thing is being done all over our country. But, says one, "your women" in verse 34 means the prophets' wives at Corinth. But in 2nd Tim. 2:12, Paul says "I suffer not a woman to teach." Was he still talking about the prophets' wives at Corinth? Shame on such arguments.

At some time and place, the suggestion arose in the Church of Christ that we have Sunday school, divide the assembly into classes, have a plurality of teachers, some of them being women. When this suggestion confronted the leaders of God's people, they should have said "No, God has forbidden such confusion," and warned them of the wrath of a sin

avenging God. But many of our preachers and elders would not do this. They, like Aaron, consented to the suggestion and encouraged God's people to rebel against His law. Brethren, shall we sleep with such conditions before our eyes. No, let us put on the whole armor of God, that we may be able to stand against the wiles of the devil, and earnestly contend for the faith that was once delivered unto the saints.

C. J. CLEVENGER.

Waurika, Oklahoma.

Concerning Bro. Wolf

Dear Brother Duckworth:

I received your letter of inquiry in regard to Brother Wolf. Yes, sir, he is opposed to the Sunday school and all other innovations. He stands where all the brethren did that were loyal thirty years ago. I tried to get him to write you, so that his name could be printed in the paper.

He tried to make a crop near here in 1919, but was rained out, and made almost nothing, and that broke him up. So he moved to Houston and began to work. He bought a house on the installment plan, and finally built a small store in his yard, did very well for a while, but business got dull, and he then traded his equity in the place in on a stock of groceries on Washington Avenue, and did very well until a big concern opened near him on the east and there was another on the west of him, so he, being unable to compete with them, closed out there and went in a place on North Main Street, that was equipped for a restaurant, and tried to run the restaurant and sell groceries too, but he fell behind with his payments and the jobbers closed him out. This is a true statement as I understand the facts to be.

Homer, his son, is about eighteen or nineteen, has stood by him nobly, and bought a very nice place near the outskirts of town, and is paying for it by monthly installments, while Andrew, a boy about twelve or thirteen, is working at a drug store and, I think, gets \$11 per week. I think Sister Wolf is one of the best of women. She has a job, or did a few days ago, and I guess has yet, but I don't know what she gets. I was out to see him last Sunday evening and found him in bed. He has to lie down nearly all the time. The little band here are all poor and unable to do much, but will do all we can to help Brother Wolf.

Yours in Christ,
W. T. McMILLAN.

1436 Arlington St.,
Houston, Texas.

Wants Work

Please ask the brethren through The Apostolic Way if they can use me for some meetings. We will start for Texas about July 10th. I don't want to go to secular work, but we will have to live. I want to work for the Master.

After that date, my mail will come in care of you.

J. E. McVEY,
2402 Clement Avenue,
Parkersburg, West Virginia.

Reese-Elkins Debate

This debate began May 18th and lasted till the 20th at Cotton Wood, Okla. S. A. Elkins represented the Sunday School Church, the writer represented the true Church of Christ.

1st Proposition—The method of teaching the Word of God on the Lord's Day, as maintained by me and my brethren is the scriptural method of teaching the Word of God to the assembly. I showed that in the worship on Lord's Day, one should do the teaching at a time; that there should be no such thing as a Sunday School, dividing into classes, women teachers, literature, individual cups, and no passing of the plate for collection; and that the scriptures did not teach any such things.

The things the scriptures do not mention is unscriptural, only the things the scriptures teach are scriptural. The church at Cotton Wood teaches and practices the things that are written in the scriptures.

1. The worship, "Come before His presence with singing," Psa. 100:1-2.

2. The elders are to feed the flock, or see that the flock is fed according to the scriptures, teaching and admonishing one another, breaking bread, laying by him in store upon the first day of the week. (Col. 2:16; Acts 2:42; 1st Cor. 1:2; 1st Cor. 11:23.)

Elkins denied this being scriptural and called it "hellish doctrine." You can see what a man will do when he departs from the truth. Space will not permit all arguments.

2nd Proposition—The Church of Christ at Mountain View, Oklahoma is scriptural in doctrine, practice, teaching and worship, S. A. Elkins affirms. In his first speech, he did not mention what the Mountain View Church practiced in their worship, so I ask him to tell us. He said when they came together for Sunday school, it was not worship. I ask him, "When you come together, do you sing?" He replied, "Yes, singing is not worship." I ask, "Do you teach?" Yes, teaching is not worship." I ask, "Do you pray in your Sunday school?" "Yes, praying is not worship." I ask what he called worship. He said, "Just breaking of bread at eleven o'clock." I ask, "Do you give thanks for the bread and wine at the same time?" "Yes." "And pass both at the same time?" "Yes." "Do you have individual cups?" "Yes." "Do you call this worship?" "Yes." In reply, I then showed the brethren that they had no prayer, no teaching, no singing, and no admonishing in their worship. I showed them that their Sunday school was of the world, and Robert Raikes started the Sunday school; that the devil deceived them, and that they would all be cast into hell with that beast; that God gave them up (Acts 7:42); that the Sunday school was idol worship, like the children of Israel made a calf and worshipped it. (Acts 7:41); I showed them the standard for the regular worship, "teaching them to observe all things whatsoever I have commanded you." Matt. 28:20. I ask him where, in the scriptures, were we commanded to observe the Sunday school, women

teachers, literature, dividing into classes, individual cups, passing of the plates for contribution, and giving thanks for the bread and wine at the same time. Elkins has not shown the command yet, and I did not fail to press those things upon him. When I looked around, his moderator was shedding tears. I ask him what he was crying about, and Elkins said that I was so "cussed," and that they were going to get Warlick to meet me; that Warlick was just as mean as I, and would show me up; that he would advise the ladies not to attend much, maybe the men could stand it; so he classed Brother Joe as a meaner man than I, and the debate closed with the understanding that they were to get Joe Warlick to meet me. All the brethren indorsed me to meet Joe S. or any other man on the Sunday school question. Brother Teel moderated for me, and Brother David Willis moderated for S. A. Elkins of Mountain View, Oklahoma. I gave them such a whipping that I don't think they will ever want another debate there.

CHAS. F. REESE,
Byers, Texas.

Has Showalter Changed?

Mr. J. W. Martin,
Goldshoro, Texas.
Dear Brother Martin:

We thank you for your kind favor enclosing \$3.50 for one dozen copies "Hymns of Zion" and the books have gone forward to your address.

In reference to class work in the church assembly, will say that we do not believe in this and have never believed in it and do not practice it. We believe that if you would get the Showalter-Clark Discussion and carefully read it, that you would be greatly helped along this line.

With best wishes, we are, sincerely and fraternally yours,

FIRM FOUNDATION
PUBLISHING HOUSE.

Signed by: J. H. P. Showalter.
GHPS/EL

Reply.

I thank you, Brother Showalter, for your reply to my letter advising you to stop your advocating class work and women teachers in the Lord's assembly. You refer me to your Clark-Showalter Discussion. Is it possible you don't believe what you wrote in that discussion to sustain Sunday school, women teachers, which is all class work in the assembly, as you now say you don't believe in it, nor never did. I thank you for coming so far. Now will you do as I asked you, just throw it all down and come the balance of the way, so we once more can speak the same things, and be of the same mind that there be no divisions among us. Woe be unto you when men shall speak well of you for so did they of the false Prophet. "Your ways are not my ways neither your thoughts my thoughts," saith the Lord. Yes, "there is a way that seemeth right unto man but the end thereof are the ways of death." Come on, Brother Showalter, back to where

Hansbrough and Jackson stood, when the F. F. was pure, forty years ago, opposing any innovation that was contrary to the Bible and Bible alone.

Now I commend you to God and the word of His grace which is able to save all Adam's race.

Yours for the Apostolic paths,
J. W. MARTIN.

From Missouri

On May 11th and 12th I preached to large and attentive audiences at a mission point in Polk County, thirty-eight miles from my home. We have four or five loyal members there. I hope to return in the near future for a longer stay.

I have arranged to go to Iowa this summer. Expect to be in that State for two months, August and September. Would be glad to visit as many of the loyal congregations in the North as possible. If you will write me early, I shall endeavor to spend one or two days, at least, with you.

Yours for the Old Paths,
HOMER L. KING.
Rt. 2, Lebanon, Mo.

Regenerated; Born Again

1. Is one active or passive, in being Regenerated, Born again?
2. Of what do the activities, if any, consist?
3. Since there are no activities without cause, what is the cause?
4. Since no one can come to Christ, except the Father draw him, isn't God the Father the cause?
5. Then how God draws must be important; does he not draw by teaching?
6. Can one be active, earnestly try to find God, have faith in Him without being taught, learning in some way about his rewards, retribution, commands and his promises?
7. Since it is impossible, without faith to please God, can one in unbelief, repent pleasing to God?
8. Since in coming to God one must believe, and to repent is coming; may not faith precede repentance since in unbelief it cannot be done?
9. Since all who are drawn to Christ are taught, and they who learn come; since all Christians become so (Begoten) by the Gospel God's power to save, may not preaching be God's means to draw by producing faith?
10. Since preaching is before faith, belief before repentance; may not confession of Christ as Lord, properly come after repentance?
11. Now if faith, repentance, confession follow the preaching in this order; since confession with the mouth by the Eunuch was made unto Salvation before Baptism, may not it (baptism) properly follow the confession?
12. Now since baptism follows confession and Salvation promised to baptized believers, (he that believeth and is baptized) may not preaching, faith, repentance, confession and baptism be in proper order before salvation?
13. Paul told the jailer to believe

on the Lord Jesus Christ, and that he with all his house should be saved. Paul spake to him the word of the Lord, and to all in his house. At what instant did they believe—before or after Paul spake unto them the word of the Lord?

14. Paul was strengthened, the Eunuch rejoiced, the jailor and his house also rejoiced, after they were baptized. Why did not this strength and rejoicing precede baptism?

15. We put off the body the sins of the flesh by the circumcision of Christ, which is accomplished in Baptism; being dead as we are in trespasses and sins, we are made alive together with Christ. Then before this is done, accomplished, are not all dead, therefore unregenerated, unborn again?

—A CONTRIBUTOR.

To the Indiana Brethren

I appreciate your invitation to come to Bloomington, and adjacent points to hold some meetings, and appreciate the loyalty and zeal of the faithful in Christ in Southern Indiana.

But the fight is on down here in Texas, and I do not believe it best for me to become engaged for any considerable length of time as far away as Indiana. I am now engaged to hold several debates in Texas and the urgent demand for sound teaching among the churches was never greater. At this time, hundreds of good brethren are being turned from digestion, and we want to keep the fight going for some time yet. My work in the past with you brethren has been very pleasant, and our stay with you, has established our friendship permanently. I trust that sometime in the future I will be permitted to preach in that field again. I hope you will succeed in getting a good local preacher to help you in that locality.

With brotherly love, I am,
Yours in Christ,
J. N. COWAN.

Question and Answer

Question: Do you believe that a man who is a Brother in Christ does right to make contributions who cannot, or will not pay his just debts?
A READER.

Answer: A Brother who will not pay his just debts when he can, will not be blessed for any act of service to the Lord. A Brother making debts for the welfare of the physical man should arrange to care for these debts in a way not to interfere with his spiritual growth in exercising himself in the work of the Lord, the giving is one part of that work. A man who attempts to persuade himself that because he is in debt, he is not under obligations to give to the Lord, certainly does not appreciate the fact that he owes the Lord for the salvation of his soul, and is duty bound to make sacrifices to advance the Kingdom of Christ. There are not many liberal givers to the cause of Christ who have trouble in arranging satisfactorily, their financial obligations to others.

R. F. D.

THE SAME OLD GAME

Years ago when our brethren were entering many new communities with the truth of God, they found the religionists of said communities ready to go to any length to prevent their members hearing the truth.

During my first meeting at Abilene, some of the Sunday school apologists did everything they could to keep their members from hearing me; going to the point of even forbidding their attendance, but some broke the line, heard, and accepted the truth. The next year other tactics were employed, and when Brother Cowan was there last year in a meeting, all the schemes that the Sunday school folks could get up did not keep many of their members from hearing him. At the close of his meeting, he announced that one year from that date, he would be there for another meeting. So again the opposition to the truth began to lay schemes to prevent their members hearing Brother Cowan. Knowing that his meeting was to be in August, the three Sunday school congregations combined, made arrangements to have a "great" meeting throughout the month of August, arranging for singers and preachers that they thought would hold, at least, their own members.

The same old game the sectarians played years ago. But the brethren became wise to their schemes and decided to change the date of their meeting, and have it begin the fifth of July. Brother Cowan has so arranged, and brethren in all nearby places should take notice of this change of date, and all, who can, should co-operate with the church in an effort to have another good meeting at Abilene this year.

I can't help but wonder what the Sunday school brethren will do now. I will not be surprised if they attempt to have a meeting at one of the churches during Brother Cowan's meeting, unless they think they can find a better way to keep their members from attending.

Their very conduct and procedure show that they are afraid for their members to hear both sides of the question. So it is, and ever has been, with advocates of error. Instead of courting investigation, and urging their members to investigate, they advise them to stay away, and do everything they can to darken counsel.

R. F. D.

LIKED SPECIAL ISSUE

Having received my papers, I will write a few lines in regard to them. I got them out of the post office and disposed of half of them before I left town. To say that I am delighted is putting it mildly.

Brother Trott shows clearly, distinctly, and unmistakably who it is that causes division, and I think Brother Clark is just as clear on who our Spiritual mother is. Brother Jernigan writes a good article on the New Birth, yet, to my mind, his reasoning on Jno. 3:8, while much better than some I have heard (Tice Elkins especially) is a little bit faulty.

Brother Jernigan says, "When Jesus said the wind bloweth where it listeth, and thou hearest the voice (the standard says sound) thereof, but canst tell whence it cometh and whither it goeth; so is every one that is born of the Spirit. He was not trying to make a mystery of the new birth." No, but to my mind that verse was a mystery to Nicodemus, and has been a mystery to a great majority of people ever since. Then further on, he says, "This seems to me, to be the thought he intended to convey." And right here, Brother Jernigan begins to guess, which shows conclusively that this verse is a mystery to him, and I want to say that I have as much right to

guess as he does, and my guess would be materially different from his. Now who is the third party to call in and decide which one of us is right? If we should call in a third party to decide it for us, he, too, would have to begin to guess; and so you see where it would run to. Here is his guess: "There will be no physical changes in one who is born again. He comes and goes as he will. You can hear his voice, but you cannot tell whether he has been born again or not, any more than you can tell about the wind." Right here, I am made to begin to wonder. I have always thought that the New Birth made a new man, and being a new man, he had a new walk and a new talk, so that anyone with a half an eye could see that he had been born again. Old things pass away, behold all things become new. Now, before this new birth takes place, he walks and talks with the world about the weather, the crops, finances, politics (mostly about politics right at this time) and everything that pertains to this world, but you never hear him say anything about the Bible, or his future home. But, oh how different, when he is born again (if he has really been born again). He begins a new life, a new walk, a new talk, and instead of his walking and talking

with the world, now his walk and talk is with the church, the saints, and the people of God. With all this in view, don't you think Brother Jernigan made a bad guess? I do. I could give you my guess, and then let you guess which one of us guessed nearest to the truth, but I will desist.

S. W. HIGDON,
Hamilton, Texas.

Would like to publish many other such letters, but for lack of space, cannot.

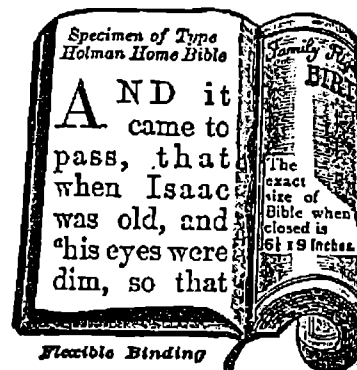
R. F. D.

Wouldn't Put Up Warlick

Just home from Mountainview, Ok., where Joe S. Warlick and myself were to debate the Sunday school question, but the Mountainview Sunday school people backed out; said they did not want the debate in their church. They know they are wrong, and they know they get a whipping every time they debate. After awhile they will be like the Digressives; they will not debate at all.

CHAS. F. REESE,
Byers, Texas.

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VOLUME 10.

DALLAS, TEXAS, JULY 15, 1924.

NUMBER 24.

Query

Please harmonize Gen. 32:30: "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved" with John 1:18. "No man hath seen God at any time."

J. L. BARNES.

Going back to the 24th verse we are told that "there wrestled a man with him." This is the statement of inspiration, made by the writer of Genesis. We find the incident again referred to by Hosea in the following language: "Yea, he had power over the angel, and prevailed." Hosea 12:4. The 29th verse shows that Jacob asked the name of the one with whom he wrestled but it was not given to him. The thirtieth verse is not a statement of the inspired writer that Jacob saw God face to face but a quotation of Jacob's language and evidently expressed the conclusion Jacob had come to. Taking these things all into consideration, it is not difficult to reach a solution which dispels all thought of any lack of harmony in the two statements.

Inspiration tells us that Jacob wrestled with a "man" an "angel" and nowhere is it intimated that he talked to, wrestled with or saw God in person: Jacob, getting no answer to his question as to whom he had wrestled with assumed that it was God, and said so, and the inspired writer simply told us what Jacob said. I do not see how any other conclusion can be arrived at in view of all the testimony given us.

G. A. TROTT.

What Does Paul Mean?

Please explain through The Apostolic Way what Paul means when he says, "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made." 1st Tim. 2:1. 1st. Does the Apostle mean that supplication, prayer, intercession, and giving of thanks are one and the same thing? 2nd. Is the Apostle talking about the public assembly? 3rd. Does he mean to convey the idea that when we assemble, the first thing to do is to engage in public prayer?

A READER.

A glance at the dictionary will convince us that supplication and intercessions are prayers, but there are shades of difference in the spirit or fervency of our prayers owing to the circumstances under which they are offered which are expressed by these different words, but giving of thanks is different and would be applicable to such occasions as would make us feel thankful for acts of kindness, religious tolerance, etc., that would enable us to

G. A. TROTT.

THE SUNDAY SCHOOL SPECIAL ISSUE

There has been a demand for a special issue on the Sunday school question. I had hoped that we would be able to get a written debate between Dr. Trott and some of the leaders in the Sunday school, or an oral debate between Cowan and Charlie Nichol taken down for publication. This seems as remote now as ever.

We have been, and are still anxious for a free and fair discussion of this question. We are willing for our readers to hear what the other fellow has to say. For this reason, we have asked a number of well known Sunday school preachers to write on the subject. We have some copy voluntarily written for publication. We purpose filling this issue with the very best material we can get hold of on both sides of this question. We do not purpose allowing either our writers, or the Sunday school folks to simply "blow off steam" in this issue, but thoughtful, well-prepared articles will occupy the space. We have articles from such men as McGray, Durst, and Martin of Austin, who are strong advocates of the Sunday school, and we have written Charlie Nichol, J. W. Chism, A. R. Lawrence and "Ples" Taylor.

We do not propose for this issue to be filled with abuse, vilifications, and hard sayings, but filled with the very best arguments that can be put up on both sides. The articles will be short and instructive.

If not unavoidably delayed this issue will be published October 1st. The price will be \$1.00 for 25 copies, or \$4.00 for 100 copies. Everyone should get busy, placing their orders now. Preachers are especially urged to make mention of this Sunday school issue at every place they visit. Urge the brethren to send in an order for as many copies as is necessary to place one in the home of every Sunday school sympathizer.

The special issue for June 1st went beyond our expectations. We printed 12,000 copies of that issue. We shall expect our readers to give orders that will require a much larger number to be published of this SUNDAY SCHOOL ISSUE.

Our Sunday school brethren will be glad to have it for the reason that both sides of the question will be discussed therein.

THE APOSTOLIC WAY.

The Use of Helps

May we use helps in the study of the Bible? Every one with whom I am acquainted both believes in them and uses them. There is an issue involved in their use, however, but a discussion in which one contends for the use of helps and another contends against them certainly misses the real issue. Concordances, references, good articles, and conversations provide helps which we all need. We deliver few talks, public or private, on which we receive no help. The question, then, is not whether we should or should not use helps, but it is wholly a question of how they are to be used.

We must have a principle of division by which to distinguish between the proper and the improper use of helps. The correctness of this principle is determined by whether or not it admits all profitable use of helps and excludes all detrimental uses of them.

A suggestive statement of such a principle is the following: The Bible must be used as the only basis of our

teaching; helps, through used, must never be allowed to become the basis. What do we mean by the use of a book as the basis of study? The meaning of this word is shown by its use in school. It is the text in which the assignment is made, to which the primary study is given, upon which the teacher's questions are based, upon which the students recite and base their discussions, and upon which the examination, in case there is one, is primarily founded. To use the Bible as a basis means that any lesson assigned for a religious meeting should be made in the Bible, that the study should be given primarily to the Bible, that the Bible should be brought to the meeting, and that the discussions should be based upon it. Helps may unobjectionably be used on the side, if the Bible is made the basis of study and teaching; but to use helps as the basis and the Bible on the side is surely getting things reversed. One of the greatest curses to the religious world is getting the human in front of the divine. An illustration of this is the religious creed, though they say it contains only sound doctrine. A

help to study the Bible which leads one to study the help and not the Bible is a failure. This may at the first seem to be a small thing; but that such a practice is not only hurtful but ultimately ruinous is, it seems to me, undeniably shown by the following.

To use helps as the basis of our teaching, and we know what is meant by basis, is to give them the weight of authority to the young; and, though it may not be true in theory, they become the practical authority also for the teacher. Practice, we are told, is three-fourths of life. I should not object to a person's reading, while in a religious meeting, notes from another man, or to his quoting from one; I should not object to an occasional reading of a brief, wholesome article from the F. F. or A. W.; but for any congregation to adopt either of these papers, because each issue contains fine lessons better worded than any member of that church could word them, as the basis of their teaching would be a most foolish and ruinous step. Keep the Bible first.

What a church needs is development within in order that the influence may flow outward. But this misuse of helps relies upon development on the outside, which is shipped in ready prepared, and which necessitates neither chewing nor digesting. Members of the church usually do only what is necessary; that is, they merely swallow. Teachers who hand out such material to the young get about as much development as the student who reads his neighbor's paper on examination, writes what he sees and passes it on to the teacher. Such a practice from year to year, is ruinous.

It is said that we have no good teachers; and I should say that such a misuse of helps is the best way to avoid ever having any. It is a curse to the teacher. Let the advocate of such a use of helps for the teacher apply the same reasoning to the beginner in preaching. The first efforts of a teacher or a preacher might be better if he should carefully follow or even memorize the work of another man. But away with the preacher who from year to year pursues such a course. He will always remain at the bottom, will continue as a parrot without strength, will be an easy prey to any tactful demagogue since he is unable to discern, and is almost sure to become an advocate of some vicious practice which will cause the devil to get both him and his followers. We would be better off without such a preacher for he is a source of great danger; and to have thousands of such preachers among us would make our future look fearfully dark. Away also with such a teacher who from year to year, follows the same dangerous practice. He must always remain incompetent, barred from real usefulness.

(Continued on Page 8).

GOSPEL ADVOCATE ON-HOBBY RIDING

J. C. McQuiddy has about three columns, in the Gospel Advocate of March 27, 1924, on "Hobby Riding." He says some very good things, as he often does, when handling the truth; but he says some things too that he ought to be ashamed to say. His hobby is the "Sunday School," but he is not talking about his own hobbies. He is conscious of the fact (I believe) from much experience, that the "Sunday school" as he uses it, can't be justified by a line of scripture, and so, when he is called on to defend it, he tries to cover up enough of its indefensible ugliness to give an innocent appearance to what he shows, and then says "Shame" to those who object, not to what he shows, but what he keeps out of sight.

The people have been fed on this sectarian "Sunday school" fodder so long that it is not hard to deceive them with astute ruses. McQuiddy has been treating his readers to this sort of teaching for a long time, and it is not right. I will give the reader a little of it. Speaking of churches that oppose "Sunday schools," as used and endorsed by him, and all "Sunday school" advocates, he says: "They have no Bible study in the church, because they have no authority for it."

He knew that that statement was not true, must have known it. I am an older man, I think, than he is, and have been a member of the church seventy-three years, and have had to do with many congregations; but I never heard of one that objected to teaching the Bible in church. What was his motive in making that statement in that form? Surely his object was, by keeping back part of the truth or facts in the case, to create bad feeling and prejudice against those who object to the "Sunday school" method of teaching in the churches; not to teaching when done in a scriptural way—one male teacher teaching, an undivided audience, at a time, and females being silent. He knew all of this; why did he garble his statements as he did?

The "Sunday school" advocates have tried by every possible means to prove that Paul's forbidding women to speak in the church meant only that she should not preach, or speak in a bossy way, so as to assume authority over men. If that is what he meant, why did he not say that? Here they add some words to Paul's language that give it a meaning that could not be gotten out of it without the addition, which I would not do for the State of Texas. If they are right in this, then the woman would usurp authority over her husband or other men if she merely asked a question of them to learn something, for Paul forbids her to ask a question in church. I have tried before now to get McQuiddy to explain how asking a question to learn something could be called "Bossing" the man. He said he did not believe that Paul forbid her to ask the question—"Shame." McQuiddy says: Christ said to his disciples, "Go ye, therefore, and make disciples of all the nations, baptizing them into

the name of the Father, Son, and Holy Spirit, teaching them to observe all things whatsoever I have commanded you, etc." Here is a command to every man who is able to teach. God says teach—but does not tell how to teach. He expects us to have sense enough to teach in the most effective way. He tells us what to teach, but gives no exclusive way to teach it. Yet some contend that God has bound a specific way on the churches, and are trying to bind their way on God's people, shame on them. To all such Christ says: "Why do ye transgress the commandment of God by your tradition?" He goes on: "They say there is no scripture for teaching classes, overlooking the fact that there is no scripture for preaching at 11 a. m. on Lord's day, etc." Now, I will notice a few of his positions.

Because Christ said to his disciples, Go ye and make disciples of all the nations, baptizing them, etc., as children are part of the nations, make disciples of them, baptizing them. This is taught by leading Sunday school men. Except that they leave off the baptism of the children. Why do they? If the Apostles were sent out to teach children, they were sent to baptize them, too.

He says: We are not told how to "teach," therefore, we may teach in the most effective way, if so, then when we are told to baptize, why not baptize in the most effective way, and do many other things in the most effective way, as the world seems to be doing now-a-days? He will answer, of course, that we are told how to baptize, but not how to teach. Not true. We are commanded to do both, and then have the plain, unmistakable example of inspired men showing us just how both were to be done. In the case of teaching, much of the 14th chapter of 1st Cor. is devoted to a labored explanation of the method of teaching, also, other scriptures. This 14th chapter of 1st Cor. is such a squelcher to these "Sunday school" men that as a last resort they cut it out, as not applying to us now, because it was written by inspired men to inspired churches; and as we have neither now, it does not apply to us. Poor fellows. They forget that the whole New Testament was written the same way. Haven't they fixed things in their eagerness to defend an ungodly little human invention? Is not this a fine showing for men who pose as leaders trying to guide people from error, or from Babylon back to Jerusalem?

As the Firm Foundation and the Gospel Advocate are in the same "Sunday school" boat, I think the two editors would better have a consultation, and try to find the Jerusalem road themselves, for they surely lost it when they cast away the New Testament.

A. M. GEORGE.

Albany, Texas.

Hear Ye Him

I am submitting to the readers of The Apostolic Way, and to the brethren everywhere, the grand, and the great commission, given to the apostles by our Lord and Master, just after His resurrection.

"All power is given unto me in heaven, and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 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. Amen."

This commission specifies who is to teach, who is to be taught, and what is to be taught. The teachers are to teach every individual in the world, to observe all things that the Savior had taught the disciples during his ministry on earth, with the added promise that he would be with them always, even to the end of the world.

There are only two courses open to follow in this command of Jesus. One is obedience; the other is disobedience. I appeal to disciples everywhere to stand firm, and earnestly contend for the faith (the word, if you please) that Christ, through His apostles, once delivered to the saints. That which is not of faith (the word) is sin. Those who are contending, or introducing, or defending any unscriptural thing, are in open rebellion against the kingdom of Christ, and in inexcusable disobedience to the command of Jesus. He will not be with such to the end of this world, nor with them in the world to come.

Read Ezek. 13:19, Ezek. 18:19-22, Ezek. 33:14-17, and James 5:20. From reading these scriptures, I am crying aloud, not only to the preachers, or teachers already mentioned in this article, but to send forth the warning to many other Christians, who are not actively teaching errors, but who are omitting their sacred duty to God, by spending their time, talent, and money to foster the upbuilding of the worldly orders of Masons, Odd Fellows, Woodmen, Ku Klux, and of any and all organizations not authorized in the commission of Christ, by the affiliation with such orders, they are certainly spotting themselves with the world, thereby, tarnishing their religion to Christ. All these teachers and disciples, who are being enticed by these worldly orders, are like Lot of old, who pitched his tent, when he parted with faithful Abraham, toward the wicked city of Sodom. These, who are teaching, practicing and upholding worldly things, have parted from Christ, and have pitched their tents toward that wicked city, Babylon. They, like Lot, will soon move into that wicked and ungodly city. Therefore, let us not be dismayed; but let us cry aloud the warning that all God's people may flee from this wicked city, before that great and notable day of the Lord comes. The glad tidings of salvation must be proclaimed throughout the entire world to every creature.

The sinner must be informed of his condition before God. He must be

taught the sublime love and mercy of God. That it was through God's love and mercy that He sent his only begotten son to this sinful world to redeem us from the powers of Satan. The sinner must be informed of Jesus' miraculous conception, His birth, His wonderful and exemplary life, His ignominious death on the cross; and that by the power of God, that Jesus was raised, the third day, from the dead. That all this was needful; that repentance and remission might be granted by God, to all that would believe on His name, might be saved by obeying the injunction of the divine message of God. This leaves but two courses open to the sinner. One is obedience, to life everlasting with God. The other is disobedience, to everlasting condemnation and eternal punishment.

If the sinner accepts the former course, he believes, and the next act for him is repentance. This is accomplished by his face-about turning from the allurements of the world. He seeks after the heavenly things of God. A new desire springs up in him. At this juncture, he looks further into the teaching he has received. He now desires to enter the kingdom, having been taught that the key or pass-word is to confess that Jesus is the son of the living God. At the pass or entrance, he makes this holy and righteous confession, and is baptized into the everlasting kingdom of God's dear son. The churches on earth and the angels in heaven shout forth, then, joy to the new born babe in the kingdom of Christ.

In conclusion, I must insist that the key to the kingdom is the confession that Christ is the son of God. This is the shibboleth at the pass to the kingdom, and it must be correctly framed.

The sects, like Ephraim of old, who could not frame to say shibboleth, but framed instead shibboleth, and they were destroyed at the pass; so the sects frame, that God, for Christ's sake, has pardoned their sins, or that they accept Christ as their personal Savior. Neither confession is scriptural, and both are dishonoring God, who declared that Jesus was His beloved Son, in whom He was well pleased. Hear ye Him.

D. D. HARTSELL.

Rodessa, La.

Chicago Meeting

Report of our meeting which began June 15, 1924. It was well attended by the few brethren and sisters who worship with us, with a few visitors. Most of the visitors seem to be almost persuaded. We believe much good was accomplished through the many able sermons of Brother O. A. Timmons of Ramsey, Illinois. He is a loyal gospel minister and stands square for the scriptural way of worship. He possesses unquestioned ability. Any one that would like to arrange for a meeting, write him. You will like him when once tried.

THE CHURCH OF CHRIST.
1231 W. 110 Street, Chicago, Ill.

Identity of the Church

Christ said, "Upon this rock I will build my church." Matt. 16:18. This is the church we are trying to identify—the Church of Christ. Seven distinct marks, we will consider in this article.

1. The Church of Christ was built upon "the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." Eph. 2:20. This does not mean that the Church of Christ was built upon the writings of Martin Luther, John Wesley, or A. Campbell, nor any other men's teachings except that of the apostles and prophets we read of in the Bible.

2. Jerusalem, Palestine is the place the Church of Christ originated. Luke 24:46-49. Acts 1. Any church that began any place—America, England, Germany, or any other place except Jerusalem (Isa. 2) is not the Church of Christ. No denominational church I know of claims to have commenced in Jerusalem.

3. Mormonism and other isms could originate with Gentiles, but "Salvation is of the Jews," Jno. 4. Christ and the apostles built the church. John, the Baptist (or baptizer), was the forerunner of Christ, but was not in the church, (Matt. 11:11) because he and Christ both were dead before the church was built (Jno. 16:7-8). No people except Christ and the apostles were ever authorized by the Lord to commence a church. Matt. 28:18-20; Mark 16:15-16; Luke 24:44-49; Jno. 20:21-23.

4. The time the church began and when it will end are plainly marked out in the Bible. The church will end when Christ "shall have delivered up the kingdom to God, the Father," 1st Cor. 15:24-28. The church or reign of Christ began A. D. 33, "in the days of these (Roman) kings," Dan. 2:44, in the life time of some standing and hearing Christ, Mark 9:1, and the first Pentecost after the resurrection of Christ was the day it began. Luke 24:47; Isa. 2:2-4; Acts 2; Acts 11:15. The same church exists, and can be found on earth today.

5. The laws governing this church are found in the New Testament. Any law not found in the New Testament is not binding on Christians. We are "thoroughly furnished unto all good works." 2nd Tim. 3:1-17. The New Testament is the everlasting covenant (Heb. 13:29) and will never be changed to suit anyone.

6. The work of the church is to "purify unto himself (Christ) a peculiar people, zealous of good works" (Tit. 2), and "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. By the church, the manifold wisdom of God is to be made known, (Eph. 3:10). We must glory in the church, (Eph. 3:21) always. The church is the vineyard of the Lord (Matt. 20) and the place to work if we expect the Lord to reward us.

7. The worship of the church of Christ was not arranged so every man could worship just any way to suit himself. The entire system is found in the New Testament and is very sim-

ple. The worship consists of seven acts;

(1) Singing, Matt. 26:30; Col. 3:16; Eph. 5:19.

(2) Reading God's word, 1st Tim. 4:13; Col. 4:16; 1st Thess. 5:27.

(3) Teaching, or preaching, Mk. 16:15-16; 2nd Tim. 2:24,2.

(4) Prayer, 1st Tim. 2:1-3; Eph. 6:18; Phil. 4:6.

(5) The Lord's supper, Matt. 26:26-29; Acts 20:7; 1st Cor. 11:20-34.

(6) Contribution to help the poor and spread the gospel, 1st Cor. 16:1-2; Phil. 4:15-16; Acts 11:27-30.

(7) Exhortation, 1st Tim. 4:13; 2nd Tim. 4:2; Heb. 3:12-13.

Now, tell me where there is any room for a Sunday school. If the New Testament is to be our guide, we cannot have a Sunday school without having something more than the New Testament ever heard of. It is man's invention. In conclusion, these seven marks, by which you may know what is the Church of Christ are never to be obliterated. You can always depend on them to show what is the true church in which to be saved. The right Foundation, the right beginning time, the right persons, the right place, the right laws, the right work and worship are very plainly laid down in the New Testament. "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience." Eph. 5:6.

L. W. HAINLINE.

Gunter College

A clipping from the catalogue:

The fact that so very many young people return from school morally and spiritually impaired is sufficient evidence that there is general and serious neglect along moral and spiritual lines. Intellectual development is a thing greatly to be desired; but in the absence of a character properly to direct it, a strong intellect is not only useless but even detrimental. Why should we strive to develop the intellect if by so doing we merely prepare boys and girls for greater efficiency in immorality and crime?

Many colleges surpass us in many particulars. They have more teachers and those with higher degrees; they offer more extensive courses; they have better equipment. But it can be easily seen that in these institutions the more able the faculty, the more extensive the courses, and the more ample the equipment, the greater is the influence that diverts from morality and pure religion. The so-called college spirit tolerates so many things conducive to evil. Games, though innocent in themselves, are maintained not for the exercise they provide, but for worldly amusement and vain glory. Modern receptions, banquets, sociables, etc., foster the worldly spirit to the displacement of eternal truth. To the extent that any college indulges its students in such customs and practices, to that same extent is that college to be looked upon as an influence for evil and as a thing unworthy of the support of Christians.

Then, too, most of the universities, colleges, public schools, and even so-called religious institutions of learn-

ONE-ISSUE IN AUGUST

We do not expect to publish but one issue of the paper in August. A number of things enter into the making of this course necessary. Our office help want a vacation, the publisher has some meetings to hold, and there are other things, all of which seem to make this course advisable.

Do not fail to read our notice about the Sunday school special, published elsewhere in this issue.

THE APOSTOLIC WAY.

ing are "hot-beds" of Atheism, Evolutionism, Higher Criticism, and other forms of infidelity and skepticism. It were better our children should come up in ignorance than in boasted enlightenment that leads to ruin.

What is to be done? Shall the church establish and maintain schools after the successful examples of Catholics and sectarians? None of the schools maintained by our brethren are, so far as I know, willing to be called Church Schools. No, that is not what we need. Shall we establish schools which, while teaching secular branches, shall teach also the scriptures? Shall the college supplant the home in assuming the leading role, or even the leading responsibility of training the children in the way they should go—of bringing them up in the nurture and admonition of the Lord? May the school relieve the church of the duty of feeding the lambs of the flock? May it rob God of the glory through the church in training and sending out those who are to preach the gospel and to serve as elders, deacons, etc.? Surely there are among us too many such schools already. The colleges have in a large measure usurped the authority of the Churches of Christ and are ruling to the almost utter destruction of the simplicity that is in Christ and to the introduction of worship that teaches for doctrines the commandments of men.

If the church may not conduct the school, and the school must not do the work of the church, what can be done? Permit us modestly to say that the only safe course is that which Gunter, and Gunter alone of the schools, decided to do. Note the following:

1. Gunter College is an institution of secular learning with no authority to teach the scriptures.

2. The school, however, gives to the church and to individual Christians access to the school for the purpose of teaching the scriptures.

3. The school neither directs nor supports this work.

4. The school grants no credit for Bible study.

5. It is our purpose, then, to maintain high standards of secular education and moral development, while the church by its teaching and influence makes for our students a better atmosphere than could otherwise be had.

We Have It

Preach the Word, 2nd Tim. 4:2. If all preachers could understand whose Word that Paul meant for them to preach, there certainly would be more harmony in preaching the Gospel. Some will tell us that Christ commissioned his Apostles to go and teach all nations, but didn't tell how to

teach; if this is true, we are at sea without a compass, being tossed about by every wind of doctrine. It seems to me that it is very plain that Christ qualified and equipped them in every way necessary; and that the Apostles qualified others in the strictest way that they could. Christ said: "They that be whole need not a physician, but they that are sick," Matt. 9:12. Next verse he said: "But go ye and learn what that meaneth." We all know the natural terms of speaking of sick folks. We would not think of sending for a physician to come into our community if every body was well, but it is because people are sick that physicians are called. If you should call a doctor into your home, and he should prescribe a treatment, you believe that it would do them good if taken according to directions; but some of the brethren come around and say, "yes, I know that medicine, it is too strong for one that is sick," so they dilute it one-half its strength. Do you not think if the doctor is told that his medicine is too strong, he will quit the case, if they do not go according to his instructions. What about the great physician (Christ) that has prescribed a treatment for the sins of the world, and he has promised to cure all that will obey his commandments.

Hear Paul to the Corinthians, Brethren, "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things and keep the ordinances, as I delivered them to you." 1 Cor. 11:1-2. "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." Phil. 3:17. "But though we, or an angel from heaven preach, any other Gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. Does this sound like that Christ sent the Apostles to teach and did not tell them how to teach? "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:12. "But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." Thes. 2:4. This shows very plainly to my mind that Christ has made the gospel as plain as he intended it to be. Can anything be improved upon after it has been made perfect? God promised a perfect Covenant and I believe that we have it, and need not that man should improve on it. I have never made a talk in favor of Sunday school with divisions of classes.

I have some time in August for preaching. Who wants me?

J. F. FAIRLESS.

Ashtland, Oklahoma.

THE APOSTOLIC WAY

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My Vision

In dreams, I see her image yet,
She's youthful, as when first we met,
Time has not changed her eyes of gold,
I clasp her hand, it is not cold.

We sometimes meet at the old log-school,
Where teachers swayed with sternest rule.

Her smile, like cupid's piercing dart,
Crowds forth the blood warm from my heart.

But when I wake, my vision's fled,
She's been for forty winters dead.

We often gather at the swing,
And there our childhood songs we sing.

Her voice rings out through glade and glen,

'Tis just as charming now, as then.
But should she come to greet me now,
She'd marvel at my furrowed brow,
Our love, we could not reinstate,
The contrast now has grown too great.

And yet, and yet, I love her still,
Her charms today, my soul would fill.
And when I lose my friends of yore,
To meet them at the golden shore,
I ask: Will children here, be there,
Full grown?
Oh! shall we know as we are known?
A. ELMORE.

Woman's Work In the Church

What the New Testament Teaches.

In former articles I have contended that God has in both nature and revelation made differences in the work of the two sexes. The male and female are complements of each other. Neither is complete without the other. This suggests that in the home, in social life beyond the home, in industry, in the church also, neither can properly take the place of the other. One of the most marked tendencies of our age in an evil direction is the tendency to level these age-old and natural distinctions, particularly in efforts of all sorts to put women into places formerly occupied by men only. Some speak of such changes as "woman's rights," "woman's freedom," "woman's emancipation," etc. These expressions carry the notion that man has held woman in bondage and that she is just beginning to see the light of freedom. Hence she desires to occupy the place of her former master.

This inclines her to don men's clothing, to cut off her hair, God's appointed token of her place in society (1 Cor. 11), and to become coarse, forward, and vulgar in her habits.

The New Testament has some very plain teachings along this line which give some Christians a good deal of difficulty. Most of these difficulties arise when men are trying to harmonize the teachings of Christ and the Apostles with the notions of modern society. The two are so much at variance that we find it impossible to bring them together. Some, therefore, hold tenaciously to the accepted notions of modern society, brand their opposers as "reactionaries," "old fogies," etc., and either reject the teachings of the New Testament or try to explain them away. A few people still believe the Bible, cling to what it says, and are therefore, compelled to reject many of the notions of modern society. But human wisdom will have its way with men. Every effort of God in human history to lead a people or an age by His wisdom has ended in failure. To choose his course in life, to use his powers to accomplish it, and to be rewarded by God for obedience to God's will or punished for rejecting that will, was given by God to be man's lot from the beginning. I cannot expect men and women in large numbers to be satisfied with God's wisdom, for it has never been so. But it is sad to see men who claim to be true to the Lord try to explain away plain statements of God's Word, just because popular sentiment demands it. And what nonsense they make of God's truth when they make such efforts.

Just here I mention some of the strange things I have read from gospel preachers along this line. 1. "If Paul in 1. Cor. 14 meant for married women to ask their husbands at home, what are the rest of the women to do?" This question by some is considered an unanswerable objection to Paul's teaching. Of course, from their point of view Paul could not answer it if he were here in person. But do those who raise this objection require their married women to keep silent in the church? Nay, verily. They simply reject Paul's teaching entirely because he did not, in their estimation, provide for the instruction of single women.

Another class of objectors, explain away the entire passage (1. Cor. 14) on the ground that it applies only to the age of miracles. This explanation cannot be satisfactory to the honest student of the Bible for the following reasons: 1. There were women in the church who prophesied at home (Acts 21:9); 2. Paul evidently had under consideration an ordinary meeting of a local church. If women were not permitted to teach in such a meeting then, it would be hard to find authority for her doing so now. 3. Paul in writing to Timothy explicitly forbids a woman's teaching; 4. The entire connection of the passage conveys the notion that Paul was laying down a general rule.

Another class of interpreters try to make Paul's language mean that woman may teach in the church, pro-

vided she does not "usurp authority" over man. These people pervert Paul's words to Timothy, as if he had said: "I suffer not a woman to teach or (which is the same thing) usurp authority," etc. Paul did not say this. He said, "I suffer . . . Nor (and not) to usurp" etc. He forbids two things, teaching and usurping authority. There is simply no way to treat Paul's language on this subject except to accept what he says or to reject it altogether. The man who tries to twist the language of these passages makes himself appear to an informed person either stupid or dishonest.

Another set of objectors to Paul's teachings try to get rid of his language by saying; "If women are to keep silent in the church, they must be absolutely silent. They cannot whisper, talk to each other, sing, or make any noise whatever."

This is simply an effort to make nonsense of the Lord's Word. We should not be surprised to hear an infidel speak thus, but this is the position of persons who pretend to believe the Bible! The entire connection shows that Paul was talking about a meeting of the local church and the teaching of God's Word in such meeting. He did not refer to private teaching, such as Priscilla did with her husband (Acts 18:26). "But," says one, "does this forbid a woman's teaching a class of children in a Sunday school?" Here is the whole trouble. Paul knew nothing about a Sunday school or any other arrangement to teach children in a public religious meeting; hence he did not provide for it. Some of us have accepted the modern way of providing special instruction for children and others through an arrangement unheard of in the New Testament. We find Paul's words concerning women's teaching in our way. Hence, in order to keep up a show of faith in the Bible, we resort to perversions of its teachings that make nonsense of its language. If we would simply accept Paul's point of view, we could easily see his meaning on this subject.

N. L. CLARK.

God's and Our Thoughts and Ways

"For my thoughts are not your thoughts, neither are your ways my ways," saith the Lord.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," Isa. 55:8-9.

How immense is space! However high one may ascend space extends on, thus has Isaiah through the Spirit exalted God's thoughts and ways above man's.

We cannot think and act as we please in divine things. God's Word contains his thoughts and ways and was intended to take the place of ours. Herein lies the trouble of not only sectarianism, but also of the Church of God. They are not satisfied with God's thoughts and ways, and are determined to have theirs. I repeat herein is the trouble.

When we can make up our mind to

have instead of ours, the mind of Christ, 1st Cor. 2:16, we will then cease thinking as we please, and will receive instead the exalted thoughts of God. Just how much we can think as we please is stated by an inspired Apostle. "For the weapons of our warfare are not carnal, but mighty, through God to the pulling down of strong holds. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2nd Cor. 10:4-5. Then not one thought can we have of our own if every thought is to be subjugated to God's. Then listen brother and sister; God thought to say through the Apostle Paul, let your women keep silent in the church. Are your thoughts subject to that?

And again "I suffer not a woman to teach nor to usurp authority over the man, but to be in silence." 1st Tim. 2:11-12. Are these thoughts yours and if not, are you willing to bring them under jurisdiction of God's knowledge? Since, if they are not, they exalt themselves against the knowledge of God.

(Ways)—Are you going to have your way instead of God's? As the heavens are higher than the earth so are His ways above ours.

God once suffered all nations to walk in their own ways, Acts 14:16, but now commands all men everywhere to repent, Acts 19:30. No longer then, can we have our way.

There is a way that seemeth right, but its end is death, Prov. 14:12. God's way is straight and narrow, but it leads instead of death to life, Matt. 7:14. Those who through God's precepts get understanding hate false ways. Psa. 119:4. And these ways are those that are in opposition to God's.

May God help us to cease having our thoughts and ways and to accept his.

J. B. MADDUX.

He Does Not Know

"Some teach that 1924 will bring the end of this dispensation and others say 1925, and yet there are others that claim 1926. I do not know the date."—Present Truth Messenger (Adventist).

No; and the Adventists never have known the date. They have set dates and reset them, yes, and reset them; but the Lord just would not come to their figures. In fact Adventism was born of a date; and date-setting seems to have been its leading feature. And while the writer of the foregoing says he does not know, yet he shows a desire to set a date by saying: "But where there is so much smoke, there is usually some fire."

The truth is, the Adventists have mistaken fog (a dense ignorance of God's Word) for smoke all the time. But some of them seem to be getting out of the fog, for this same writer says: "But this I do know, that we are living in the waiting and watching time. Be wise, or he will overtake you is usually some fire."

Yes; and it has been "the waiting and watching time" ever since the Lord ascended; and it will be such until he comes, the Bible being our guide.

H. C. HARPER.

Says He Wants the Truth

Mr. H. C. Harper:

I notice you say that you will affirm the doctrine of eternal misery. I suppose you mean that the wicked will live in eternal torment. Now, Mr. Harper, you are the man I've been looking for. I quit the Christian Church about three months ago because no one here could prove what you say you can prove. We find where the righteous are promised life, but we can't find where the wicked have life promised to them in a bad place or a good place, but maybe you can find it. If so, let us hear from you. Give chapter and verse, as I sure would like to have a "Thus saith the Lord" for it.—J. T. Jones, Atlanta, Texas.

Reply.

I am glad, friend Jones, to find you interested in New Testament teaching. And, to make a long story short, I will say that I have been chasing the preachers of the Advent Christian Church around for the past ten years, trying to get them to defend their teaching, or to deny mine, in discussion, as the little pamphlet I am enclosing to you will show. Like other sectarians, they can make out a pretty smooth story if you let them have it all their own way. But when confronted with the truth, they run just like the rest.

Now if you can corner a man that can get endorsements as a representative man, I will meet him, or get a man to do so. If your man can furnish a medium for the discussion, I will do the same; then we can have written discussion. I do not expect to be in the West this year, but I will arrange to meet any man in oral discussion in this territory.

Now get busy if you have the man, and really want the truth. If you want more of these pamphlets exposing the "Advent Christian Church," just write for them. I do not blame you for quitting the Christian Church; it is about as corrupt from a New Testament standpoint as is the Advent Christian Church. Neither has the least New Testament sanction. The apostles established no churches but "Churches of Christ."—H. C. Harper.

Here and There

I well remember in my younger days when the churches of Christ demanded a "thus saith the Lord," or "chapter and verse please," for everything they were asked to believe or do. With many, very many, those good days are gone, and I fear, forever gone.

It is a sad day for any congregation of Christians when its teachers lead them to believe that the Scriptures do not "thoroughly furnish them unto every good work."

The churches of Christ never made a greater mistake than when they went into the business of "adopting" ways and methods of teaching, not found in the word of God. The Lord's and methods of teaching is a

part of his divine revelation, just as much so as the things he requires us to teach.

I have just finished reading the entire twenty-eight chapters in the Acts of the Apostles, to refresh my mind of the plans and examples of teaching done by various parties, covered by this record. I find that in every instance where the audience was divided into groups or classes, it was prompted by evil men, and for wicked purposes. Shall we "go and do likewise"?

A great many people in the church today who are inclined to follow the Lord, become discouraged when so many of their brethren turn from the right way and follow the commandments of men. They seem to forget that serving God is a personal matter. The cause of Christ has never been popular among those of the world, and when Christians think they can please the world with the truth—God's truth—they make a sad mistake. To please the Lord should be our only ambition.

There are only two institutions in the world today authorized by the God of heaven: the home and the church. God has recognized the home as the school, and place to teach the young, for six thousand years. Any departure from this plan of home teaching for the children would be to repudiate heaven's arrangements. To create a human institution to take the place of the home in teaching the children, is to ignore God's system. My brother, can you afford it? There is no system of teaching the children that can take the place of God's appointed teachers, in the home. Any change in God's order brings confusion and if continued will inevitably bring disappointment and ruin. "Young People's Leagues," "Endeavor Societies," "Sunday schools" and such like, have all been created to do the teaching and work of the home or church and must perish with their using. My brother, look well to the home and the church as the Lord's institutions.

I have in mind a large store-house from which thousands of men, women and children get their supplies, both food and raiment. It would be the height of folly for these people to deny their relation to this store-house while using the goods they get from it. I also have in mind a religious store-house whose stock in trade is composed of the "International Sunday School Lessons." Thousands of churches that claim to be churches of Christ get every lesson they study, when they meet on Sunday, from this great religious supply-house. For these churches to deny their relation to this International Supply-House is simply to deny a very plain and positive kinship that everybody knows exists. Every Sunday school that uses these International Sunday School Lessons, forms and creates that relation with each other that we all know to be sister Sunday schools. Brethren, why not be honest and embrace our Sister Sunday Schools? Whether they be

Methodist, Baptist, or what not, they are "bone of our bones and flesh of our flesh." All of one family. See.

My brother, did it ever occur to you that the good Lord gave us the New Testament and with it commanded us to measure his temple,—the church? The Church of Christ when correctly measured is four square,—a perfect cube. "Its length, its breadth, and its height are equal." Rev. 21:16. There is not an inch on the measuring reed that you can apply to any side-room, cuddy, society, Sunday, Monday, or any other school. They all belong to the world. Jesus said to measure His church, its altar, and its worship by this reed,—the word of God; but that which was on the outside, measure it not, for all of which was given over to the Gentiles,—the enemies of God. Rev. 11:1-2. That which is not indicated by this reed,—the word of God,—we have no authority to use. It is dangerous and is dividing God's people throughout the country. My dear brother, will you "think on these things"? Have your measuring reed present in all your worship and you, will be safe.

I received the following questions from a sister in Christ. The answers given might be of interest to others and so I give them to our readers. Here it is: "Dear Brother Howard:—Did you not once favor in some way a Sunday school? If you do not favor them now, for what reason did you change? Earnestly desiring to learn the truth and follow it, I am your sister in Christ. . . ." These are honest questions, from an honest heart, in an honest breast, from an honest disciple of Christ, and I trust that I am honest enough to answer them honestly.

Yes, my sister, I once "favored" a system of studying the scriptures on Sunday that I afterward found to be unscriptural. I further found it was dividing the churches throughout the country and I was determined not to be a party to anything that caused my Master's body to bleed and suffer; so as an honest follower of the meek and lowly Christ, I can not "favor" such things now. They are not in the Bible, therefore not of God.

R. H. HOWARD.

Holdenville, Okla.

Questions

Brother Harper:

1. Can a person get so wicked that God will not forgive his sins?

Answer: I have never found a scripture that so teaches. God "now commandeth all men everywhere to repent." Acts 17:30. Why command men to do a thing they can't do? God does not do it. Why command men to do a thing and then refuse to accept that service when rendered? God does not do it. Again, God "will have all men to be saved." 1 Tim. 2:4. If this is God's will, he certainly will save all that come unto him in his appointed way. Again, the Lord "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. And

if they come, there can be no doubt of His extended mercy and forgive-ness.

2. If not, please explain Heb. 10:26

Answer: The sin here is the sin of unbelief—"the sin which doth so easily best us." Heb. 12:1. In this we cease to look to Jesus, hence can not enter into that rest which remaineth to the people of God. Heb. 4:1:16. And it was this sin that kept those out of God's rest, who fell in the wilderness. Heb. 3. God can not (I say it advisedly) save those who reject his "righteousness." Rom. 3:21-31; Rom. 10:1-1 Cor. 10. If a man tramples down God's atonement through Christ, there is nothing left but the retribution of the devil and his angels, to him. Matt. 25:31-48. One may so sear his conscience with sin that he will not come to God.

3. Did Christ keep the law?

Answer: Yes. Christ was "made under the law." Gal. 4:4. And being born under the law, he necessarily kept the law, for he was without sin. Jesus says, "I have kept my Father's commandments." John 15:10. This being true, he kept the law under which he "was made."

4. Are Christians required tithes?

Answer: No. There is no such commandment or example under apostolic teaching or example and the apostles taught the Christians to practice all that Jesus commanded. Matt. 28:20. The direction to the Christian is: "Every man as he purporeth in his heart so let him give." 2 Cor. 9:7. Hence the tithing system practiced by some is a system in opposition to God's, now—it is wholly of man.

H. C. HARPER.

I am greatly rejoiced in having the privilege of the assembly at home with some true, loyal and faithful brethren—by them moving to this community, and am greatly rejoiced to know that in number and interest we are growing.

Not having a house of worship, secured the ground floor of the Masonic Building and seated it with chairs. Some are coming from a good reasonable distance that seem to be pleased to have the privilege of doing so, and there has been one addition by baptism during Brother J. H. Stewart's short meeting of last month.

Brethren, who are satisfied with the written word, will find an assembly of earnest and loyal brethren on every Lord's day at 11:00 a. m. for the purpose of doing the things authorized by the Lord.

Brother Sidney W. Smith of Abilene was with us on the third Sunday in May. One old Methodist man says it was the best preaching he ever heard. Brother Charley Arnold, the painter of Abilene, is with us at present and does some good preaching at every opportunity.

We want brethren, preachers and others to know that we are here, and what we are doing.

R. B. GRIFFITH

Novice, Texas.

Written to the Erring

In Matt. 24:3, the disciples, on the mount of Olives, asked the Savior, "Tell us what shall be the sign of thy coming, and of the end of the world." In His reply the Master describes the great tribulations, and in verse 29, He says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven."

This dark day occurred May 19, A. D. 1780. "And the stars shall fall from heaven." This event occurred November 13, A. D. 1833. In verse 11, Jesus says, "And many false prophets shall arise and deceive many." These are signs to be seen to remind us of his second coming and of the end of the world.

All well-informed know that these signs foretold by the Savior have come to pass. Paul says in 2nd Thess. 2:3, "Let no man deceive you by any means, for that day shall not come except there come a falling away first." Has not this falling away come to pass? I believe I would be safe in saying that eighty per cent of our once loyal preachers and congregations have fallen away from the true worship by adding the innovations, or new things into the church, such as instruments, societies and the modern Sunday school. We see this sign, foretold by Paul, has come to pass.

May we not look for his coming any time? Jesus says in Matt. 7:14, "Because (or how) strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

Many have been misled by those false prophets (teachers), for Jesus in the next verse, 15, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are raving wolves." Jesus knew they would slip by the sentinels into the sheep fold and scatter his sheep. They come with the shepherd's cloak (the church) and lead many astray after their false teaching. What a horrible estate awaiting those false prophets, and those who follow them. Jesus says in Matt. 13:41-43, "The son of man shall send forth his angels, and they shall gather out of his kingdom (or church) all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

Now look what a glorious estate that is awaiting the faithful, those who have stood the storm of digression and have not wavered from the true worship. Then shall the righteous shine forth as the sun in the kingdom of their Father. Oh! won't this be a grand sight to behold! An institution just as God and His Christ said it should be without a dissenting voice. Not an instrument, nor division of classes, no false literature, no women teaching in this assembly, no aid societies, no salaried preacher, no church school in this divine institution, such things have been cast into that furnace of fire.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; for as much as ye know that your

labour is not in vain in the Lord. Wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace without spot or blemish." What a great legacy awaiting the faithful few at the second coming of our Lord.

W. A. BERRY.

Dozier, Texas.

A Firm Stand

Dear Brother Womack:

We, as elders of the Church of Christ at Ringling, Okla., are addressing you in the nature of an inquiry, not in the spirit of animosity, but of brotherly love and kindness, desiring you to kindly inform us at your earliest convenience whether or not you expect to continue to be affiliated with the semi-digressive division of the church, to-wit: the Sunday school people. If so, we do not think you can consistently hold a meeting for us knowing our position on the vexatious and strife-breeding question.

As overseers of the flock, we cannot tolerate any infringements of the truth.

You are fully aware that Showalter and his very able staff are signal and miserable failures in endeavoring to justify this purely human institution by the Holy Scriptures, in order to foist it upon the church.

We esteem you very highly as a preacher of the word, but we would not have you stultify your conscience merely for what little money there would be in it, neither do we think you are inclined to do so. We desire to make consistency our watch-word. We are openly declaring ourselves, and we do not deem it unreasonable to ask the same thing of those whom we may have to preach for us.

We truly hope you will declare yourself with us in eliminating everything from the church service except what we find written.

Now, plainly, this will be a necessary prerequisite to your holding a meeting for us.

We mean to publish this request, together with your answer, in The Apostolic Way.

W. R. CARTER,
J. A. LOVEALL

REPLY.

Dear Brethren:

I received your letter two days ago. In regard to my standing with what you term the semi-digressives, I must say only this: I stand today on the same gospel that I have been on since I began preaching in 1909. I have made no change in my ideas of teaching the Bible and stand with the same people that I have always stood with. I have made no change there. I held one meeting for you, and you said I preached the truth. You engaged me for the second meeting. I held it, and you said I preached the gospel. You engaged me to hold your third meeting, due next September. I am still preaching the same gospel in the same way, and stand just where I did when I held your other meetings; but now, you demand that I change or else cancel the meeting. I will cancel the meeting. If I am wrong now, I have been wrong ever since I became a Chris-

tian in 1905. The people with whom I stand identified worship and practice just what they did then. They practiced teaching the Bible then, some in classes, some otherwise, but we never heard of any body of people making the method a test of fellowship or dividing a brotherhood, until the last few years. The ones who have made this test are the ones who have changed, and are to blame for the present church trouble. I will never try to force any method of teaching upon any people.

But this is enough. I have cancelled the meeting. However, I have turned down some good calls for the time you held, while you were making the change. Brethren, in conclusion, I beg you to consider well the danger of causing strife, or taking part in strife.

Your brother,
IRA WOMACK.

Sulphur, Okla.

COMMENT.

I think Brother Womack is right when he says that those who made the Sunday school question a test of fellowship are responsible for the division and I remember well, and all who are acquainted with conditions know, that those who advocated the Sunday school have made it a test of fellowship. Brethren opposed to it were told that if they did not like it to get out. They were refused the privilege of discussing it in the churches and public meetings, and even withdrew fellowship from individual members who advocated such discussions. Of course, when brethren were thus driven from the worship, and from participating therein, they had to meet at a different hour or place, or not worship at all, and since the Sunday school folks made it a test of fellowship we have accepted the division and are acting accordingly.

If they will lay down the Sunday school, and not try to force it upon the brethren, the division will cease over night. Will they do it? Hardly. Their "Godness" is too near and dear to them.

R. F. D.

The Mission of the Church

By H. W. Jones.

The mission of the church is three-fold—viz.:

1. To aid the poor. (Acts 2:42-45; 4:34, 35; 6:1-6; 11:27-30.) Therefore, the church of Jesus Christ is the only "aid society" ordained of God. Then away with all religious "aid" societies and organizations of men and women to feed the poor! And to hasten this, let the church do her duty along this line.

2. To preach the gospel. (Acts 8:4; Eph. 3:8-11; Phil. 2:14-16; 1st Tim. 3:15.) "Therefore, the church is God's only "missionary society" to disseminate the truth among the lost of Adam's race. Then away with all of man's organized missionary societies to preach the gospel! The church of God is the only society needed for such work; other societies are only burdensome machinery.

3. To glorify God both here and

hereafter. (Eph. 3:20, 21; Rom. 15:7; 2nd Cor. 1:20; Phil. 2:9-11.) Therefore, it is dangerous for us to attempt to glorify God through any other institution than that of the church of Jesus Christ. Our eternal welfare above depends upon our filling the mission God has assigned us here below. Then let us be faithful. Let us watch and pray, lest we enter into temptation and get into something God has not authorized us to do. Let us work and be content with things as revealed in God's holy word.

The foregoing a brother clipped from The Gospel Advocate, April 20, 1916, and sent it to me with the request that I publish it. It does seem to me that the editors and publishers of The Gospel Advocate could appreciate the soundness of the above argument, and realize that it just as strongly condemns the "Sunday school," the "Bible class," "Bible study" or any other similar institutions. Why will men, who claim to follow the Bible, not be satisfied with what is written?

R. F. D.

Strict Obedience

As I am a reader of the A. W., and in accord with its stand against any and all inventions and innovations of man for worship to God, and as I am now about ready to preach the gospel (have preached some), it seems good to me, also, to write a few lines.

God has always demanded strict obedience to His law. Examples in the Old Testament are too numerous to mention, where He has blessed people who have obeyed Him, and placed a curse on those who refused to obey Him.

So it behooves everyone, who professes to be a child of God, to know that they are obeying Him. In what respect are some disobeying God? God said in Deut. 12:32, "What things soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." Also, in the 4th chapter, an equal statement. Also, in Rev. 22:18-19, among the last words God gave to man, the apostle said, "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." So, dear reader, I trust you can see what a dreadful thing it is to add to, or take from God's word. Surely it is high time for those who are dividing churches by putting in Sunday schools, and building up factions with the scriptural system, to ask themselves the question: are we doing something He has not told us to do? So, dear reader, if you are for the Sunday school, let me beg you, in Jesus name, think, think. Is it written in God's word?

W. R. DUNCAN.

Rt. 3, Box 7a, Fort Smith, Ark.

The Two Witnesses

Dear Brother Duckworth:

Who are the two witnesses in Rev. 11:3-8? Please explain through your paper if space will permit.

W. F. STEWART.

Wills Point, Texas.

The two witnesses spoken of in the 11th chapter of Revelation, I feel sure, has reference to the two covenants. I would not care to argue with a brother who stated that they were the Old and New Testaments, or God's writings under the two covenants, yet, to my mind, this figure of speech is more fully met, when we admit it refers to the covenants, and the two covenants, of course, include the writings in both the Old and New Testaments.

The two witnesses were dead for "three days and a half," I understand to mean the period of 1260 years,—some portion of that period known as the "dark ages,"—when the covenants of God, on the earth, were not being recognized by the historical recorders, and the people rejoiced in the thought that God was not ruling among the people of the earth. The statement that these witnesses were not buried, I understand to mean that they were not entirely put out of sight—that is to say there were people on the earth, during the period of the "dark ages," that felt the presence of these two witnesses, and that all during this period of time, there were people who were meeting in dens, caves, and out-of-the-way places, doing the very things that they were taught to do by the doctrine of Christ, hence the witnesses were not buried. At the end of this period of "three days and a half," the influence of God's dealing with man, as shown through these two covenants, began to be recognized by the recorders of history.

R. F. D.

Harpree, Sask., Canada,
June 22, 1924.

Dear Sir:

I thank you for the paper, "The Apostolic Way." No doubt someone pays for it, but it is not I. Some of the letters and articles are good, but I am of opinion that the periodical is paid for by someone who desires my conversion on the subject of Sunday schools.

I may remark here that I fail to see the need of suppressing the institution that is known to be the "nursery of the church."

I do not meet in fellowship with the branch of the Church of Christ in Harpree, but seeing that someone is interested in me to the extent of spending money on me, I feel it right to let you know that I should be very much obliged if someone will point out to me where I am wrong in supporting a Sunday school. Up till the present, I have read abuse of Sunday schools only, but no reason for the abuse has, as yet, met my eye.

How would you deal with the following:

A family consisting of father, mother, and four children; children's ages range from nine to fifteen years. The

parents are ordinary folks, quite respectable, but with no leaning towards religion. Two children sometimes go to church, but the service is meaningless to them because they have no Bible knowledge. The older folks have neither time nor power to teach these little ones, therefore, they have no interest other than seeing other children. The parents have never heard the gospel preached by a representative of this branch of the church, therefore, they realize no responsibility.

I trust you will give me some light on this matter either through the mail, or by means of "The Apostolic Way."

A READER.

COMMENT

The above is a sample of some letters I am receiving, and I publish it that we may see how others see us.

This reader evidently has never attempted to prove that the Sunday school was scriptural. If they should attempt to find scriptural authority for its practice, they, then, would understand, and see the reason for its "abuse."

You will note that in this letter it is called the "nursery of the church," but the Lord, Jesus Christ, and the apostles did not have such a "nursery." They did not believe that the church needed such a "nursery." For that reason, a number of us are declining to support and encourage the "nursery," realizing that " whatsoever is not of faith, is sin," and that the command of the apostles was that we should "preach the word," but while we are preaching the "nursery of the church," we are not preaching "the word," because the "nursery" is not mentioned in "the word."

This reader gives us a "hypothetical" case. To them, it seems that this case would be hard to handle without a Sunday school, but Paul would know just exactly how to handle it, and his instructions, if studied, will show others. He would teach this father and mother the word of the Lord, and not forbid these children hearing the gospel preached. He would not have formed a human institution, set it between these children and the church, and call it a "nursery," and by it impress their tender minds that there was something of more importance than the church—"the nursery," "the Sunday school."

R. F. D.

The Wolf Came

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Acts 20:29.

Last Lord's day Brother C. L. Taylor of Petrolia, Texas, preached at Hastings, Okla. At night, he took 1st Cor. 14 for the lesson. He said this chapter did not apply to us. Flapping his wings, he crowed long and loud, piling criticism on those that earnestly contend for the faith once delivered unto the saints. When he reached the 31st verse, he only read a part of it and stopped, then compared these prophets to the prophet Isaiah, and quoted Isaiah 53:7-8, and said we have

no such men today. So on he went at a rapid rate, and when he had finished his sermon, one of the elders arose and said, "Next Lord's day we will take up this chapter and show the truth of it." Taylor then said, "My daddy always told me not to wait until the game runs off and then shoot at its tracks." I, then, arose and opened fire on him for a few minutes, then another young brother arose and brought out some truth that had been covered up, then Brother Taylor arose and tried to drown out what we had said with his criticism. We, then, challenged him to meet J. N. Cowan on this question, but his great bravery turned to a white feather, and he said he did not debate, notwithstanding he had been debating his limit for one hour.

To you who are keeping a list of the "big brave" Sunday school preachers that have made a clear-cut back-down, just add to your list the name C. L. Taylor, and if any of you debating brethren are ever lucky enough to get him in debate just "spank" him good, but I believe it will take a bloodhound to catch him and a bear trap to hold him.

The church at Hastings is one hundred per cent pure in its form of worship, opposed to the Sunday school and all innovations, and has a thrifty band composed of 125 members. The loyal preachers are ever welcome, but we mark those that cause division, contrary to the doctrine of Christ, and avoid them. The Apostle John says, "If any man come unto you and bring not his doctrine, receive him not in your house; neither bid him God speed." 2nd John 10.

C. J. CLEVENGER.

Waurika, Okla.

The Corsicana Meeting

The meeting here was a grand success in many ways. We never had very large crowds at any time, as the masses are not interested in gospel preaching, but those that did come heard the gospel preached in such a way that they were amazed at its simplicity. Many were heard to say that they heard more Bible preached in one sermon than they had heard in forty years.

There were four baptized, two men and their wives, and several took their stand with us. One dear brother who had been brought up in the Sunday school made a public statement that he was forever convinced that there was no middle ground and if we met the approbation of God we would have to leave all innovations off. He is one with whom we had labored hard the past several months trying to teach him the truth on these questions. The few faithful ones were strengthened and greatly encouraged and we believe much good was done for the master's cause we, therefore, give God the praise and are determined to press the fight until we pass off the stage of action.

Brother J. W. Kelley of Abilene, Texas, did the preaching and to say the job was well done is to speak in mild terms, he was not satisfied with merely holding the truth before his

audience at the night session, but spent the day going from house to house, thereby, doing lots of good. He is one man that "shuns not to declare the whole counsel of God," and does it without any foolishness. Any one in need of a preacher who is able to meet all opposition will make no mistake in calling him. If you want an adulterated gospel or a man who will try to blend truth and error together you had better not send for him.

Wishing success to The Apostolic Way and its many readers I am,
Your brother in the Christ,
E. E. STARK.

Sister Robinson

Dear Brother Duckworth:

When your letter came, Sister Robinson, wife of H. H. Robinson, had passed away.

Sister Robinson was born June 2, 1884, and departed from this life June 17, 1924. For long years she has walked in the path of righteousness, following in the footsteps of her Savior. She was a loving faithful wife; a sweet patient, understanding mother; bringing up all her children to honor their father and mother. She taught them to love and cherish the Savior who gave his life for them. Her oldest daughter is, like her mother, a Christian.

The great crowd that paid their last tribute, and who so freely gave their services during her illness, tell better than pencil, how much she was loved by men, women and children alike. Sister Robinson obeyed the gospel under the preaching of the writer some seventeen years ago. Never, during her illness, did she complain. Bravely did she suffer, and when the Angel of Sorrow hovered near sweetly she would whisper, "I am prepared to go." Bravely, she bade her family good-bye, and with a sweet unflinching voice, bade them meet her around the great white throne of God.

The writer spoke words of comfort to the many present.

G. W. THOMPSON.

Healdton, Okla.

Dear Brother Duckworth:

Please announce through the Way that any loyal brethren or preachers who oppose all innovations passing through Chillicothe will find a welcome and a hand of love extended at the home of their brother and sister, Ed Trout. Call for Trout's shop; I am easily found and will rejoice to have you stop with us. This being a Sunday school congregation at this place we go to Medicine Mounds (nine miles southwest of Chillicothe on the Orient railroad) for worship. With love to the faithful in Christ, I am with you striving for the things commended by our Lord; opposing all innovations, and praying that we may all come together as one in the One Body, speaking the same things.

Your brother in Christ,

E. T. TROUT.

Chillicothe, Texas.

Brother Dunn Passes

W. C. Dunn was born in 1843 in Cincinnati, Ohio, and died at his home at May, Texas, April 13, 1924. He was married in 1867 to Miss Lou McBride. He began life in poverty with little education, but with mother wit, clear head, good judgment, clear conception of things morally right, and right between man and man. His first acquired wealth was an understanding of the teachings of the Oracles of God, and an abiding faith of the same. To these, he became obedient and loved them to the end. He taught them to his ten children, nine of whom are members of the One Body. Some thirty-five or forty years ago he moved to May, Brown County, Texas. There he acquired a splendid home and farm, and there he lived the remainder of his life. In his love for honesty, truthfulness, and virtue, he was surpassed by none. He loved all good people and deeply sympathized, but lovingly rebuked sin. I was in his home during two meetings, and he was truly a father in Israel to me. He was a loving, attentive husband, and a devoted father ever ready to spend and be spent for his children, but never indulgent in things questionable. His wife and ten children were present when the end came.

OSCAR R. RASCO.

THE USE OF HELPS.

(Continued From Page 1).

We would be better without him. The self-reliant beginner in teaching or preaching may awkwardly stumble for a while, but in him are the germs of great usefulness. He is our only hope to deliver us from the hopelessness of the other practice.

It would be just as well, in fact it is the same thing in principle, for the located preacher to have some distant group of men to ship him a year's supply of sermons fully prepared, designating the one to be used on each Sunday of the year. That day is doubtless, coming for the preacher, and it should be welcomed by those who accept such helps for teachers, for it would be less dangerous since the teachers are more numerous than the preachers and come into closer contact with the young. Such a use of helps might save the teacher from work, but that is the very thing we do not want to do. Imported sermons to be read by the preacher would also save him from work. He might as well read off his lessons as for the teacher to do so, and thus make it very easy on him. This is not best. If in the course of time this theory and practice suffers no reverse but develops normally in the Church of Christ until the great majority of our teachers and preachers bow down to these super-teachers, then we may say that monopoly in teaching has had its perfect work, and may observe at the same time that true Christianity has almost faded from the ranks. I am not opposing helps, but I am opposing helps as the basis of our study and teaching. This, I believe, is the real issue.

P. C. KEY.

Some Questions Answered

1st. Can we scripturally call a preacher an evangelist, since the gospel has been made complete? Eph. 4:11-12-13.

2nd. Who are the other sheep spoken of in St. John 10:16?

3rd. What is the meaning of the going in and out in John 10:9?

4th. What work was given to the pastors, as Paul mentions in Eph. 4:11?

MELVIN CRAWFORD.

1st. Yes, a person, doing the work of an evangelist, could be called an evangelist, and Paul told Timothy to do that work, and to commit the things he (Timothy) had learned unto faithful men, who are able to teach others.

2nd. If we will turn to the 4th chapter of John, we will learn that many of the Samaritans believed on him, and evidently, they are included in the expression, "Other sheep I have, which are not of this fold."

3rd. This was spoken to the Jews, and the Jews came in under the teachings of Christ, and those that accepted him while he was here in person, afterwards passed out from under the law of Moses. They, who obeyed his commands, were blessed under the law of Moses, and they, who obeyed Christ's commands, were blessed under him, hence pasture, or blessings in both states.

4th. Feeding the flock, over which God has made them overseers.

R. F. D.

Walking By Faith

"Whatsoever is not of faith, is of sin," Rom. 14:23, and "faith comes by the word of God," Rom. 10:17. The Sunday school comes not by the word of God, therefore, the Sunday school is, to the church, sin, because it is not of faith.

Since the scriptures thoroughly furnish the man of God unto all good works and do not furnish him a Sunday school, therefore, the Sunday school is not a good work.

Since the divine power of God hath given us all things that pertain unto life and Godliness (2nd Peter 1:3) and does not give us a Sunday school, therefore the church has added something. See Rev. 22:18.

Brother Duckworth, please don't stop my dear A. W. if you can help it. I am old, run down, and poor, but love the A. W. I would send you lots of subs. if I could get them. The churches here are of the Gospel Advocate order, and do not like to have their S. S. walked on; but I am helping you to walk on it. I condemn it wherever I preach, so the churches hate me about as they do you and Brother Trot.

Let us try and get our brethren to quit calling one another liars, but only make their arguments, and let the people judge. May God help the Way to live long to preach the word is my heart's desire and prayer to God for

IMPORTANT—READ

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the soundest paper that I know of.

W. C. AYTES.

Granyille, Tenn.

Brother James T. White of Bend, Texas, writes: "I have the last Sunday in August and all of September open for meetings."

In the last issue of the Way, we published a statement from Brother Sidney W. Smith of Abilene, Texas, Route 3, wanting names and addresses of brethren in New Mexico, but for some reason, the printers failed to put Brother Smith's name to the article. All brethren in New Mexico will please look up the last issue of the Way and read the statement at the bottom of the last column on the third page.

I am to hold a meeting at Gatesville, Texas, beginning the first Lord's day in August. Would like to hold one or two more meetings in that part of the State. If interested, write me at once.

J. DOUGLAS PHILLIPS.

Everton, Ark. Rt. 2.

No church has promised to help us in this destitute field. We had a letter from two preachers that wanted to take up the word here, but we cannot support a man alone. If we could get two or three churches to help support a man, we could then get the preacher.

RYAN BENNETT.

Palestine, Ark.

We just received a letter from Brother Homer L. King announcing that Brother N. L. Clark will begin a meeting at Lebanon, Mo., July 18th.

From Chaterine, Ky.

Of late, I am receiving The Apostolic Way, and am reading every issue which promptly comes to hand. Thanks to Brother J. E. Thomas of Gilpin, Ky., for paying for and sending my subscription. If Brother Duckworth will inform me when my subscription expires. I have in mind, at present, that I will renew.

However, I do not agree with everything I find in its columns, but I could say as much concerning other periodicals issued by the brotherhood. Our papers are uninspired literature, and so is our oral teaching uninspired; both alike are subject to error, and are, therefore, subject to criticism and correction, which should be done in the spirit of brotherly love, meekness, and fear. "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness: looking to thyself, lest thou, also, be tempted." Gal. 6:1.

Brethren, I am afraid that many of our own scribes criticize unjustly and harshly. This is wrong and a plain violation of a "thus saith the Lord."

"The Lord's servant must not strive, but be gentle towards all." 2nd Tim. 2:24.

I am fully aware of the sad fact that there is, at present, much division among us, with but little signs of union in faith and practice. In fact, the breach seems to be getting wider as the days go by, and as we approach nearer the judgment bar of God.

As a rule, parties at variance are both wrong in one way or another. To illustrate: Brother A believes and practices something that Brother B considers unscriptural, so Brother A is assailed by Brother B in terms of harsh criticism and renunciation. A bitter fight ensues; others are soon involved in the skirmish and much envying and strife is the result.

Such a state of affairs is indeed lamentable, and the Bible draws a most horrible picture of the scene. "For where jealousy and faction are, there is confusion and every vile deed." Jas. 3:16. "Ye are yet carnal; for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?" 1st Cor. 3:3.

Asking the reader to excuse personal mention, I desire to say that I have no inclination to be partisan, in any way. Radically speaking, and as a matter of individuality, I am not trying to agree or disagree with any of my dear brethren in the heated religious discussions now rampant. I am sure that all parties both in and out of the "war of words" would do well, be greatly increased in God's grace, and very much edified and built up in the truth, if we would "in His law meditate day and night," and "pray without ceasing." "Let brotherly love continue." Paul.

J. H. GOSSER, JR.

We are glad to give space to the foregoing, and we are having many similar letters. The sending of the paper by readers to their friends has brought us many yearly subscriptions.

The admonition to "Let brotherly love continue," should be heeded by all. Sometimes, we get a letter urging that the spirit of Christ should always be manifest, to which we readily agree. We learn of the spirit of Christ by His own expressions, and we hear Him urging that we love one another. We, also, hear Him saying, "Ye are of your father, the devil," "Ye hypocrites," and many similar expressions. His purpose in making such statements was to call the hearer to a realization of the error practiced, and when we use harsh expressions, we should be sure that we are not doing so to vent our own feelings of resentment. In letting brotherly love continue, we must not forget that we are commanded to rebuke sharply; that we must contend; that we must reprove, rebuke, and exhort.

R. F. D.

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Warlick Commends Trott

Just to show the Guide readers how Brother Trott could write before he went wild over his hobby about the Sunday school, I here give a reprint of an article from his pen which appeared in the Guide some years ago. But now the old brother seems unable to write without howling about his foolish hobby. I am sorry. The following is good and worth handing on. We shall have to depend upon Brother Trott's past for anything worth while from him. But read the article.

IS CHRIST A KING?

By G. A. Trott.

The proofs upon this point are many and infallible, and it seems incredible that men are found who presumptuously deny so plain a doctrine of God's word. No truth which Jehovah ever uttered has been hedged about with evidence more impregnable. Let us consider well, lest we fight against God and parade before high heaven, men and angels, the impotence of our minds and the gross ignorance of hearts beset with folly and vain speculation—blinded by the God of this world.

Jesus Is King.

1. He is spoken of as reigning, as crowned, as wielding a sceptre, etc., etc. History and the Bible, the literature of all ages, and the common usage of all languages unite in testifying that the use of one of the foregoing terms implies all the others. For instance, if we say that Alphonso reigns, we convey the complete idea of kingly rule; and it is not necessary to enumerate each separate item, as that he sits on the throne, is called a king, wears a crown, etc., etc. This rule is true of each and every one of those terms which are used to designate sovereign rule vested in a single person. None of these expressions are ever applied to one of whom the others are not equally true, because each one in itself is a title of royal dignity and power which includes them all. Jesus the Christ has had more of these appellations of sovereignty applied to Him than any other king in sacred or profane history, whom I call to mind.

2. The sceptre was promised to Jesus when He came—not the second coming, but—"Binding his foal unto the vine," etc. Gen. 49:10-11. Here is a distinct allusion to an incident during the life of Jesus and is an indelible "hand-writing on the wall" to the second advent theory.

3. God says He is King, because He says He has fulfilled the following prophecy: "Yet have I set My King upon my holy hill of Zion. I will declare the decree: the Lord has said unto me, Thou art My Son, this day have I begotten Thee." Ps. 2:6-7. Note these three points: (a) God sets his king on Zion; (b) declares the decree (c) in these words, "Thou art My Son," etc. Now, compare with Paul's language in Acts 13:32-33. "And we declare unto you (see b) glad tidings, how that the promise which was made unto the fathers (see a) God hath fulfilled the same unto us their children in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art My Son, this day

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GUNTER COLLEGE,
JNO. R. FREEMAN, President,
GUNTER, TEXAS.

have I begotten Thee (see c). Paul not only says this is a fulfillment of something promised in the second Psalm, but quotes a part of the very language, so that it is impossible to mistake the portion referred to. The conclusion, then, is inevitable, and unless we convict Paul of lying, Jesus is King, and the declaration is so plain as to defy all the arts of sophistry, and the ingenuity of ungodly men who would if possible dethrone the very Son of God. Let them twist and squirm as they may, this divine truth is impregnable.

4. The very nature of the Lord's priesthood requires that He be a king. None deny his priestly office, and yet to admit his priesthood is to proclaim Him a King, for the two are inseparable. "And He shall bear the glory, and shall sit and rule upon his throne, and He shall be a priest upon his throne." Zech. 6:13. Moreover, it is declared that He is a priest forever, after the order of Melchisedec, the main peculiarity of whose priesthood was that he was both king and priest at the same time. To make the meaning still clearer, Paul says of him: "First, being by interpretation, king of righteousness, and after that also king of Salem, which is king of peace." Now, this corresponds exactly with the rule of King Jesus. His sceptre is a sceptre of righteousness we must submit: 1st, in order to get pardon for our sins, Rom. 8:25; I John 2:29; Matt. 5:20, etc. After that He is to us a king of peace, Gal. 6:16; Phil. 4:7.

5. He is crowned captain, which, in Bible parlance, is often used as the equivalent of king. See Heb. 2:9-10; I Sam. 9:16; I Sam. 13:14.

6. The same is true of the title of prince, as applied to our Lord. The terms prince and king are used interchangeably in speaking of David, and thus destroys another pet argument. In Ezek. 37:24, God calls David a King, and in the very next verse he says he shall be a "prince forever." Now, if prince, in this instance, is not synonymous with king, then David never was and never will be a king, for God said he was to be a prince forever. Thus falls rampart after rampart of the spirit of error, for He is behind these expressions, referring to the Saviour

as captain, prince and priest, that the modern anti-Christ seems to shelter his God-dishonoring, Christ-dethroning, soul-destroying doctrine. He lies crushed and bleeding beneath the debris of his own defenses, and may every false religion likewise perish.

I thank Brother Warlick for his unstinted praise of my writing ability several years ago, far beyond any merit which I would have dared to claim for myself, but I must insist that his readers ought, in all fairness, to be allowed to see some of my recent writings on the Sunday school in order that they may make comparisons and judge for themselves, instead of having Brother Warlick do their thinking for them. Nothing would please me better than to have a few articles from each of us appear simultaneously in the Guide and Apostolic Way, so that the readers of both papers may judge for themselves as to which one of us has deteriorated the more from his pristine power of logical reasoning. I challenge him to do this and if he really believes the boastful claims he unblushingly makes of his own wonderful ability and my deplorable deficiency, he will gladly accept this offer; but, if on the contrary, such fulminations are but the futile snapping of a deceiver, trapped in his own snare, none will expect him to expose himself to the ridicule which would necessarily follow if he were to take me at my word by measuring swords with me in the open arena. This is a splendid opportunity for him to show me up and prove his own assertions. Let us see how anxious he is for a show-down.

I wish further to state that no one knows better than Brother Warlick that at the time I wrote the above article I was opposing the Sunday school as strenuously as I do today. Besides, I am anxious to prove to everyone that I can just as conclusively overthrow any argument made by the Sunday school advocates today as I did when I upset the Adventist apple cart then. This, too, no one knows better than Joe S. Warlick and for that reason I do not think he will give me the chance.

G. A. TROTT.

Chicago Millionaire Murderers

The awful crime committed by the two millionaire youths of Chicago can hardly be surpassed in cruel indifference to, or lack of feeling for, the rights of a fellow human being. No animosity, no hatred, no stirring of resentment by the victim; but coolly, deliberately, for a period of months, these young men, in the search (?) for scientific murder experience decoyed, deliberately murdered, and then tried to collect a ransom, which, at the most, could have been only small pocket change to them. They had no hatred for Robert Franks. Their parents gratified their financial desires and ambitions, but they wanted experience as murderers and bandits, WHY?

The evidence that comes before us through the daily press and periodicals, such as the Literary Digest, does not warrant the thought that this criminality was inherited by Nathan Leopold, Jr., and Richard Loeb. Their parents have manifested a craving for wealth, but desire for wealth was not back of the crime. The responsibility must be found elsewhere.

The parents of these boys had given them every opportunity for gathering information. They were able to bear the expense of the very best and ablest tutors, and the evidence is that they did not spare money to push the boys forward in an "educational" development, and just here lies the trouble. They attempted to substitute, for their boys, mental directors that God and nature demand the parent should be to the child. There is no moral force, no power of instruction like that coming from the parent to the child. The personal contact of parent and child is indispensable. The schools, colleges, and universities cannot successfully take the parents' place.

These parents were too busy making money to give that time to their boys, which their boys' proper development demanded. Now, they would be willing, no doubt, to give all of their millions if they could wipe out this mental disease, which had been permitted to grow up unnoticed in the minds of these boys, but now, it is too late; neither money nor parental love and desire will eradicate the disease.

This awful crime is horrible. The state of these boys' minds makes us shudder, but a deeper and more heart-rending state is found in the fact that this is only the out-cropping of a system, which is permitting a poisoning of the minds of millions of our boys and girls.

Parents, teachers, preachers; how many such crimes must be committed before you are aroused to the realization that the home must function properly, or our crime wave must continue to grow?

Institutions cannot be established that will give the boy and the girl (Continued on page four.)

Discussion of Divorce and Remarrying

Proposition.

The Scriptures teach that a man, under the gospel dispensation, is permitted to divorce his wife, for the cause of fornication, and marry another.

A. J. JERNIGAN, Affirms;
R. H. HOWARD, Denies.

God instituted the marriage relation the happiness of man, and the propagation of the human family. The union is such, and the communion so close, that they are said to be one flesh. God intended for those, who enter into the marriage relation, to honor their vows, keeping themselves chaste and pure. But when one of them breaks the marriage vow by committing adultery, I believe the other one has the privilege of divorcing the other and marrying another. Hence, I am affirming the proposition at the head of this article.

As the laboring oar is in my hands, I will define the terms of my proposition, and then proceed with my affirmation. I mean by the Scriptures, the Old and New Testaments. Teach, —show, point out, impart the knowledge of. Permit,—give leave to, consent to. Gospel Dispensation,—God's system of dealing with His creatures under the New Covenant. Divorce,—legal dissolution of a marriage. Fornication,—illicit sexual intercourse,—adultery.

Before I begin my proof, I will lay down a rule of interpretation which I do not think can be gainsaid. When the Scriptures give a condition, or exception, that condition, or exception, is always present and implied, wherever the Scriptures speak on the same subject, though it be not mentioned.

The Savior, in comparing His teaching with the law of Moses, usually said, when speaking of the law of Moses, "Ye have heard that it hath been said." But when He was giving His own teaching, He would say, "But I say unto you." He said, "It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement." This is a part of the law of Moses (Deut. 24:1-4). That law permitted men to divorce their wives for several causes. Fornication is not mentioned as a cause for divorce under that law. In fact, the death penalty was affixed for that crime. See Levit. 20:10, Deut. 22:22, John 8. After telling what had been said in the law of Moses, he said, "But I say unto you, That whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery." Mat. 5:32. The law of Moses permitted a woman, after she was divorced, to go and marry another man. The Savior here, gave His consent for one to marry again if fornication was the cause for divorce, otherwise, there is no point to what He said. How could an innocent wife, who had been divorced, be guilty of adultery, if she remained pure and chaste? I might rest my case here without the fear of its being overthrown, but I will introduce another text which seems so plain that I do not see how anyone could misunderstand it. In Matthew 19,

while talking to the Pharisees about divorce as taught in the law of Moses, He used precisely the same language He did in the sermon on the mount, when He was comparing His teaching with the law of Moses. When giving His own teaching He said, "But I say unto you." In Matthew 19:9, He said, "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." The Savior's language here appears plain enough without any comment. He teaches here that a man may not put away his wife, and marry another, unless she be guilty of fornication. But if she is guilty, he is at liberty to divorce her and marry another. In John 3:5, the Savior said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Does not that teach that if he is born of water and of the Spirit, he can enter into the kingdom? Most assuredly it does. Any interpretation of the scriptures that makes one passage contradict another is erroneous. In Mark 10:11, the Savior is reported, when talking to His disciples, as saying, "Whosoever shall put away his wife, and marry another, committeth adultery against her." Twice in Matthew, He gave fornication as a cause for which a man could divorce his wife. Once while talking to His disciples (Matt. 5:32), and once while talking to the Pharisees (Matt. 19:9). But Mark gives no cause. How shall we explain this? Did Jesus contradict what He had said on two former occasions? Surely not. It cannot be explained by claiming that the law of Moses permitted a man to divorce his wife for fornication, and that was what Jesus was telling them about. I deny that it can be shown that the law of Moses permitted divorce for the cause of fornication. In several instances Mark did not record all that the other writers did. If the rule given above is not faulty, we can easily show the harmony between the statements in Matthew and in Mark. When a condition or exception is given, that condition or exception is always implied, when considering the same subject. All that Matthew said about divorce is implied in what Mark said, although he never mentioned it.

A. J. JERNIGAN.

1st. Reply.

I am not personally acquainted with Brother Jernigan, but I am told that he is a good man, and intends to be true to the word of God, besides he is my brother in Christ, and I shall so treat, and regard him throughout our discussion of this question,—"Divorce and Remarrying." My only interest in the study of this much-abused appointment of God is to know the truth as taught by the Scriptures, and abide by it. I am sure that the same is true with Brother Jernigan, we shall therefore expect some good, at least to come to those who carefully follow us in this discussion. But now to the task.

The sin of adultery has been the greatest evil in all ages. It was the sin of adultery among the people before the flood, that caused the God of heaven to destroy the old world. The

sin of adultery brought destruction on the cities of Sodom and Gomorrah, with all the cities of the plains. It was nothing less than the appalling sin of adultery, both moral and physical, that brought Israel into heathen bondage. How much less can be said, both of the world and much of the church today?

The Son of God said, that divorcing and remarrying produced adultery, (Mark 10:11-12) which we all know is cutting at the very taproot of our civilization, and is rapidly destroying the sacredness and sanctity of the home. I am not ready to believe that God, Christ, or the Holy Spirit is the author of any teaching that could be capable of producing such results. The world knew nothing of divorce for 2,500 years, neither is there one record of any man divorcing a wife until Moses permitted it, on the account of the lustful disposition of the Jews. God is the author of marriage and the relation it creates, and death only can destroy that relation. Jesus said that divorcing your wives was not from God, (Matt. 19:8) and God's prophet said, that "The God of Israel hated putting away." (Malachi 2:16). I should be slow to believe that the Son of God would incorporate a law in His "new and living way,"—His last will and Testament to man, that He, Himself, said "was not from God," and one that His Father "hated." The permit to divorce your wife and marry another ended with the law of Moses, when it was nailed to the cross, and in the gospel, as revealed by the Holy Spirit, it is absolutely prohibited. Brother Jernigan thinks that Matt. 5:31-32, also Matt. 19:9, permits a man to divorce his wife and marry another, under "the gospel dispensation,—the new covenant." No, my brother. In both of these instances the Master was teaching directly, the law of divorce under Moses. In Matt. 19:9, He simply answered the Pharisees' question asked in verse three; "Is it lawful to put away your wife for every cause?" Lawful under Moses, was the question. Fornication was the cause for divorce under Moses, and was the Master's answer in Matt. 19:9, no more, and no less.

In Matt. 5:31-32, as well as most of the entire sermon on the mount, Jesus was teaching the true spirit of the law, and showing that the Scribes and Pharisees had perverted its entire system. The Master announced the object and purpose of His sermon in verses 17 to 20, and here it is. "I am not come to destroy the law. For verily I say unto you, Till heaven and earth pass, not one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called least in the kingdom of heaven." Does my brother believe that the Son of God in one moment after making such positive statements concerning the law, would teach a system of divorce contrary to the law? Surely he does not. There is nothing in Matt. 5:31-32 contrary to the law, but simply the true spirit of the law. Brother Jernigan further says; "Fornication is not a cause for divorce under the law." I do not know why he

said that. I do not recall a single instance under the law where men sought a divorce from their wives except for fornication. See Deut. 22:13-19. I could cite many others but this one is sufficient now.

But my brother seems to want to discuss the "penalty for adultery under the law." Yes, I know that death was the penalty for committing adultery with another man's wife, but what has that to do with the divorce question under the gospel? And again, he thinks Mark 10:11-12 and Matt. 19:9 teach the same thing. No, my brother, there is no law of language that can possibly make them mean the same thing. They are distinctly opposite one to the other. In Matt. 19:9, the Savior said "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." And in Mark 10:11-12, He said, "Whosoever shall put away his wife, and marry another, committeth adultery against her." Absolutely contrary, one to the other. The Master was correct in both statements; but why the difference? In Matt. 19:9, He was telling those Pharisees just what the law of divorce was under Moses,—the law under which they lived,—and in Mark 10:11, He was telling His own disciples, who should afterward be His witnesses in His "new covenant," the true relation of husband and wife! Did they so teach in this "new covenant"? They certainly did. There is not the least intimation by the Holy Spirit in the "new covenant" that a man may put his wife away and marry another. Jesus said, when the Holy Spirit should come, He would bring to the remembrance of the Apostles, all things He had said to them. It never brought to their remembrance that a man could divorce his wife and marry another, for any cause.

R. H. HOWARD.

Holdenville, Okla.

Hamilton Meeting

This meeting embraced the first and second Lord's Days in July, and was a success from almost every standpoint. The attendance and interest from the very first was fine. Some of the Sunday school folks were in attendance and expressed themselves on more than one occasion. I am almost certain that some will meet with the loyal church from now on.

The church stood nobly with me, as I tried to deliver the message of salvation, and I shall never forget their zeal, hospitality, and great courage. One noble girl was baptized, and others almost ready to forsake the world and take their stand with the people of God.

I promised to return for another effort next year.

The church at Hamilton is growing and making great progress in the face of weights and oppositions. The Sunday school church is in a snappy condition right now.

May God bless the faithful everywhere.

J. A. BRADBURY.

The Misuse of Literature

The use of human helps or arrangements as a basis for the assignment, the study, and the teaching in our religious meetings is a dangerous misuse of helps, and should not be tolerated. By using them we hazard much and gain nothing but a similarity to the denominations around. Always out the Bible itself in front.

Three of the most fatal things in our country is the drift from the home, the church, and the Bible; and the misuse of helps is greatly hastening the last of these. Passing from the Bible to the use of helps as a basis for teaching is on an equality with and no less detrimental than passing from the church out into societies, for in either case the human device is in direct touch with the work being done, and the Bible and the church, though not rejected, are placed in the rear. Though one may, in theory, consider the Bible as the basis of his study and teaching; yet if the helps used include the assignments, get the chief study, are brought to the meeting, and relied upon from year to year, they are, in his practice, supplanting the Bible just as societies which do the charity and the mission work are supplanting the church. The church will not unite on such a use of literature any more than it will unite on the toleration of societies. Let us be charitable and not eat the meat which offends, that we all may be one and our work effective. Who is the cause of trouble in such a case?

The use of human literature as a basis of study and teaching is positively misleading. You may say that our literature contains only sound doctrine. The Methodist claims the same for his creed. But you say our literature does contain only sound doctrine. This is denied, for errors of omission are as serious as those of commission. In most literature so much is omitted regarding true Christian belief and practice that a positive misconception of Christianity is produced. The Christian child gets about the same conception as the Baptist child does. When the church, obedience to the Gospel, the nature and dangers of worldliness, etc., are not set forth in their true light, then a wrong impression is left. I think all the well informed know that most literature fails in one or more of these respects. The fact that some are now putting out lesson plans which call largely for a study of the Bible itself, is an admission on their part that the ordinarily used literature is objectionable. This new literature is more nearly right, though it is for that reason possibly more dangerous. One of the greatest objections to it is that it leads one to join those who are drifting from the Bible; and almost invariably to endorse the whole objectionable plan. The best way is to use the Bible itself as the only basis of study and teaching, and the helps only on the side. A help to study the Bible which leads one to study the help and not the Bible defeats itself.

Of the things which the devil greatly fears in the world the Bible is one. He also fears the well-informed, conscientious teacher in school; but if he

can get both teacher and students covered with texts of his own choice which have enough bad to lead gradually into the broad road, the devil loses his fear and begins to rejoice. If, in like manner, the devil can get the Bible covered pretty deeply both on Sunday and through the week with religious books, papers, pamphlets, helps, etc., he will rejoice again. In the pile of religious literature which we may possess the Bible should always lie on top; and surely it is only right to say that the Bible should be read independent of these helps more than all of them together. One may say that he keeps the Bible beside him and refers to it continually as he reads his helps. That is using the Bible as a help and the other work as the basis of study. If people should read Russellism in that way, only the very strongest, if any, would escape being misled. We should not accept as our regular method a form of teaching which, when followed by the average reader of various religious doctrines, almost invariably leads into confusion and error, and which conduces also to making our own brotherhood an easy prey to whatever error the super-teachers may chance to advocate. The only hope for such people is that these super-teachers may not deviate from the truth. But if it is foolish to risk Christianity in such a way, then let us come back to the Bible as the only safe basis of our study and teaching, for our helps are hiding the Bible from the people.

I like to practice in our Christian work only that which we can without embarrassment call aloud to all the world to join us in doing. If we use as the basis of our study the literature put out by our people, we set an example for the Baptists to use as their basis the literature put out by their people; and we thereby join the religious world in a method which can never lead to the truth, but to continued and greater diversity. Will our brethren in an effort to bring unity send a committee to the various churches to ask them to drop their literature and adopt ours instead? The denominations would consider it an insult; it would be; and I am sure we shall not hear of such a move. Neither you nor I would serve on that committee, for we would be ashamed to go to their churches on Sunday morning for such a purpose. We ought to be ashamed to practice that in which we are ashamed to ask others to join. If a move to induce all religious people to adopt the Bible as the basis of their assignment, study, and teaching should be started, I should gladly join in the move, and would not be ashamed to go to their churches and urge the plea. Such a move would provide a great opportunity; and if all could be brought back to the Bible for a period of fifty years, it would be of untold value to the world. Why not initiate such a move? Should we not be ashamed if the Baptists begin the move, and have to ask us to go back to the Bible with them? Would we accept their invitation? If so, we should not wait for it. Some of our brethren might be among the hardest to get back to the Bible.

The use of helps as the basis of our teaching breeds religious sects just as

WE APPRECIATE PROMPT ACTION

There is nothing of more importance to the success of the growth and development of any cause than for its adherents to act wisely and promptly on every proposition that comes before them.

Many of our readers have given us unstinted and prompt action on every proposition we have put forth for the purpose of furthering the cause for which we are fighting. The continuation of this promptness means much to the cause, and it encourages us to be prompt in getting out the paper, and furnishing of information to those who ask for it.

We regret that some do not realize the need of promptness, and by their failure to act as quickly as they should, sometimes delay the growth of the very cause they are interested in, and prevent us from rendering the assistance we might, otherwise, be able to render. I want to urge upon these, that when they receive a letter from this office that they give their attention at once to the matter involved.

Sometimes when a general statement is given in the paper, a few pass it unheeded, or forgot it, and thus hamper us in our work. This should not be done.

In another column in this issue, we make a call for certain information from different churches. Please do not delay furnishing us this information.

R. F. D.

creeds do. Such helps, in fact, are practically the same as a creed as far as they go. In the case of helps the super-teachers dominate only the subject matter and the method of teaching, while the creed also includes other activities. But since the helps largely determine what is taught, they largely control all religious beliefs and practices. Both creeds and helps are so fallible that neither should be used year after year as the basis of our study and teaching. It is a fine way to drift from the Bible and from each other. The general use of helps leads to the publication, by widely separated publishers, of different lesson series. Since these differ in some important respects, they tend to form and perpetuate sects. There is a proper use of helps; but the continued use of any human helps as the basis of our teaching and practice, for this includes creeds, is a serious blunder, and such a practice has evidently been one of the greatest causes of the present existence of so many churches.

The misuse of literature hastens the almost innate tendency in humanity to drift from the living God. I suppose that in every person or group of persons there is a little error though in many cases it is not serious, but when the people accept the errors of the former group, add their own errors, and pass it all on to the young, many honest people will in the course of time come to accept an accumulation of error which can be removed only by a back-to-the-Bible movement. If we never drift from the Bible as the basis of teaching, each generation will inherit no creed but the Bible, and will be individually responsible for their own digressions.

The use of literature as the basis of teaching tends to bring all religious bodies to a common level, and leave them all under condemnation. As a rule the lessons include only the general teachings of the Old and New Testaments upon which all agree, with the result that when the children brought up in the Baptist church and those brought up in the Church of Christ meet, they are unable to see any vital differences between them. None of them have had real training in the interpretation of the Bible, and could hardly be expected to become more than a lukewarm group, unable by a

lack of use to discern between good and evil. No one can keep hurtful innovations from coming into a congregation of such Christians. They can be led into most anything.

It is said that children can learn better with such helps. I deny this, for experience and observation does not show it. The children who were better informed in the Bible than any others I have seen were those who used only the Bible as the basis of their study. The idea that they cannot learn the Bible itself is a delusion. Using the Bible in teaching children fundamentally fixes in their minds one of the greatest lessons of their life, that the Bible is the only religious authority.

We all stoutly oppose the super-directors among the Digressives who take charge of their foreign mission work and dictate to the churches what each shall do. Shall we then accept the super-teachers among ourselves who largely have control of our home mission work and dictate to the churches just what shall be taught to our home mission subjects on each Lord's Day in the year? It is said that the publishers of our literature do not constitute a higher authority. Well, the members of the foreign mission board are, in fact, only human beings who somehow have been permitted to dominate the foreign mission work of their churches; and so, the publishers of our literature have somehow come to dominate our home mission work, especially among the children, which is the most dangerous form of domination. When we ourselves get right, we can then be most effective in helping others to get right.

Brethren, there are entirely too many evils and dangers connected with this misuse of literature for to continue it. Should we not then for the sake of peace and safety be willing to give it up? Since there is a fatal tendency to drift from the home, the church, and the Bible, it is hoped that this article may, by showing the proper use of helps and the proper use of the Bible, be instrumental in staying the tendency to drift from the Bible.

This has not been written to please anybody, but to assist Christianity.

P. C. KEY.

THE APOSTOLIC WAY

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What a Woman May Do As a Christian

"Lord, what wilt thou have me to do?" was the earnest question of Saul of Tarsus in his conviction for sin. It should often be the prayerful question of everyone of us who is anxious to do His will. Many men presume to undertake tasks in the church that the Lord has assigned to others. Preachers presume to override elders, elders to lord it over God's heritage, others to assume without due authority the place of leadership in the church, and so on. Not all transgression of divine authority is committed by women. But while we are considering the things a Christian woman may not do without violating God's law, let us turn the question round and ask "What may she do with God's approval?"

1. She may be zealous of good works. The importance of such service is evident from what Jesus says in Matt. 25:31-46. Here He pictures the scene of the final judgment and shows how valuable to one's standing before God is the ministry of loving hands to the needy. Turn next to Acts 9:36 and read the beautiful story of Tabitha or Dorcas. Paul also refers to such works in distinguishing between the woman of fashion and the godly woman, in I Tim. 2:9. Furthermore, in giving directions concerning the care of certain widows (I Tim. 5:10), he gives great credit to the aged widow who has "followed every good work." Woman by nature is specially adapted to the work of caring for the needy. Her sympathies, her devotion, her affectionate nature, her tender kindness toward the weak and suffering, eminently fit her for the best service in the sick room, among the sorrowing, and with the distressed. This, too, is an ever-present duty. What a difference it would make in the attitude of the world toward Christianity if all the women of the churches would devote to the relief of the wretched around them the time and means they give to club meetings, and even to many religious gatherings.

2. Women are authorized by clear precept and example to teach in the home. The prophet declared that God would pour out His Spirit upon His "handmaids" (Joel 2:29). Peter on Pentecost said this was then fulfilled. We turn to Acts 21:9 and find four daughters of an evangelist prophesying. The context shows this was in the home. Just what kind of prophecies they made is not recorded, but they

evidently spoke by the promptings of the Holy Spirit. Philip preached the gospel publicly. This is evident from Acts 8:5-40, but his daughters under the same Spirit, taught at home.

Titus 2:3-5 contains instructions for the guidance of older women in the work of teaching the younger. The subjects of instruction here mentioned indicate that the teaching mentioned is done privately. No rational interpretation of this passage can make it apply to teaching done by women in any public meeting of the church. Here we see a special duty of older women that is rarely performed nowadays. Yet this kind of teaching faithfully done, would do a great deal more to advance the cause of Christ than do the efforts of many women to teach children in a Sunday school class. Our trouble here, as on many other things, is that we miss the Lord's plan entirely in our mad zeal to carry out some plan of our own.

3. In the next place, women are authorized to preach the gospel in private. In Acts 18:26 we read that Priscilla joined her husband in some way in preaching the gospel of Christ to the great Apollos. How much instruction she gave him is not recorded. But surely she took part in this teaching, else the historian would not have said so. In Acts 8:1-4 we learn of the dispersion of the church at Jerusalem. The language used, when considered in connection with the case of Aquila and Priscilla would seem to justify the conclusion that women took part in the dissemination throughout that region of gospel truth. There is every reason to believe that they preached privately, and there is no reasonable ground for the supposition that they would, or even could, have refrained from such preaching under the trying and exciting persecution they were undergoing.

In Philippians 4:3, Paul speaks of certain women "who labored with me in the gospel." How this was done is nowhere stated. But reason suggests that it was done in harmony with the principles elsewhere shown. Hence I conclude that whatever assistance they gave Paul was given in the way of private teaching, or in the way of ministering to Paul's personal needs, thus enabling him to preach the gospel more effectually.

From these observations, I conclude that God has given women plenty of work in the church. The church as a body has hands and feet as well as tongue. And oftentimes the work to be done by loving hands or willing feet is of more value to the Lord's cause than is that done by the tongue. Yet woman in her appointed sphere of activity may even sow gospel seed in human hearts for as bountiful harvest in the Last Day as do those men who are esteemed most successful preachers of the gospel.

This is probably the last article I shall write for some time on this subject. No doubt there are extreme views on both sides of the question involved. Some among us would forbid a woman's taking any active part in the public service of the Lord. Others would permit her to take a man's place in any work. The latter view is in keeping with the popular trend in all lines of social activity, hence it is the popu-

lar view. I believe that this tendency is wrong and that it will inevitably lead to the destruction of our social system. On the other hand, we must be careful lest we narrow the field of woman's activities too much. I do not want to compromise one iota of God's truth, and I try not to be so zealous for that truth as to push its boundaries beyond the place where God has put them.

N. L. CLARK.

Wheat and Chaff

A. Elmore.

The Christian Church says, "Reformation"; the Church of the Disciples says, "Movement"; but the Church of Christ says, "Restoration."

If we profess to be New Testament people, and we are doing things right along, about which the New Testament says not one word, are we wrong? Are we right? Are we consistent?

Men are books. If we understand human nature. Some are good, and some are bad; some are back numbers, and some are out of print.

Though we may sow in tears; if we sow in the spirit, we shall reap in joy. Anyway, we work but a few years here, and then get a full reward.

It is through much tribulation that we enter the kingdom of heaven.

I have preached righteousness in the great congregations. Lo! I have not refrained my lips, O Lord, thou knowest.

Yes, the Lord has promised to supply all our needs, but He has not promised to gratify all of our desires.

The honorable preacher of the gospel will—can—always find plenty to do, and sometimes small wages, but he is expecting only the interest on this side.

She—Now, brother, tell us plainly what you think about feetwashing.

He—My decision is that they should be washed, frequently.

Three things are required of a man for him to be of great use to his fellowman; viz: he should be well born, have a practical education, and a good extensive experience. But no man will be held to account for the quality of blood he carries in his veins, but he will be held responsible for the impurities in his heart.

The liberal soul shall be made fat, and he that watereth shall be watered. He that withholdeth corn, the people shall curse him; but blessings shall be upon the head of him that selleth it.—David.

The steps of the good man are ordered of the Lord, and he delighteth in his way, though he fall, he shall not utterly fail, for the Lord upholdeth him with his hand. Brother, do you believe this? If you do, then you may pray.

After toil comes rest, through the wilderness, then into Canaan. It was not till Moses had come to the end of

his long and eventful journey that he was permitted to see the Promised land.

Every dollar made by gambling, whether made in a church festival, in a public lottery, in a board of trade, or in the midnight gambling den, is so much expense money to pay the way of the gainer to the Bottomless Pit.

Christians, who walk most circumspectly before God, and who are the most profitable to the church, are those who have borne a great share of sorrows, afflictions and persecutions. Those who shall live godly in Christ Jesus shall suffer persecution.

I have heard some devout Christians say if they had the privilege of living their lives again, in all its successes, and in all its failures, they would not accept it. If all is settled upon a death pillow, it does not pay. We have shed more tears of sorrow than tears of joy. We have seen more cloudy days than days of sunshine. If death end all, we have given up all. We have given up life, home, and friends; then where is our reward for this life of seventy years in toil and anxiety? And if there be no God, what assurance have we that at death we would not quit even? But I would not take the whole world, and give up the New Testament, and what it offers. My faith is settled, and no doubt if the fallen could have another trial, millions would accept and rejoice.

I Did Not Ask For Help

I see Brother H. A. Daniel made a mistake in putting my name in The A. W., May 15, 1924, as one in need. If Brother Daniel thought, or found out, that I was in need, why didn't he go down in his own pocket and help that old war horse that has been working for nearly four years at Amarillo for the cause of Christ? Brethren, I have been preaching for a long time. I farmed, preached, and held meetings through the summer. Baptized lots of people. When the meetings closed, the elders would say, "Here, Brother Scroggins, is twenty-five dollars. Thank you, brother. Go home rejoicing."

For the New Testament way,
M. D. SCROGGINS.
Maysfield, Texas.

Chicago Millionaire Murderers.

(Continued from page one.)
such a personal supervision and loving concentrated care that is necessary for a balanced development of the youths of our land.

These young men, in the very bloom of manhood, may die for their crime, which was the result of a system brought into existence by people who are appalled by this horrible butchery.

Shall we be contented with the taking of the liberty, or the life of these two boys, while without protest we permit the system to continue that is constantly producing mental unbalance that leads our youths to criminal acts? Again we say, the remedy is to be found in the home—the parental supervision of the child's mental development from the time it is born until maturity.

R. F. DUCKWORTH.

Lies Their Refuge.— Isa. 28:15

Brother Warlick need not complain at the scribes of that calamity-howling aching void known as the Anti-Sunday School Cult for not writing the truth about him. It is unreasonable to expect them to tell the truth. In fact, they couldn't tell the truth if they desired to, as long as they occupy the quirky, inconsistent, sophisticated, hypocritical, unreasonable and unscrupulous attitude they are in. Brother H. C. Harper never tells the truth in writing about our controversy, though we are personal friends. But I never blame him for the gross yarns he tells about it, because I know he can't help it, owing to the bogus, fictitious, fraudulent, surreptitious environments with which he has surrounded himself.

He says: "I answered through the Way, Brother McGary's pamphlet, which he had directed at me, and then offered to divide time with him in discussing his Sunday school through the Way and the Guide; but he flunked, quit me cold. And not long since, he came at me with his feathers turned up, saying, 'I'd like to get a real good chance at you.'" When he wrote that he proposed to me that we discuss the question through his paper, the Guide, but that I "flunked, quit him cold," he knew positively that I agreed to his proposition, and that the only reason why we did not thus discuss the question was because Brother Warlick objected to its discussion through the Guide. So, when he wrote that "I flunked," he perpetrated a wilful, deliberate fabrication. But I don't blame him, because he couldn't help it.

I wrote him in a private letter, proposing that we discuss the question thoroughly in pamphlet form; and it was in that connection that I told him, "I'd like to get a real good chance at him." But he didn't tell me I proposed to discuss the question with him in a pamphlet, when he told about my coming at him "with my feathers turned up, saying 'I'd like to get a chance at him,'" and the reason he didn't tell the whole truth about it, was because he knew if he did it would spoil his yarn about my "flunking" him. I know that when I came at him with my feathers turned up, he dropped his "feathers" and ran, like the dunghill that he is—did the "flunking" that he falsely accused me of doing. But I can't find it in my pitying heart for him to blame him for his many yarn sellings, such a course is inevitable when as long as he holds to the position of leader of his lost babes in the woods—he must pretend to be brave in order to keep them in the woods, and he knows he could not be a leader anywhere out of the woods of sophistry.

He would not dare to give me the "real good chance at him" that he would have given me had he joined me in a pamphlet discussion. He knew I would pound him until he looked to his followers like a lump of beef-sausage. He's the "flunker," the coward; and he stated the cause of his own cowardice, when he says: "It is said that a bad cause makes men cowards. He keeps his sorehead, calamity-whooping, rainbow-chasers entertained all the while with his yarns about his bravery and about the Sunday school advocates being always on the run to keep out of his Hercules' claws."

He makes his gullible bunch believe that Warlick and McGary are at daggers points with each other, one contending that the Sunday school is a part of the church and

the other that it is not, but who can blame him, knowing that lies are his only "refuge"? I am sorry to see my friend in such a predicament. He is really not opposed to the Sunday school method of teaching the Bible to children, as anyone who may carefully analyze his contention will easily discover. His objection is, to his bunch not being allowed to dictate who shall teach it and how it shall be taught.

I'll admit that their contention is hard to meet. And so would be the jargon of a bunch of lunatics, or the buzzing of a swarm of bees. They tacitly admit that a Sunday school taught in one class by a man is scriptural work, but when we insist that it may be taught in more than one class, they raise the cry, "Show your authority for the Sunday school!" And when we contend that women have the right to teach the Bible to children, they insist that Paul's forbidding the women to teach in the church also forbids their teaching children, which is tantamount to claiming that the forbiddance to teach in the church is also a forbiddance to teach outside of the church!

It is evidently not the truth on the question that the scribes and leaders of the anti-Sunday school cult want, but a blind following. It is not unity among the disciples that they desire, but division—a division between the thoughtful and the gullible, and this they have.

A. McGARY.

The Gospel Guide, July issue.

Harper Replies to McGary.

When the Jews were no longer able to meet Jesus by argument, they turned upon him with vile epithets, hoping thereby to stay Him from exposing their traditions. Ah, yes. ("This man blasphemeth," said they. (Matt. 9:3.) And they cry out: "Behold a man gluttonous, and a wine bibber, a friend of publicans and sinners." (Matt. 11:19.) "This fellow doth not cast our devils, but by Beelzebub the prince of devils." (Matt. 12:24.)

So, also, those who favor and advocate traditions of men (Col. 1:21, 22) have turned upon us; and this spirit of error has been nowhere more fully manifested than it has been in Brother McGary's article under review here. Like a well-known animal, when hotly pursued, and being unwilling to make a fair fight, they have turned the "stink" on, hoping, it seems, to get rid of those who are pressing them so hard on the Sunday school, or rather Sunday schools; for each fellow of their leaders has a different one.

The Guide has plenty of space for muttslinging, filth, and rampage; but none for a clean, honorable, and kindly discussion. Not a bit of it! They have been tried—yes, tried and found wanting. But they shall not escape, let them throw "stink" as they please. I intend to follow them to their dens and dig them out, even if I do have to hold my nose. They die hard, and may die in their "stink," but I hold the truth of God dear enough to give them no quarter—nothing but an unconditional surrender will be accepted by the God of heaven. I contend with them, as I have with all other "transgressors"—for their own good; for "Whosoever transgresseth and abideth not in the teaching of Christ, hath not God." (II John 9.)

Did Brother McGary "flunk, quit me cold"? "Willis, Texas, September 25,

1922. Dear Brother Harper:—Replying to your card just received, I have to say that 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. That will give us 4,500 words each in the aggregate."

This was in September, as you will bear in mind. Then, October 2, it was that Warlick stepped in with: If you have not closed up with Harper do not do it. I really hope you will not get him to terms.

But Brother McGary had already "closed up with Harper," and there was no excuse for Brother McGary, but to go on; however, he "flunked, quit me cold," saying: "Willis, Texas, October 9, 1922. Dear Brother Harper:—... I'm sorry Brother Warlick objects to allowing you space in his paper, for I would like to accommodate you to your desire in the premises, but you'll see that I can not do so."

Thus he tries to get from beneath the burden he had assumed with me by laying the blame on Brother Warlick; but all can see that Brother McGary is deeper in the mud than Brother Warlick is in the mire—there was nothing to hinder him from going on. Warlick had stepped in too late, and McGary could not get out without backing out, as all can see. And this he did. "A burnt child dreads the fire," and Brother McGary had been singed enough by Harper.

In The Way of January 15, 1924, I wrote an article in which I showed Brother McGary "up a tree," unwilling to come down to assist the fellow who says "the Sunday school is the church," for this is "sublimated nonsense," he says. And I showed him with his spoon, filled with "my Sunday school," an "institution" separate from the church, which he was vainly trying to get the other fellow to take. He immediately came at me "with his feathers turned up," saying, "I'd like to get a real good chance at you in a written discussion of the question, to be published in pamphlet." And he said: "I'll affirm a proposition as wide open to you as the universe. For instance I'll affirm that the Scriptures authorize teaching the children the Bible in one or as many classes as the teacher or teachers may think most suitable, and by men or women or both. . . . Then you affirm something of this sort: Teaching in any way, save as set forth by the Scriptural precept or example, is contrary to divine principles."

I said in my open letter to him in The Way of February 1, 1924: "Let us shorten up a little. Why not affirm: The Sunday school as an 'institution' separate and apart from the church is authorized by the New Testament and should be introduced even if it divides the church? If you will not affirm this, why not? I will affirm: Teaching in any approved way revealed in the New Testament is acceptable to God, and those who thus teach are doing their whole duty to God as to teaching."

And I said: "If you will not deny this, why not?" And said I: "I close, making my plea mine: 'Come on now and let's get at it without any dilly-dallying.' You can then put the matter in as many pamphlets as you like. I

am like you: I do not think it worth while to have 'a discussion by private letter writing,' as you tell the brother in the Guide for December. Come on now; let us 'get to the open,' as you tell him—I want people to see me get whipped once. Will you come?"

But Brother McGary has been as dumb as an oyster about this. And his recent outburst of "gall" shows plainly what bitterness is within him. If he is not down and out, why does he not stand up to the fight? Yes, why? What excuse has he for such belching forth of vile epithets? If he is not afraid to "come to the open" with Harper, why does he not do it? Who is holding him back? Not Warlick is it? Why does he not come out and get the truth, if he has it, before the "gullible" readers of The Way, as he calls them? The Way will open for us, as soon as Brother McGary is ready to avail himself of the space tendered him in the Guide. If Brother Warlick has ever refused us space since offering us "not to exceed 1,500 words, in three issues of the Guide," when was it and why?

He prates about "blind following," on our part. Why does he not turn on the light? Perhaps he is like the Methodist preacher: he can make better headway without an opponent. Don't you see how nicely he argues for "my Sunday school," the one "outside of the church"? He talks of "unity." Can he ever unite the other Sunday schools on what he calls "my Sunday school," an "institution" separate and apart from the church? What is the standard for the kind of Sunday school he wants us to have? And by what standard does he judge the other Sunday schools to be wrong? Why not unite on the Sunday school before dividing the church of God over it? My, how they of the Sunday school persuasion make for the "unity of the Spirit" in their work! The devil might do worse, but it is simply because he has been at the game longer.

The Gospel Advocate has been boosting Brother McGary's Sunday school pamphlet together with the Guide, and if the brother will get the endorsement of the Guide, the Advocate, and the Firm Foundation, accepting his position on the Sunday school, I will discuss it with him under written agreement to pay half the expense of publishing it in pamphlet and taking half of the output, not to exceed 12,000.

Or I will, as has been shown, discuss a proposition involving what he calls "my Sunday school," without any indorsement, through The Way and the Gospel Guide. Now he would just as well "get sweet," for I do not intend to let up on these innovations that are destroying the church for which Christ died. Harper does not fear that "pounding"—he invites it, so give it to him, brother. But use "the sword of the Spirit, which is the word of God," and not the "dunghill," unless you need such a thing as a foundation for your Sunday school.

Brother McGary says: "But he didn't tell that I proposed to discuss, the question with him in a pamphlet, when he told about my coming at him 'with my feathers turned up, saying 'I'd like to get a good chance at him.'" (Continued on page eight.)

DEBATE AT GILLILAND

This debate was held at Gilliland, Texas, beginning Tuesday night, July 1st, and continued four nights. Brother J. N. Cowan and Brother A. F. Saunders were the disputants. The following propositions were discussed: "I, J. N. Cowan, affirm that it is scriptural, therefore right, to conduct all teaching in every public assembly of the church in one assembly, with one teaching at a time and that always a man, using nothing but the word of God in such teaching."

"I, A. F. Saunders, affirm that it is scriptural, therefore right, to divide any public assembly of the church into classes in order to teach them, with women teachers, using uninspired literature in such teaching, except when the church comes together to break bread."

Before this debate, Brother Cowan had met Joe S. Warlick in a two-day debate at this place, and the Sunday school had practically died out, until Saunders and Taylor began a continuous campaign to reinstate it. Saunders had made some claims as to his ability as a debator, and his knowledge of the Greek, and no doubt had his people believing that he could take the Greek and defend them. They had succeeded in misleading some good brethren, and were challenging for debate. Brother Oscar Miller, who was looked upon as the leader in the fight against the Sunday school, at first refused to have Brother Cowan meet Saunders, and demanded that they put up Joe Warlick. Warlick refused to sign up for the debate, and the debate was called off. Saunders and others still contended that he be met, so the brethren decided to accommodate them. We are now of the opinion that another debate on this question will never be needed at Gilliland.

Brother Cowan showed in his affirmation that if it was right to teach one public assembly of the church by men speaking one at a time, that it would be right to teach every such assembly in the same way; and if this was not so, then how can we tell when it is right, and when wrong to so teach them. Saunders was forced to admit that it was right to teach any assembly as per Brother Cowan's proposition, but said it would not be wrong to teach them otherwise. This was absolutely admitting the truth of the affirmative. Brother Cowan showed that the Apostles were commanded to carry out the great commission, and that they used the method that the Holy Spirit guided them to use, which was the best method, and that we were perfectly safe in following their example. In as much as the Holy Spirit never guided the Apostles to divide any public assembly into groups to teach them, it could not have been the best method of doing the work, or else that man had devised a better method than did the Holy Spirit. Passage after passage was cited in proof that in teaching the world, and also the church, that the Apostles were guided to employ the same method. Saunders said that the Bible did not say "not to use another

method," to which Brother Cowan replied, "Neither does the Bible say not to baptize babies." Saunders seemed surprised that Brother Cowan could prove his proposition in his first speech without referring to 1st Cor. 14. He had all his ammunition cut for that passage, and hence did not know how to meet the argument.

In Saunders' affirmative, he divided the great commission into two departments, and under the first part he took the word "Mathatusate" and applied that to teaching the world, and under the second part he took the word "Didaskontes" and applied it to teaching the church, and then argued that a woman could teach under the first part of the commission, but could not under the second part.

He defined the church to be those who had been baptized into Christ, and that a woman could not teach them, but only teach the unbaptized. This was to get the woman out of the church to do her teaching and dodge 1st Cor. 14:34-5. Brother Cowan showed that according to that position a woman could not teach any of her children who had been baptized; that as soon as a girl or boy obeyed the Gospel, they were placed beyond the teaching of the mother. Brother Saunders challenged Brother Cowan to show where a woman was ever commanded to "Didaskontes," the second word for teach in the commission. Brother Cowan cited Tit. 2:4, "The aged women teach (Didaskontes) the younger women." This, of course, proved that the aged woman was to do the very thing that Brother Saunders said she could not do. To meet this, Saunders said that the word woman was not in the verse. Brother Cowan showed that the word in the Greek was "Presbutis," and was translated "aged women." That the word "Presbutis" was a noun, and the name of something, and asked Saunders to tell what it was the name of. Saunders was so confused that he said the word "aged" was a noun also and that it did not say what it was that was aged. Brother Cowan showed to the satisfaction of every school boy and girl that Saunders was lost and did not know what he was doing. They all knew that "aged" was an adjective. This is enough to show the reader that Cowan had an easy job, and you may guess he did the work well.

The writer moderated for Brother Cowan, and remained over and preached a week, and we are sure much good was accomplished in the meeting. Brother Miller thinks there were at least twenty-five who were either meeting with the Sunday school, or in sympathy with them, who were thoroughly converted from the Sunday school. Several men and their wives were restored during the meeting that had met with the Sunday school people. I deem it unnecessary to give more of the arguments. I am sure that the public thinks that Saunders will have to revise his Greek before he undertakes to debate this question again.

Another thing was demonstrated: Debates do good when conducted on

the high plane of a Christian gentleman. They are having a much wider effect than some think.

Your brother in Christ,
J. W. KELLY.

Michael the Chief Angel

(Jude 9.)

Who was this Michael, the chief messenger? I use the word messenger because angel means messenger, and is so translated by some translators. In the Corinthian letter we find concerning the children of Israel, "They were all baptized unto Moses, in the cloud and in the sea; and did all drink of that spiritual rock that followed them, and that rock was Christ." The rock that Moses smote did not follow them, but was only a type of what did follow them. Not only followed them, but led them and went in their midst. Paul says, "that rock was Christ." Christ was the anointed, the chosen of God. Not God Himself, but the Son of God, "the first begotten (created) of the Father," as co-workers in delivering the children of Israel from their bondage in Egypt. Two separate persons at this time—a Father and a Son. Can we follow Christ down through the ages, and show Him to be a separate person from the Father, and that His work was not done when the Father said, "Let us make man in our image, after our likeness?" Christ is called by many different names. A rock, a stone, a son, a servant. "His name is called the Word of God," Rev. 19:13. He is called God. "Therefore God, even thy God, hath anointed thee with the oil of gladness, above thy fellows." John may well say, "The word was God," not the God that gave Him this name, but as Moses was God to Pharaoh so is Christ the Son of God to us. Not the God that is "over all," He is to him a son, a faithful servant. Christ is called "the messenger (angel) of the covenant. Malachi. 3:1. He is called Michael, the chief messenger (angel), and the messenger that contended with the devil. Jude 9. You have my word for this. If that is all, it proves nothing. Let us then appeal to the law and to the testimony. We first call your attention to Exodus 23:20-21. "Behold, I send thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey His voice; provoke Him not, for He will not pardon your transgressions: for my name is in Him." In whom did the Father place His name? Paul says, "God was in Christ Jesus, reconciling the world unto Himself." This was the "rock that followed them, and that rock was Christ." Christ is called the Messiah, the Prince, Dan. 9:25. We understand a prince to be the son of a king. If he is the first born, he is heir to his father's throne. Paul says Christ was "the first born of every creature." Not born in the sense we use it, for many had been born before He was born of woman. He is called "Michael, the arch messenger." There could be but one arch (chief) messenger. Who would dispute the fact that Christ was the chief, the greatest messenger? We turn to Dan. 12:1, "And at that time shall Michael stand up, the great prince which standeth for the children of thy

people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, everyone that shall be found written in the book." The man is blind indeed that cannot see who this great prince was, and at what time he would "stand up for the people." It was to be "a time of great trouble, such as never had been since there was a nation." Christ, the great prince, "stands up" at the closing scenes of the Jewish nation, and warns them of the abomination of desolation spoken by Daniel, the prophet, and says, "This generation shall not pass till all these things be done." In the year 70 A. D. that nation was broken up. Christ said on one occasion, when the people were astonished at some great work He had done, "Marvel not at this; the time will come when all they that are in their graves shall hear the voice of the Son of God, and they that hear, shall come forth." We learn by this that the sleeping dead will be called from their rest by His voice. Let us turn to 1st Thes. 4:16 and learn how this is to be done. "For the Lord himself shall descend from heaven with a shout, with the trump of God, and the voice of the arch-angel, and the dead in Christ shall rise first." "Yes, it is the voice of the "arch-angel" that the dead will hear, and they shall come forth from their sleeping and quiet rest. With all this evidence before us, and much more can be produced, who can fail to see that Christ, the Son of God, "the first born of every creature" was not the arch-angel (messenger) that contended with Satan about the body of Moses. With the knowledge of this fact, much seeming mystery disappears, and we are able to look upon the first begotten (created) Son of God in the true light of revelation. We can better understand the relation of Christ to His Father, and His humble petition—"Father, glorify thou me with the glory I had with thee before the world was."

In my next I wish to show the part "Michael, the arch-angel," took in the great war in heaven, and when and where this war was waged.

A. HARLESS.

Garrett's Bend, W. Va.

Robstown Meeting

Dear Brother Duckworth:

I agreed to handle the subscription list of the Apostolic Way at this place. Many people are too worldly minded to read religious papers. I think the Apostolic Way is doing a great work. If we could only put Mutt and Jeff in, we might increase its circulation, until it would become popular, but alas! The poor prophet who stopped under the oak.

I am glad to report the success of our meeting, which began June 14th, and closed June 29th, with 23 baptisms and 9 restored. Brother Alva Johnson of Tulsa, Texas, did the preaching. Brother Johnson is an able, loyal preacher, with a kind and winning way, which seems to be a factor to his successful work.

I trust you and yours are well.

Your Brother in Christ,
T. J. THOMAS.

INTEREST IN CALIFORNIA

Dear Brother Hall:

In The Apostolic Way of July 1, under the heading "A Good Letter," is an article over your signature, in which reference is had to me, and in which are some things wholly untrue. I am sure you do not intentionally misrepresent me, hence I am writing you as a brother, in the effort to correct your misrepresentation of me.

1. You say, "Witty and Fuqua allow 'Rev.' to be placed before their respective names." I shall not speak for Brother Witty, but as for myself, I have more than once requested the newspapers to NOT use that prefix and also to refrain from calling me "pastor," etc. However, I cannot control the newspapers, which are so used to these sectarian titles that they arbitrarily apply them to me whether I will or not. Therefore, it is not true that I "allow" the use of these designations. I think the same is true of Witty.

2. You say, "Brother Hollifield challenged Fuqua, but so far, Fuqua hides behind the elders," etc. That is untrue. Brother Hollifield insisted that I meet him in debate at Sichel Street Church. This I refused to do, on the ground that we consider this question an "untaught question" over which the church should not be divided; and as we are not divided over this question at Sichel Street Church, we do not propose to discuss it there. But I repeatedly challenged Brother Hollifield to debate the question with me at Montebello, where it has already been introduced, and to this good day he refuses to do so. The challenge stands. Now you may not know this, hence I write to correct your error. At Montebello, I will meet any man who will affirm your practice as it conflicts with my own teaching and practice. I most positively deny that you brethren are "scriptural" in laying down the rule you do, and disfellowshipping those who will not come under your own rule.

3. You write Brother Duckworth and send him a copy of my recent tract, saying: "You can get an idea of the character of a man he (Fuqua) is by the way he handles the subject in question." Now I challenge you, or any other man to show anything wrong with my "character" by what I have written in that tract. What I have said in that tract on "the subject in question," I will defend anywhere.

4. Finally, you are, perhaps, unaware that I have a strong challenge in the hands of The Apostolic Way itself, which, for some reason, that paper has not allowed to see the light. Both that paper, and Brother Hollifield hold challenges from me to debate the issue, yet both manage to put out the false impression that I "hide behind the elders," or "hide" somewhere else. Are you brethren afraid of the truth? Make, Brother Duckworth give you a copy of the challenge he holds from me; then make

him tell you why he will not publish it.

Your Brother in the Lord,
E. C. FUQUA.
Pasadena, Calif.

Dear Brother Fuqua:

First, I wish to apologize for any statement that was made in the letter you referred to in The Apostolic Way that misrepresents you, and further more, will send your letter to Brother Duckworth in order that he may publish the correction.

You challenged Brother Hollifield to affirm your error. According to rules of debate, you are the man to affirm your practice. This was an unfair challenge, and you would not ask a sectarian to do this.

The church at Montebello will affirm what is practiced here, before this congregation and you or any other man you may select may take the negative. Will you do the same? Namely: Affirm what you practice before the Sichel congregation, and allow the Montebello congregation to select a man who will take the negative.

Please do not say that you have not had a chance and a fair one, too. Come out in the open. There is barbed wire fence around us. Do not put any obstruction around yourself, or the Sichel congregation. In this way you may have a good conscience before God and man.

If the challenge you say you sent to Brother Duckworth is like the one you sent to Brother Hollifield, I am not surprised at all that it has not been published.

No, we are not afraid of the truth. The truth is what makes us free. If we are not worshipping according to God's word, show us where we are violating any of Christ's or the Apostles' commands.

Your brother in Christ,
P. S. HALL.
Rt. 1, Box 893, Montebello, Calif.

COMMENT.

Brother Fuqua has never sent me a proposition. He made some assertions and wild statements in a correspondence with me, trying to dodge the issue by substituting the word study for the word teach.

Now, let's see if Brother Fuqua will stand "hitched." I will affirm that teaching an assembly by one speaking at a time, and that always a man, is scriptural, and I will furnish command and example.

Will Brother Fuqua affirm that teaching an assembly by dividing them into classes, and putting women teachers over such classes, is scriptural, and agree to furnish us example and command? If he will, I will deny it, and come all the way to Pasadena, Calif., to debate these two propositions with Brother Fuqua, four days at the place where he worships, and four days at the place where Brother Hall worships; or if he will furnish space in one of the Sunday school papers for a written discussion on the above questions, we will furnish space in The Apostolic Way. Now, if he

and those who stand identified with him are not afraid for their members to see the light, they will accept this proposition. Quit bluffing, Brother Fuqua, "you can fool all the people a part of the time, and a part of the people all the time," but you cannot fool the God of Heaven at all.

We are willing to go beyond what fairness demands, and if Brother Fuqua will write an article affirming

the scripturalness of dividing an assembly into classes for the purpose of teaching the Bible, and send it to me, I will publish it in the special issue on the Sunday school question, which is to appear about October 1st. We will not agree to publish harangue, but if he will get down and argue for his position, he now has the chance.

R. F. D.

IT WILL BE FINE

The Sunday School special issue is going to be something that our readers will be glad to have, and glad to hand to their friends who are interested, and to those they want to interest in a study of this vexing question.

We have some material already from well known writers among our Sunday school brethren, and then, we have asked Charlie Nichol, J. W. Chism, A. R. Lawrence, and P. J. Taylor to each write an article, setting forth their reasons for favoring the "Sunday school," "Bible class," or "Bible study," as is conducted and maintained by our Sunday school brethren. We are not concerned about the name, but the practice.

We are expecting to use only such articles as deal with the issue. These brethren are capable debaters, know how to present an affirmative argument, and surely we can promise our readers the very best that can be had on this question.

If not unavoidably delayed, this issue will be published October 1. The price will be \$1.00 for 25 copies, or \$4.00 for 100 copies. We are already getting orders for this special issue, and hope that all will mail their orders early. Take up the matter with your congregation next Lord's Day; if they have not placed their order, decide on the number of copies, and send for them at once.

THE APOSTOLIC WAY.

IMPORTANT—ACT PROMPTLY

We are in a position to render special assistance to, and communicate with, the majority of our preachers, as a result of having their names and addresses listed for publication in the year book.

We feel the need of a closer touch with the different churches that are standing with us in the fight we are making for primitive Christianity. To this end, we are asking the leaders in each church to fill out the blank below and mail to us promptly. We want two names from each place. If there is a preacher at any place, whose address we already have on our list, it might be better to give two other names, as this would sometimes prevent mailing two statements to one party.

You may know that we already know who are the leaders, and where the church is located, but that doesn't matter; fill out the blank anyway and mail to us promptly.

We urge the readers, immediately upon receipt of this, to communicate with each other, and designate one to fill out and send us the blank. I would like to have this information in the office now; so do not delay, but act promptly.

TEAR OUT AND MAIL.

Name of meeting place.....
Where located, giving street number if in city, or distance from nearest railroad station if in the country, naming station.....

Names and addresses of two leaders, who are opposed to the dividing of an assembly into classes for the purpose of teaching the Bible, to whom we should write when desiring to communicate direct with that church.

Address

Name

Address

Christ Condemns War

The teaching of Jesus Christ while on earth, as handed to us by His apostles, is the very opposite of the teaching that produces war. No one can follow the teachings of Christ, and attempt to carry his point, or satisfy his ambition, with physical force. Pilate asked him, "Art thou the King of the Jews?"

"Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?"

"Pilate answered, Am I a Jew?"

Thine own nation and the chief priests have delivered thee unto me: what hast thou done?"

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Jno. 18:33-36.

In Matthew 26:51-53, we find, "And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's and smote off his ear."

"Then said Jesus unto him, Put up

again thy sword into his place: for all they that take the sword shall perish with the sword.

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Many other expressions of the Master show clearly His opposition to physical force being used by us; one against the other. He did not so use it Himself, and the apostles did not so use it, but all submitted to whatever abuse was inflicted upon them.

Under no circumstances, would a Christian be justified in going to war for the purpose of taking human life.

The staff of this paper has no disposition to compromise this question at any point. We prefer to stand with our Lord in opposition to carnal warfare.

R. F. DUCKWORTH.

Expresses Appreciation

I take this method to thank each and everyone who have had fellowship in my sickness, and to let you know how I am getting along at present. I am able to walk around some now. If I do not have a back-set, I will be able to work some in a few days.

I believe I can understand that scripture, "It is more blessed to give than to receive." Pray that I may be the giver hereafter.

If any of you, who have been my neighbor in this sickness, wish to know more fully of my condition, write me, and I will take pleasure in answering your letters. Thanking you again for your fellowship, I remain, your brother in the faith,

A. D. WHITTEN.

A Report

Since I made an appeal in the Apostolic Way for my brother, who was sick, I have received the following amounts:

- M. T. Coons, Elmdale, Texas...\$ 2.50
- A Sister, Lockney, Texas..... 1.00
- Mrs. Lee Phillips, Winston-Salem, N. C..... 1.00
- Mrs. Cora Gennings, Star City, Ark. 3.00
- Church of Christ, Alamo-gorda, N. M..... 12.50
- Church of Christ, Sulphur, Okla. 10.00
- Zero Moote, and a Sister at Sutherland Springs..... 5.00
- J. A. Key, Springtown, Texas... 5.00
- Toney Parks, Springtown, Tex. 5.00
- Church of Christ, Gunter, Tex. 50.00
- J. E. Allen, Shep, Texas..... 5.00
- Church at Shep, Texas..... 15.00
- Church at Lodi, Texas..... 7.50
- J. L. Broad, Denison, Texas... 2.00

Total\$124.50

We wish to thank the brethren and sisters for their fellowship in this time of trouble. May God bless all of you is our prayer. My brother is improving slowly. Brotherly,

D. J. WHITTEN.

Lies Their Refuge—Isa. 28:15.

(Continued from page five.)

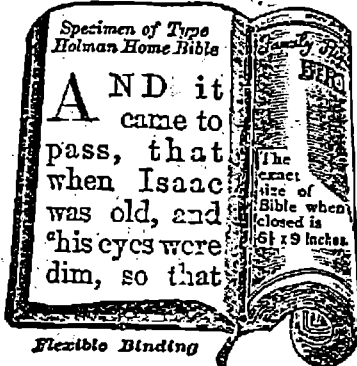
and the reason he didn't tell the whole truth about it, was because he knew if he did it would spoil his yarn about my 'flunking'—would show that when I 'came at him with my feathers turned up,' he dropped his 'feathers' and ran like the dunghill that he is—did the 'flunking' that he falsely accused me of doing."

But I did "tell the whole truth about it," as anyone can see by turning to our issue of February 1, 1924, which I have quoted above. Look back and read it: "I close, making your pleasure: 'Come on now and let's get at it without any dillydallying.' You can then put the matter in as many pamphlets as you like." You know what he is without my saying it.

I have given our readers his article in full, and I kindly ask him to give mine to his readers, should he wish to take up the matter further.

H. C. HARPER.

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From Oklahoma

I thought, after a long delay, reading many good pieces in the Way, fighting several little skirmishes for the old way, and hearing the debate at Dozier school house on the Sunday school question between Lee Saunders of Wellington, Texas, in behalf of the Sunday school, or as he tried to defend it, the Bible class, and Brother Robert Musgraves in defense of the truth, that I would write. I consider Musgraves won a complete victory. I only heard the last two sessions, so I shall not try to make a report. I enjoyed myself very much while there.

I intend, at present, to go and preach for them in the near future, as they invited me to come, and I believe they only want the truth.

My wife and I stand alone at Duke, on account of the Sunday school and other things allowed in the church for filthy lucre's sake, we heeded the teachings of the Holy Writ, and withdrew from the congregation, but not from the church; so now we are alone, and intend to push the fight for the truth.

We want all the prayers and assistance of the true brethren and sisters everywhere. We are both getting up in years. She, sixty-five and I sixty-two, have been fighting the battle for the right for several years, and expect to continue, regardless of man's thoughts. We are permanently located here. We own our little home, and intend to stay here awhile, but would love to get out in the field and push the fight, or help to, but on account of finances we can't do much, but thank God we can do our best.

We would like to hear from any of the brethren.

J. W. McELROY.

Duke, Okla.

Opposed to Innovations

"Innovations are customs, usages, rites, doctrines that commenced one year after John wrote the word 'Amen' at the end of the Apocalypse. I am opposed to all innovations."—A. Campbell (Campbell-Rice debate, p. 609).

THE APOSTOLIC WAY

Issued Semi-Monthly.

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

\$1.00 the Year.

VOLUME 11.

DALLAS, TEXAS, SEPTEMBER 1, 1924.

NUMBER 3.

Christianity vs. Warfare

How far Christianity had retrograded from the standard established by the Saviour and his Apostles was revealed to an astonished world during the late World War. That "the weapons of our warfare are not carnal" was an accepted article of faith by the church of Christ prior to that time and many able articles were written in its defense by the pioneer preachers of the restoration; but, alas, when the tocsin of war sounded, the blood lust of a war-mad world swept away the foundation of faith from beneath the feet of those who claimed to be followers of the meek and lowly Jesus and many became worshippers of the sword instead of the cross, while the grim visaged God of war occupied the seat of the Almighty in the very temple of the Most High.

Even many prominent preachers among us sold the blood of their brethren for popularity and money and sought employment as chaplains in the army to preach the gospel of hate and instill into the hearts of their hearers the desire to kill.

Against such the blood of many a young Christian is crying out from the ground of the bloody battle fields of France and truly, they shall have their reward.

No one believes more strongly than I that the government of the United States is the best human government on earth and I concede to none greater loyalty to that government in all things not forbidden by the law of faith. I would make any sacrifice for it and even give my life for it, but I would not take another's life for it, because I know that no murderer can enter into that city whose builder and maker is God.

If Christians had stood firmly and unitedly upon the Word of God, not one would have been forced to violate his allegiance to God by bearing arms in the war, but when a great part of them proved recreant to the faith, apostates and time servers, seeking for the praise of men rather than the approval of God those whose desire was to be governed by the Gospel of love were left without a chance, for their pleas of conscientious objections to taking the lives of their fellow men were met by the reply that the leading preachers of the church held to the contrary and so the only choice left them was war or imprisonment and it is to the everlasting credit of some that they chose imprisonment. They showed to the world a far higher degree of courage than those who supinely yielded to the fiat of men, disregarding the commands of God. While upon this subject there is another point to which I wish to call attention and that is to the unwarrantable assumption that the U. S. Government has the authority to tell preachers what they shall preach upon on certain oc-

HAVE YOU COMPLIED?

In August 1st issue of the Way, we had a blank, requesting that it be filled out by each church and mailed to us at once. We have received a number of blanks; we want one from each church. Please make inquiry at next Lord's Day meeting, and if someone has not sent in from your place, please look up August 1st issue, read carefully the instructions, fill out the blank, and send to us. We should have the information, this blank filled out would furnish, from every congregation before October 1st, as we will have some good news to send them immediately following that date. Attend to this matter at once.

THE APOSTOLIC WAY.

casions, which was repeatedly done during the late war. No one but Jesus Christ has that right and he has laid upon us the command to "preach the Word."

If another war should ever come, it is my hope and prayer that the true church of Christ may be found presenting a united front upon this question.

G. A. TROTT.

"Shall Not Learn War Any More"

Isa. 2:2-4. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and stand that every person in all nations shall flow unto it." We do not understand that every person in all nations will flow unto the Lord's house the church, but that some people out of all nations will flow unto it. All nations will be represented in the Lord's house. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and He will teach us of his way, and we will walk in His paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." So we learn that many people, not all the people, will go up to the Lord's house, and be taught of God, and walk in His ways. It is evident, that the beginning of this work took place on the first Pentecost after the resurrection of Christ. The Lord's house was established then, and the law went forth then.

"And He shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plow shares, and their spears into pruning-hooks; nations shall not lift up sword against nation, neither shall they learn war anymore." The question is, who shall beat their swords into plow shares? Certainly those who had come up to the Lord's house, had been taught of his ways, had been rebuked by Him and were walking in his paths. There were people of all nations included in this "many people," and when they came into the Lord's house they would not need the weapons of carnal warfare, neither would they

lift up sword against each other. They would not require military training to carry on the work of the Lord. They would not learn carnal warfare any more, for the weapons of their warfare would not be carnal, but mighty, through God, to the pulling down of strongholds.

In Mic. 4:3-4, we have this thought made very plain. After saying that they should beat their swords into plowshares, etc., he says: "but they shall sit every man under his own vine, and under his fig tree, and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it. For all people will walk every one in the name of the Lord our God for ever and ever."

The "we" above surely includes those who have gone up to the house of the Lord, and the other people are those of the all nations who will not worship the one true God. Our difference from the other people should be maintained in peace, and we should not resort to carnal war to overcome them, but sit under our own vine, and allow them to do the same by their God. The victory for which we work is one to be attained by using the spiritual weapons, and win them to our God by gospel means.

The burdens of the Kingdom of God have never been enlarged by carnal war and never will be. Christ came not to destroy men's lives, but to save them. His kingdom is not of this world, therefore his servants will not fight. Of course we must fight the good fight of faith, but it requires no carnal weapons to make that fight. So while other people are carrying on their carnal wars let us be busy all the time trying to save men's lives, and teaching them the truth of the Gospel.

I do not believe that we will have to kill men in order to live as a good soldier for Christ. The Christian has not the time to engage in carnal war, but is continually absorbed in the duties of the Christian life. Of course he must engage in an honorable occupation for livelihood, and that, too, with the intent of honoring the Lord with his substance. There may be some so-called Christians that have time to conduct a murdering business, but they are not loving the Lord with all their soul, mind and strength.

Our equipment as soldiers of the

Lord will not suit for a carnal war. Every weapon, except one, is strictly defensive, such as hope, the helmet, faith, the shield, the girdle of truth, breast plate of righteousness, and feet shod with the preparation of the Gospel. How would hope protect you from a rifle ball? What would faith do in shielding you from a hand grenade? How would the breast-plate of righteousness protect you from the shrapnel of a bursting bomb? Our feet being shod with the preparation of the Gospel would not equip us for a forced march in carnal war. The missiles of carnal war are no respecters of persons, and will kill the good and bad alike. But if we have on this protective armour of the Christian, we can meet falsehood, and the onslaughts of false teachers, and the tongue of the slanderer, and with the sword of the spirit, we can engage in an offensive march against infidelity in all its forms. The Christian character is the best protection one can have, who is struggling through this life to win a crown of life in the end. The Word of God is the very best weapon obtainable with which to fight the devil on every inch of the ground.

Let us then engage our time and means in this Christian warfare and we will have no time for any other. Relieving suffering humanity is one duty of the Christian, and we can engage in offering our assistance to those who have been the victims of cruel war. The good Samaritan, while he did not put the poor unfortunate in the condition he was in, but stopped and lent his aid in caring for him, while the Priest and the Levite went by on either side. So we did not put the poor war sufferer in his pitiable condition, yet we can help him back to health again if possible.

J. N. COWAN.

Modern Departures

I see in the Firm Foundation of July 22nd, an editorial in which Brother Showalter says that Brother A. W. Young has taken up a pastorate at Rogers, Ark. Now I do not think that should seem so strange to him. There are so many pastors down here in Texas, preaching for set salaries. I will mention a few places where they have them: Ozona, Roscoe, Estland, Sabinal, Goldthwaite, Ballinger, Winters, Sinton, and many other places. Why not Rogers have one? I think A. W. Young will make as good as any of those other hired pastors. If I were going into the pastor business, I had just as soon risk Young's chance as any of them. I have heard it said that the kettle could not call the pot black, but it seems that that day is past. The whole thing is unscriptural from start to finish, and unless we call a halt we will have some more Youngs after a while.

D. D. ROSE.

Mullin, Texas.

Discussion of Divorce and Remarrying

Affirmation No. 2.

Proposition: The Scriptures teach that a man, under the gospel dispensation, is permitted to divorce his wife, for the cause of fornication, and marry another.

A. J. Jernigan, affirms.
R. H. Howard, denies.

I have Brother Howard's reply to my first affirmative, and I shall notice what he said in as kind a manner as I can. He refers to Malachi 2:16, which reads, "For the Lord, the God of Israel, saith he hateth putting away." Did God hate for his law to be obeyed? He hated divorce because they dealt treacherously with their wives, verse 14. God said, "I hate, I despise your feast days," Amos 5:21. He hated them because of their sins.

Brother Howard's defense is hinged on whether or not the law of Moses teaches that fornication was a cause for divorce. If he cannot prove this, his contention is wrong and falls to the ground. My brother said fornication was a cause, and the only cause for divorce under the law of Moses. I would not question my brother's veracity, but I will not accept his ipse dixit, as proof of this question. Let him give chapter and verse. He cited Lev. 22:13-19. That scripture only teaches that if after a man marries a woman and accuses her of not being a virgin, and fails to prove his accusation, he cannot put her away as long as she lives. The 20th and 21st verses show that if she is shown to be guilty, the men of that city are commanded to stone her to death, and no divorce about it. Brother Howard said, "But my brother seems to want to discuss the 'penalty of adultery under the law.'" Yes, I know that death was the penalty for committing adultery with another man's wife, but what has that to do with the divorce question under the gospel? Cannot my brother see, that if death was the penalty for adultery under the law, and it was, there could be no divorce, unless a man could divorce his dead wife, and she, the dead wife, could go out and become another man's wife? Deut. 24:1. The Savior knew that death was the penalty for adultery under the law, and it is unreasonable to think that he would teach that divorce was the penalty for that crime under the same law. Jesus fulfilled the law, he obeyed it and commanded others to obey it, and when it had served its purpose, it was nailed to the cross. Gal. 3:19; Col. 2:14. Brother Howard said, "In Matt. 5:31-32, as well as most of the entire sermon on the mount, Jesus was teaching the true spirit of the law, and showing the Scribes and Pharisees had perverted its entire system." No, brother, he never mentioned the Scribes and Pharisees in the entire sermon on the mount, and was not teaching the principles of the law, but contrasted his teaching with the law. Several times he quoted the law almost verbatim. In 5:31 he so quoted it. Deut. 24:1. His teaching became a law after His death. Heb. 9:16. In Matt. 19:3-9, the Pharisees asked two questions. First, "Is it lawful for a man to put away his wife

SOME DEBATES

The debate to be held near Richland Springs, Texas, between Brother J. T. Whitt and the writer on the Sunday school question has been put off until October 16th. It was formerly set for the second of October. Brother Whitt was kind enough to allow me this extra time, so that I could hold another meeting in the west. I will begin at El Paso Saturday night before the third Sunday in September, and continue over the fourth Sunday, and then go to Hagerman, N. M., for the first two Sundays in October.

I am to meet L. W. Davis, Baptist, beginning September 9th at Holt, San Saba County, Texas.

Robstown, Texas.

J. N. COWAN.

for every cause?" The answer was, "Have ye not read, that he which made them at the beginning made them male and female, and said for this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh," etc. They then asked, "Why did Moses then command to give a writing of divorcement, and to put her away?" He answered that question by saying, "Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so." Thus did Jesus answer the Pharisees' two questions. Then he declared his own teaching, which became a law after His death. He said, "I say unto you." Could anything be plainer? "A. I say unto you, whosoever shall put away his wife, except it be for fornication, and marryeth another, committeth adultery." My brother said of Mark 10:11-12 and Matt. 19:9, "There is no law of language that can possibly make them mean the same thing." Does Matt. 12:39-40 and Mark 8:12 mean the same thing? If so, by what law of language do you show that they mean the same thing? One says a sign will be given, the other says no sign will be given. The law that will show that the last two statements mean the same will show that the two former statements mean the same.

A. J. JERNIGAN.

Cumberland, N. Mex.

REPLY NO. 2

Why Brother Jernigan has given us two whole articles on this proposition, without one citation from the law of the Spirit, is somewhat strange. There can be just one reason for it, and that is, there is not the least hint in all of the apostles' teaching that a man is permitted to divorce his wife and marry another under the gospel dispensation; but every utterance of the Holy Spirit on the question from the death of Christ to the close of God's revelation to man forbids it. The God of heaven is not the author of divorce. God gave to Moses on Mount Sinai the law to govern Israel, (see Exodus, chapter 20 to close of chapter 32). There is no divorce permitted in this law. Forty years after the law was given, and just before the death of Moses, he called Israel together and made them a long speech in which he permitted them to divorce their wives for a matter of uncleanness, or fornication which Jesus said was not from God, but that Moses granted it because of the lustful disposition of the

still exists between husband and wife today, and will remain as long as God is the author of marriage.

The relation of Christ and his church is very similar, if not identical to the relation of husband and wife. No wife has ever acted so unfaithful to her husband as the church has acted toward Christ,—her husband. She has played lover with many institutions, and has committed moral fornication with many who sought her love and confidence. Did the Lord forsake her and marry another? No, a thousand times no. When the Master purchased the church he gave all he had for it,—his life, his blood and even himself. What has he left to give for another? Simply nothing.

When a man marries a woman, she becomes "bone of his bones and flesh of his flesh,"—and the Holy Spirit says she is even "himself." When he leaves or divorces her, what has he divorced himself from? "His bones," "his flesh," even "himself" and "his own body;" (Eph. 5:22-32). What has such a man left to give to another woman? Nothing but his lust. Has God authorized such unions? He has not.

Dear readers, will you hear the Holy Spirit at this point? "Unto the married I command, yet not I, but the Lord; Let not the wife depart from her husband, but if she depart let her remain unmarried, or be reconciled to her husband, and let not the husband put away his wife." (I Cor. 7:10-11). Why did Paul command them not to marry another? Because they still remain husband and wife, "bone of each other's bones, and flesh of each other's flesh." Not only so, but the Holy Spirit further adds; "For the woman which hath an husband is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Rom. 7:2-3. "Bound to her husband as long as he lives." Who is it that so binds the husband and wife? God, and he only. How long does this binding continue? As long as they both live. When a man divorces his wife and marries another under the "gospel dispensation" he does so in open violation of God's command.

Dear reader, are you willing to risk it? If so, you will do it at the peril of your own soul.

R. H. HOWARD.

Holdenville, Okla.

Indiana Active

Find inclosed \$2 for two subs. This make the Mt. Olive congregation 100 per cent readers of The Apostolic Way.

Please remember the Latch of Hospitality hangs on the outside of our doors for all loyal preachers of the Church of Christ. We have no preaching but have good meetings, the brethren occupying all of the time.

SHERMAN WILLIAMS.

Eliettsville, Ind

Our Bodies

Dear reader, let us consider a portion of the Apostle Paul's epistle to the Roman brethren found in Rom. 12:1-2. "I beseech you, therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Paul exhorts these brethren by the mercies of God. It was not Paul's way of teaching, to teach the people to do any independent services; but showing that wholly depending upon God's mercy, and realizing their obligation to him, they should offer their bodies living sacrifices.

It is difficult for me to believe that God will accept our bodies as dead sacrifices. "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." 1st Peter 2:5. Being purchased with the blood of Christ, and having an opportunity to meet God in peace, it was reasonable service to present their bodies undefiled, pure, and blameless. Are we doing that? If not, why? Are we satisfied with service that the Lord will not accept? Are we willing to appear before the judgment bar of God as a spendthrift, having lived all of our lives in disobedience to God, and a faithful servant of satan, aiding human creeds, and man's devices, which are contrary to God? "Vengeance is mine, I will repay, saith the Lord." Rom. 12:19. Let us let the renewing of our mind effect us in such a way as to be careful what we say, or do.

W. J. SPRADLIN.

Let the Light Shine

I have enjoyed reading the Apostolic Way because it is the soundest paper I have ever taken, and I am enclosing one dollar to renew my subscription. I want to thank all writers for the good articles that have been written, because that is one way we can let our light shine so others can see our good works, and the Christian's responsibility is further enforced by the Savior's words to His disciples when he said, "Ye are the light of the world." Matt. 5:14. John says that "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus, His son cleanseth us from all unrighteousness." I John 1:7. People cannot walk safely who walk in the dark. The word of God is said to be "a lamp unto our feet," and a "light unto our pathway." Then to walk in the light, is to walk as God's word directs. It is in this way that we "hold forth the word of life." Again, Jesus says that if the "blind lead the blind, both fall into the ditch." If we, as Christians, walk in the darkness, how can people walk in the light, when they walk with us, that is, when they take us for a pattern? If we do not let our "light so shine before men," how can we expect them to glorify God? Putting it plain-

THE PREACHERS' YEAR-BOOK

We purpose going to press about December 1st with the Preachers' Year-Book. We know a number of preachers whose names should appear in this book that have not written us that they are opposed to the dividing of an assembly into classes for the purpose of teaching the Bible, and placing women teachers over such classes. Those desiring their names in the Year-Book should write us such a statement immediately if they have not already done so.

Preachers who have already written us and have changed their address since writing should not fail to call our attention to such change.

THE APOSTOLIC WAY.

ly if we do not obey God by walking as His word directs, how can we expect others to be influenced by our life to obey God?

In part, at least, their salvation may depend upon our example. Carrying out the same thought, Jesus said, "A city that is set on a hill cannot be hid." A city set on a hill stands as a beacon light to weary travelers who might otherwise be lost. Its light cannot be hid. It is likewise true, the evil we do cannot be hid—sinners will find when and where we fail. Jesus said, "If, therefore, the light that is in thee be darkness, how great is that darkness." Matt. 6:23. Peter says, "The eyes of the Lord are over the righteous, and His ears are open unto their prayers; but the face of the Lord is against them that do evil." I Peter 3:12.

"If any man speak, let him speak as the oracles of God." I Peter 4:11. "Then it will be that we will know the truth, and the truth will make us free." St. John 8:32. For Christ said, "Not everyone 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." St. Matt. 7:21.

I am for the One Way.

F. K. REEVES.

La.

A Personal Letter

Dear Brother Duckworth:

Your letter of 6-14-24 to hand, also, sample copies of the Apostolic Way, for which I thank you.

I will get out now among the brethren, and see what I can do in getting them to take the Apostolic Way. There are only a few small congregations through this part of Florida that follow the True Pattern without any innovations. All the rest want the Sunday school and women teachers. Brother C. D. Moore labored here with us for over a year, supported by the Ohio and West Virginia brethren. He established several small congregations, starting them to work after the True Pattern. He did a great work, going where other preachers would not go, doing nothing but mission work. In some places for the lack of a place to stay at nights, he would sleep in his Ford. He endured hardships as a good soldier of the cross. He is a great teacher of the gospel, worthy of any confidence the brethren place in him.

We are now trying to keep these few congregations in the old paths following the Pattern. There is an effort being made by others to introduce the Sunday school literature among them. I don't think they will succeed.

I shall send you my subscription and

others soon I hope. May God bless us and the Apostolic Way in the fight you are making.

T. W. BARNETT.

Summerfield, Fla.

A Soldier Who Fights

We give the following personal letter from Brother Whitten. He has no idea of my putting it in print, but I am often getting similar letters from him, and this letter is so full of the soul of the "boy" that I want our readers to see him when he is not posing for view. May God bless, strengthen, and encourage him is our sincere prayer, and we trust that brethren will not permit Brother Whitten's family to go in need while he is working so hard for the Master's cause.

R. F. D.

Dear Brother Duckworth:

We are all doing very well. My brother is improving. He is up, but will not be able to work for some time. We think that he has a fair chance now to recover.

My meeting at Hartwell was a good one. Two were baptized, and several of the brethren were converted from the error of their way. A brother who has been carrying a pistol for a fellow, who shot and almost killed him years ago, has had authority from the court to carry a gun for him, and the ungodly preachers, who have been preaching to him, have taught that it is all right to kill in self-defense. This brother after hearing me preach on the subject of "The Soldier of Christ," laid aside his gun, and says he is so happy that I taught him the truth. Others were made to express themselves as having received much benefit from my preaching. The good done in this meeting will not be fully known until we cross over to yonder side. I am sure that I have done much good.

I held a meeting at this place last year, and persuaded them to leave off the organ; have preached there this last spring, monthly, and have succeeded in getting the brethren to leave off the Sunday school and other unscriptural practices. This is why I like to preach. Oh! If I could talk to the whole world at once for six weeks, I could feel like I had done more good.

You will find inclosed a report of the amount sent me for the help of my brother. Please publish this report.

Brotherly,

D. J. WHITTEN.

P. S.—Pray for us.

Brother J. S. Wells of Grapeland writes me that they want a preacher to locate in that section. Anyone thinking they would like to move to Houston County should write him.

They Know Better

What is the matter with Brother Joe S. Warlick and others of the Sunday school brethren? I cannot understand why men that know the Bible as well as Brothers Warlick, McGary, Showalter, Charlie Nichol and others, refuse to accept what the Bible teaches, for we all know that they know what it teaches. I think that they are causing more people to quit the church, and others to lose respect for the word of God, than all of the denominations in the world. I am sorry indeed, that such men call themselves Christians. If they would join some of the sectarian churches we would not expect any better of them than to teach that the Sunday school, women elders, and women teachers are scriptural.

The A. W. is fine. Continue to be to the line.

RYAN BENNETT.

A Mission Work

Brother Sidney W. Smith of Abilene, Texas, in company with Brother Jas. R. Stewart, started recently for New Mexico on a preaching tour. Brother Smith is one of our very able and loyal preachers. I have been with Brother Smith this summer in two meetings, and I find that he manifests that spirit that any brother should.

His object is to search out destitute fields, and, if possible, to build up congregations in every place where true churches are not found. They expect to go as far as the state of California before they make their return home.

We pray God's blessing on these noble brothers. We hope to hear of much and everlasting good done by these men, and to this end, we lend a helping hand. According to Rom. 10:15, the brethren should send the preachers out to the fields, but these brethren have not waited to be sent, but have taken the burden on their own shoulders. Now if any of you wish to help this missionary work along, I am sure your assistance could not be placed better, nor appreciated more than to send same to Brother S. W. Smith, Abilene, Texas.

VIRGIL JACKSON.

Submit or Get Out

I am inclosing a check for \$2 to pay for four six-months' subscriptions for The Apostolic Way.

Please send me a few sample copies. Every church in all this country has a Sunday school and women teachers with the literature. I have tried in vain to get the elders where I go to church to drop the Sunday school. One elder told me the Bible was too dry. They read a chapter, they lay the Bible down and recite a lesson in the quarterlies. F. O. Howell and The Gospel Advocate caused the trouble in this part of the country. One elder in the Nobb Creek congregation told one member he could submit to the literature or get out. A lot of the members read The Gospel Advocate.

C. L. HAINLINE.

Fulton, Ky., Rt. 3.

THE APOSTOLIC WAY

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The Manner of Teaching

Of the particulars connected with the Apostolic method of teaching, some as in singing and greeting are vital, others are mere custom, which may be changed with circumstances. How may we distinguish them? The questions regarding women teachers and the use of literature are not here considered; only the manner of doing the teaching is discussed. The following questions, and other similar ones are involved. May we teach the Bible through a Bible school or a Bible class? May we meet in groups at regular times for teaching the Bible? May we use the question and answer method, or shall we use the lecture method only? It seems that the brotherhood is going to be subject to contention and division until a basis for determining what is vital and what is mere custom regarding these matters has been found. To debate these issues without a basis for a logical division seems fruitless.

Since, therefore, a definite basis for dividing these practices must be had, the following simple one is suggested. The teaching must be done only through the Church, Eph. 3:10; and it must be done without confusion, 1 Cor. 14:33, 40. If any organized body except the church may be used, I see no reason why any number of organizations besides the church might not be used. It seems to be a question, then, either of no other organization or of any number of other organizations. I believe the only sustainable position is that which demands no other organization. Any method, moreover, which involves confusion should, in the fear of the Lord, be discarded. Since we can comply with these demands, the only question is whether or not we will. This basis is not dogmatically stated; but since some basis must be had in order to avoid leaving the church in hopeless difficulty, it is hoped that either this one will be accepted or a better one suggested. Surely, no one should be willing to act so as to divide the church on these matters without having any definite basis at all.

Let it again be stated that one who claims that in these matters he follows in detail: Apostolic precept and example claims to do that which all know he does not do. If one insists that we must follow in detail the Apostles'

method of teaching, and urges it even to the dividing of the church, we ask if he will apply the same reasoning to singing, greeting, etc. It seems clear that such a method of procedure is wrong and very detrimental, and that we must accept a basis somewhat like the one herein suggested.

Let us see just what this principle of division will include and what it will exclude. First, it forbids the teaching of the Bible through a Christian college; that is, it bars the college as an organization, which is not the church, from having a religious program. It does not prohibit the church or a member of the church from teaching the Bible in the college building, for we should take advantage of all opportunities, but we must not do it through the college as an organization. I do not see how one can favor doing home mission work through an organization which is not the church and refuse at the same time to do foreign mission work through another organization. If one tries to justify the former by saying the work is under the supervision of the church, we ask if he will endorse work done through a ladies aid society, and any number of societies, if they are under the supervision of the church. There is no vital difference between another organization outside the body, and one which, by some sort of dangerous operation, has been placed on the inside of the body. We must have no other organization either inside or outside the body, or must accept any number of such organizations.

Since the word, school, implies an organization, this principle also excludes the Sunday school, the Bible school, the church school, and any other man-made school as an organization through which to do religious work. Do we not agree that doing home or foreign mission work through any man-made school is introducing another organization, and that such a practice contravenes the fundamental principle of the "all-sufficiency" of the church as a religious organization; and do we not further agree that we thus obligate ourselves to endorse any number of such organizations? An unorganized group of people, however, assembled for teaching the Bible, cannot in any true sense be called a school, and one surely blunders who calls such an unorganized assembly a school of any kind. To leave off the name, Sunday school, and take up the name, Bible school, does nothing toward settling the real difficulty. We want no other organization.

Does the method used by our congregation in teaching the Bible on Sunday morning involve another organization? In very many cases it surely does. But I do not wish to judge others; I wish in this article merely to state those principles by which each one may judge and correct himself in order that he may not be judged. Let us mention some of the chief characteristics of an organization. It has a directing head, a definite membership, a treasury, and some laws or by-laws, though they may be unwritten. I notice that the Bible teaching done before the worship at a given place is under the supervision

of a directing head who is not the head of the church at that place. I notice also that there is a definite membership, for in the report we are told not only how many were present but also how many were absent. We cannot, without a definite membership, tell how many are absent. I notice also that there is a treasury report. One may yet say that this is not another organization; but if I were asked to form an organization (I might have said a home mission society) through which to teach the Bible to those at home, I should set about to arrange just what such a place already has. I can hardly see how one can deny that such an arrangement is another organization. No wonder we hear the people say, let's organize a Sunday school, or a Bible school, for they consider it an organization.

Perhaps not very many churches can be found which have all these wrong things; but not all of them are necessary in order to have an organization. If one refuses the organization as a whole but retains one or two vital parts of it, it seems that for the same reason he might refuse the orchestra as a whole yet retain one or two fiddles. He who has accepted one of these objectionable things cannot logically censure him who has accepted two of them. A definite membership which is not the church membership implies another organization. When I organize a class in English 315, about all I do is to secure a definite list of those who wish to join. We are organized, and may meet when and where it is convenient. In church work we need no definite membership except the church membership, lest we have another organization. I believe that when a local church is fully organized, the Christians of that place are sufficiently organized, prepared unto every good work, and that any further organization is a certain preparation for trouble. We should abstain from all appearance of evil.

If the treasury is not separate from the church treasury, I see no good reason for contributing in the class, but see several objections to it. Any child or other person can contribute to the church just as easily as to the class, and in several respects it would be better for all concerned. If the collection from the class has been used for a good purpose, the church can use it for the same good purpose. If the treasury is separate, then things begin to be done in the name of another organization. Surely we should put away all these useless and objectionable things.

P. C. KEY.

Should Christian Girls Wear Long or Short Hair?

If God had said nothing on the subject we would have to conclude that it did not make any difference, but since God has spoken what He says must answer the question. Not only so but to refuse His word on this subject is to disregard God's word, His wisdom and His guidance. To refuse God's counsel is disobedience; and is unbecoming to Christians and will surely be pun-

ished; for "every . . . disobedience, received a just recompense of reward," Heb. 2:3.

Take your Bible, turn to I Cor. 1:14-15 and read: "Doth not even nature itself teach you? Yes; both nature and nature's God teach you "That if a woman have long hair it is a glory to her." When she cuts off her hair she cuts off her glory. A girl, a Christian girl, with her glory cut off!

Her hair is given her for a covering. Then to pray uncovered is to pray without her hair (verse 5), and this dishonors her head. Do you say your head is still covered? But did you notice the word "long"? If a woman have long hair; when long means short and short means long then it makes no difference.

Verse 16: "No such custom." Neither the Jews nor the churches of God had a custom for the women to cut off her hair.

L. U. HAYHURST.

Wingate, Texas.

Come Out From Among Them

I would like information as to the duty of one regarding the Lord's Day contribution, where the church has, by majority, taken up the class and women teacher fad, and the treasury is drained once or twice a year for a big Sunday school man to come in and preach for us. Shall I contribute to this and continue to worship with them, or should I withdraw myself?

There are a few that do not take part in the classes, but none think that we should withdraw. Please give me scripture for my duty. If I withdraw, I will be alone. Answer through the Way, and help one earnestly seeking the truth.

REPLY.

Under such circumstances as described, the only right thing to do is to obey the command of the Apostle Paul: "Be ye not unequally yoked with unbelievers: for what fellowship hath righteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and ye shall be my sons and daughters, saith the Lord Almighty." Innovators artfully conceal the fact that the division Paul condemns is not the withdrawing of those who seek to walk in exact obedience to the precepts and examples of the Word of God, from them who willfully and stubbornly reject them, but a mingling of the two or more discordant elements in the one body. As shown above, the faithful are positively commanded to separate themselves from the disobedient or they will not be recognized as the children of God.

C. A. TROTT.

The Christian's Attitude Toward War

I believe that the Bible sustains the contention that Christians can not engage in carnal, worldly wars, without sinning. And, as my memory serves me, I can not recall the name of a single brother of prominence in the early days of "the Restoration Movement" who contended that the New Testament supports the teaching that Christians should, under any circumstances, go to war. However, many prominent brethren, during the World War, were "swept off their feet," and went with the throng, shouting, "We have no king but Caesar," seeming again to forget the King of peace, the King of righteousness. And some were ready to bathe their hands in the blood of their fellowman, and professed Christians on both sides. But surely no one can faithfully follow the "Prince of Peace" and do this.

Now if the Bible, in its New Covenant bound upon us by the Prince of Peace, sustains the contention of those who have betrayed their brethren "into the hands of sinful men," let them show it. And if brethren may not preserve their religious convictions inviolate under the Constitution of this country, it is time for us to know it.

H. C. HARPER.

The Gospel Advocate Acknowledges the Corn

From time to time it has been pointed out in this paper how brethren have gone off into digression, following the commandments and doctrines of men. But it is not often that those who are leaders in these digressions will "acknowledge the corn" as frankly as does the Gospel Advocate. In the issue of December 27, 1923, F. B. Srygley says:

"When I can first remember, the brethren who were contending for the Bible, and the Bible alone, went everywhere preaching the word; but how is it now in Nashville and the surrounding country? Nearly every church that is able has what they call a 'located evangelist,' who preaches twice a week and attends prayer meetings, marries the young people of the church and preaches the funerals of the dead, collects his salary and calls it even. This is now the tendency among those calling themselves 'Christians.' When the denominations around got themselves 'the pastor,' we had to have something, and we got us what is called a 'located evangelist.'"

Yes, every man informed knows that "the pastor" came among the churches of Christ first at Nashville, Tennessee, then this innovation spread rapidly to the rich churches of Texas. And now those churches are being dominated by "the pastor" as completely as is the "Christian Church" or any "other" denomination. And these churches are fast losing their New Testament identity.

"The 'Christian Church,' now the 'Disciples' Denomination," led off more than a quarter of a century ago with

the pastor, then the Sunday school, then mechanical music, the Missionary Society, and their fine houses. Then church shows, festivals, raffles, suppers, bazaars, and what not—followed.

Nor have the digressives of the later type been content with "the located evangelist," or "the pastor," as they now frankly admit. And from the Gospel Advocate of May 22, 1924, I clip the following:

"There is a growing demand to be like those around us, it seems, and most congregations are working to satisfy the demand. The building of houses costing thousands of dollars to make a show in the city, as well as to print in the papers and occasion talk on the part of the people, is no good sign for the Lord's work. The pastor system to take the rule instead of the elders is sure to wreck the work in due time. A strong demand for soft, easy preaching is no good sign for the cause.

Many places are neglecting the worship and merely going for the preaching and the Sunday school. There is a great lack in the study of the Bible now among the people who once were known by their readiness to give the book, chapter, and verse, as well as to repeat the words."

Now if this is not the way the "Christian Church," now the "Disciples' Denomination," went off, little by little, the facts of history teach us nothing. And now at the very time that the leaders among that body swamped in the quagmire of humanisms, are shouting, "Back to the Bible!" and struggling through the mists of digression for solid footing, we see another giddy, light-headed throng, who still pose as churches of Christ, headed for the same vortex of destruction. Truly the broad way is traveled by "many."

Come, brother, sister, let us take a stand on the Word of God and beat back digression! Why support those who are by these humanisms destroying the body of Christ? Why build up another "denomination?" Are you "endeavoring to keep the unity of the Spirit?"

The advanced digressives of the "Disciples' Denomination" will never come back to the Bible. Some say that the conservatives of this new "Denomination" will unite with the new digressives in the churches of Christ. But if they do, there will be no standing still; they will soon occupy the ground now occupied by the others, who have moved on to a human creed. Hence I say: Stand fast in the Lord: quit you like men.

H. C. HARPER.

More About Resurrection of Wicked

The fact that Thayer says "the end" (Telos) includes the resurrection of the wicked, does not prove that they were included in the "Christ the first fruits," nor "They that are Christ's at his coming." We readily admit that the wicked will be raised at the end, but we deny that they are Christ's. They do not belong to Christ when they die, and I am sure they will not come into his possession after death.

A man cannot be made alive in Christ, unless he be in Him. All who get into Christ are baptized into him. Gal. 3:27. The wicked dead are not baptized into him, therefore cannot be made alive in him. "If any man be in Christ, he is a new creature," 2 Cor. 5:17. Brother Harper says the wicked are "made alive in Christ." Therefore, at the resurrection, the wicked are made new creatures in Christ, old things are passed away, and all things are become new.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Rom. 8:11. Is the Spirit of God dwelling in the wicked? Notice, too, that this resurrection is conditional. "If the Spirit of Christ dwell in you." Keep in mind that there will be a universal resurrection of the dead, but there is a resurrection for the righteous "better" than for the wicked. "Being made conformable unto his death: If by any means I might attain unto the resurrection of the dead." Phil. 3:10-11. Paul was sure he would be raised, but there was a resurrection he was laboring to attain, that only comes to those who seek for it. There is a resurrection of the dead that some will not be counted worthy to obtain. Luke 20:35.

Immortality is something to seek for. Rom. 2:7. We believe all men have immortal spirits. So we are not to seek for immortality of that kind. I think we can agree that immortality of the body is what we are to seek for. Will we get it any way, whether we seek for it or not. God rewards them that diligently seek him; they who seek shall find; will they be rewarded, and find, whether they seek or not? Then if not, by what rule of argumentation do you conclude that the wicked will get immortal bodies whether they seek for them or not?

"We are waiting to wit: the redemption of our bodies." Rom. 8:23. This, too, is the hope of the Christian by which he is saved, (v. 24). Do the wicked dead have this hope that saves? Brother Harper quotes, "The dead shall be raised incorruptible and says the wicked are part of the dead." His conclusion is, The wicked will be raised incorruptible. This of course is based upon the theory that the wicked dead are included in 1 Cor. 15:52. (This I deny.) Paul says that "They that sow to the flesh shall of the flesh reap corruption." Gal. 6:7. Brother Harper says they shall reap in corruption. Some difference. Please note that this reaping is to be done at the time the righteous reap life everlasting. Brother Harper asks what I meant by "bearing the image of Christ?" I will answer in the language of Paul: "Who shall change our vile body, and fashion it like unto his own glorious body." Phil. 3:21. I wonder if the wicked will have their vile bodies made like the glorious body of Christ? "It is raised in glory," certainly refers to having our vile bodies made like unto his glorious body, and is that glory for which we should seek along with immortality. Rom. 2:7.

I see but one way for Brother Harper to extricate himself from the present

difficulty, and that is to take the position that "every thing we lost in Adam will be gained in Christ" and make universal application. Beware my Brother! Yours in Brotherly love,
J. W. KELLY.

Wheat and Chaff

A. Elmore.

For fear in wrong you might abide,
Be sure to hear the other side.

Travel not the road thou would warn
others of.

God gives to man in bin and store,
But blesses him who helps the poor.
The pulpit his gotten entirely too
far away from, and too far above the
peas.

My brother, do you trust God for
grace to assist you in the race for
heaven? If not, you lack faith, and
perhaps some good works.

Live right, and thou wilt benefit the
throng. Live ill, and all will say thou
livest too long.

A man cannot serve two masters—
his mortgage, and the saloon keeper.

The worst animal is a bad man.

Some people would not attend the
worship were it not for their good
clothes, and many do not go for want
of them.

When a poor boy, he had few friends,
and few relations, but now, that he has
become a great man, he has plenty of
friends, many relations, and some
enemies.

Boast not that you do not belong to
the church. The time may come when
you would give everything to be able
to say, I am a firm Christian.

When children are small, they are a
bother; when they grow up and get
out into the world, they may become
a source of trouble.

He that turneth away from hearing
the law, even his prayer shall be
abomination.

Not always, are the good man's re-
lations his friends; especially if he rise
in influence above them. Job and his
wife Delilah!

A community without a worshipping
assembly is not a favorable locality in
which to bring up a class of young
children. I often compare this to a
family without a mother.

It is said that one difference between
a real horse and a hobby horse is, that
a man can sometimes get off of a real
horse.

Alexander was called the Great, but
it required the sacrifice of many lives
and millions of money to put upon him
the honor of his greatness. I do not
want the honor thus obtained.

(Continued on page six.)

WHEAT AND CHAFF

(Continued from page five.)

Everything secret in this world will be made known. The safe thing for man is for him to have been forgiven in the flesh.

The river of death runs through this land, and every one who has breathed one breath from its poisonous atmosphere must die, from this there is no escape.

Great means or great talents are not necessary in order for us to become useful, nor to become stumbling blocks. Many of the great of earth began life upon a very small capital.

There are many persons who think it necessary to become good, upright people only. This might do well if this life were all, but mere ability forgives no sins. Morality is one character, but Christianity is quite another.

The heavens declare the glory of God and the firmament showeth his handiwork. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock and my redeemer.

The man who tries hard to do the right, but makes mistakes, may be forgiven and saved, but the man who does wrong willfully, and persists in it, will be lost.

There are three things about which man is not consulted. Viz: taking an existence here; giving up this life; and rising from the dead, but he is consulted as to what his future shall be and where it shall be spent. But if, upon rising from the dead, he is informed there is no change. No the Book informs us the next state, whether good or bad is eternal.

The kingdom of heaven is likened unto a man who sowed good seed in his field, but while men slept his enemy sowed tares among the wheat and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. What a business. Let me comment a little. Would the tares profit the sower. Would the tares be an injury to the land? Will they be an injury to the wicked sower? Likely the report of the evil work will reach his children's children. It will require the labor of some to cleanse the soil. The seed may be blown into the fields of others. The fact that he did the work in the night was disgraceful. All these evils follow, and not one benefit to one man. Many persons follow similar evils all their lives, and then?

It Does Not Apply Now

Dear Brother Trott:

Please give me a scriptural answer to the following questions:

1. Does "prophets" in I Cor. 14:29 mean one that can foretell future events?
2. Does "prophecy" in verse 31 mean to foretell future events?
3. Whom does "ye" mean in verse 31?
4. Do verses 31, 34, 35 apply today?

there any person, that can prophesy like I Cor. 14:31, living today? What would they do if they prophesied that way?

6. Would you affirm that the 14th chapter of I Cor. is applicable to us today?

7. Have we any example where the people heap to themselves teachers. 2 Tim. 4:3?

8. Would this apply Sunday school?

E. O. EVITT.

REPLY.

1. While it is an undisputed fact that there were prophets in the days of the Apostles who had the spiritual gift of foretelling future events, Paul makes it plain, beyond all controversy, that it is not to such he is speaking in I Cor. 14, and no one but a willful perverter of God's truth will make such a claim, for the Apostle says, "But he that prophesieth speaketh unto men to edification and exhortation and comfort" (3rd verse) "edifyeth the church" (4th verse) "that the church may receive edifying" (5th verse). Any one, then, who edifies, exhorts or comforts the church by his teaching is such a prophet as Paul was addressing and no one can deny that such men are in the church today.

2. The 31st verse is specifically addressed to all who teach and comfort the church, therefore no man has any right to read into it that which the Apostle expressly omitted.

3. "Ye," refers to all who are able to teach, edify, exhort or comfort the church and applies to the men only, otherwise it would contradict verse 34, which would be unthinkable.

4. Not only the verse mentioned, but every verse in the entire letter applies with as much force today as it did when written to the church at Corinth. The idea that the Lord gave one law to those who had spiritual gifts and another to those who had them not is purely an assumption without line of scripture to sustain it.

5. Yes, there are many in the church today who can speak to the church to edification, exhortation, learning and comfort and are therefore in the same class as those to whom Paul was writing and do it just as they did by preaching and teaching "the Word."

6. I will gladly affirm it.

7. I am sure 2 Tim. 4:3, 4 applies to any who teach false doctrine of any kind, including the Sunday school table.

G. A. TROTT.

A Serious Condition

I have been thinking for the past three months that I would write few lines about my condition. I have a sick husband and six children. The three oldest will not get to go to school any more. I had to stop them in the middle of last term. Only two little boys will get to go this winter if I can get them some clothes to wear. You have no idea how my heart aches when I see others going to school and mine having to quit. They were doing so well. My oldest girl received the third and highest degree in writing last year.

She would have finished school soon, then she could have gotten work to help me. As it is, I am working in a laundry for \$8 per week, and one little boy 13 years old gets \$7 per week.

This oldest girl was operated on when she was four years old, but has never recovered. She ought to be in the hospital now, having her head treated. She said, "Mother, I can't understand why I have to suffer all my life." She doesn't know what it is to have a well day. My next oldest is not old enough to get work. I have to have some one to stay at home, do the work, and wait on their father while I make that \$8 to buy something to eat. I have three little ones—one 10, one 7, and one 4 years old.

Cold weather is coming pretty soon, and I don't see how we are going to pull through. I am not begging. I have taken in washing and done every way I know.

You can publish this if you see fit. If not, let it pass by. Maybe we will get by some way. I wish my husband was well and able to work so that I could stay at home, send my children to school, and take care of the home. My little girl does extra well, but not like a mother. I am hoping it will come out all right some day.

Your heart-broken sister in Christ,
MRS. LINNIE WOLF.
Rt. 2, Box 11A, Houston, Texas.

MORE CONCERNING BROTHER WOLF.

During my meeting in Houston, Texas, I visited Brother G. W. Wolf, and found him suffering very much with gall stone trouble. He is confined to his bed a large part of his time. He told me that the doctors say his only hope of recovery is an operation.

He informed me that he wished to go to the hospital at Paris, Texas, and that the entire cost would be about \$150, but that he did not have the money.

Those who are in financial circumstances which will enable them to help a worthy, suffering child of God are asked to send their help to G. W. Wolf, Rt. 2, Box 11A, Houston, Texas.
N. O. WHITE.

Hurtful Things

For brethren to congregate during a series of meetings, or at any other time so far as that is concerned, and argue scripture in the presence of the world.

2. Two or three long and dry discourses on Lord's Days when the church is assembled for worship.

3. Arguing and crossfiring on the part of brethren when engaged in the teaching on Lord's Days.

4. Unnecessary talk and laughable remarks during the song service. I understand that the song service is still in progress between selections.

5. A side conversation on the part of some of the members while the song service is going on.

6. For Christians to sit in the rear of the building, when front seats are plentiful, and take no interest in what is being done and said in the Lord's name.

7. For Christians to talk business

matters and crop conditions following a good gospel sermon.

8. For Christians to act unconcerned and indifferent toward those who have just made the good confession.

9. For the members of the church to get no closer to the water, when the preacher is baptizing folks, than thirty yards.

10. For some of the members to sit in cars on the meeting ground during services, when it is unnecessary.

J. A. BRADBURY.
Sweetwater, Texas.

Lodges and Worldly Orders

We find in Col. 3:17, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Then this covers every act, and every word spoken. Then how about the words, and acts of brethren who belong to some lodge or worldly order? You notice when they do any good or kind act, the lodge or order they belong to gets the praise, and not the Church of God.

Col. 3:23 says, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." Then are brethren who have a part in worldly orders and lodges doing everything unto God, or aren't some of your acts and deeds done unto man as worldly things?

Again, in II Tim. 3:16, we find that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Now, I fail to find in the New Testament any instruction for any brother to belong to lodges. Notice the 17th verse says "That the man of God may be perfect, thoroughly furnished unto all good works." Then to do good works, we don't need orders or lodges, and need only to belong to the Church of Christ.

We find, also, in I Cor. 10:31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Then brethren whatsoever we do, let's let it be to the glory of God, and not to some worldly institution. Let's let our light shine as Christians belonging to God's elect. Then brethren may we ever strive for the upbuilding of the cause of the meek and lowly Jesus.

Submitted in love for the Truth.

AUBREY BAIZE.
Gatesville, Texas.

From California

I would like to announce through the Way that there are a few of the faithful meeting each Lord's Day at Colton, Calif. Colton is a small town between San Bernardino, Riverside and Redlands.

Brother Bailey, formerly of Arkansas, is the elder member and also a preacher who is well equipped to defend the truth against innovation and furthermore he will certainly do it.

Every brother in Christ has an opportunity to pray and to teach each Lord's Day. Visiting members are always welcome.

Pray for us.

WILLIAM D. ADKINS.
1045 Rialto St.,
San Bernardino, Calif.

A FEW MEETING REPORTS

I am just in from Belcherville, Texas, where I held a short meeting. The town is a small place, and has three churches. I found Baptists, Methodists, some Digressives, and some Sunday school folks in the town, but we have some of the trusted brethren and sisters in the world there, and they stood by me in the fight for the truth. I sure did show up false doctrine in the city of Belcherville, made some of them mad, but the tabernacle was full all the time. I showed the difference between the Bible and Baptist doctrine; the difference between the Bible and the Methodist doctrine; and showed to the digressives and Sunday school folks where they left the truth, and would go to help with the rest of them, and I proved it by the Bible.

I gave everybody a challenge for a debate on the question. I told them to get a man of either stripe, and I would prove it. I heard some of them try to get a man, but failed. I went after them hard. The brethren and sisters urged me on, so I fixed the whole bunch. Belcherville will never forget it. I showed by the Bible where they came from, and it almost killed some of them.

I picked up my Bible and turned to the book of Revelations, 17th chapter and third verse, read it, and when I read it, I told them to read it for themselves. "So he carried me away in the Spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." Fifth verse. "And upon her forehead was a name written, mystery, Babylon the Great, the Mother of Harlots and abominations of the earth." I showed the woman was the mother of the Baptist, Methodist, Unitarian, and all other churches in the world, save the one, all sects, all religious societies; and showed that all of the names the people wore, except the name God gave, was blasphemy, and all would go to hell. I proved that the Digressives and the Sunday school folks were the grandchildren of the serpent. They went into Babylon, and would be lost sure if they did not return and quit their way of doing. I proved that no man could be saved and belong to anything but the Church of Christ, the only church, and that the name Christian was the only religious name the woman was not the mother of; so they got madder and madder. I just put it to them the harder.

The meeting closed with one baptism and lots of good done in other ways. When some of the Baptists and Methodists told me goodbye, they said I was right in my teaching of the Bible, and they would read the Bible from this on. Brethren and sisters came from Moconn, Iowa Park, Henrietta and Archer City. The meeting was a grand one; I will return next July.

The challenge still stands at Belcherville to meet any sect, whom the woman is the mother of.

CHARLES F. REESE.

Byers, Texas.

We have just closed a two weeks' meeting at Nevada held by Brother James E. Tidwell, and it was a fine meeting. It was after the pattern of the Old Church that was given of Jerusalem, and we are rejoicing over it because of the fact that the line was drawn and those who wanted to worship God according to the pattern laid down in the New Testament came on that side, and those that did not moved out of our midst.

Brother A. S. Werner of Wylie visited our meeting one night (July 23rd) and we were certainly glad to have him settle a question that had arisen in our minds concerning himself and the Sunday school. Brother Tidwell had heard that Brother Werner was for the Sunday school, and I heard Brother Tidwell ask him how he stood on the Sunday school, and Brother Werner

said that he was not for the Sunday school at all.

I think this Sunday school question has been one of the greatest hindrances of the Church of Christ at this point. I might here relate a little incident in my life. My wife and I visited the Congregation here at Nevada about two years ago. It had been reported that it was a straight congregation, as they had had such preachers as Brothers J. W. Denton and Brother R. T. Sisco, and we thought these would be true Gospel preachers and had taught the congregation the way of the Lord. But when we visited them we found them classed off and women speaking in the church. When the Sunday school teachers asked my wife some questions she balked as she thought it was wrong for a woman to speak in the church. When we started home I asked her what she thought about the congregation, and she said: "Well, it is a sectarian outfit! And I do not know what is going to become of us as they have been meeting regular and was going from the truth instead of in the truth." So we stopped going until Brother Tidwell came. We went to see what kind of a sermon he could preach and we rejoiced very much that he preached the doctrine that the apostles taught the churches everywhere, so my wife and I renewed ourselves with the little body and agreed to meet with them regular and content for the faith once for all delivered to the Saints.

I wish to say that most every family of our congregation is a subscriber for the Apostolic Way. But for my part if this paper goes for Sunday school or any other thing contrary to the New Testament I will stop my subscription like I did the Firm Foundation, to which my paper I have been a subscriber for thirty-three years, but through most of that time it was the straightest paper the brotherhood had, but then it became somewhat like the sectarian papers, paying more attention to the Sunday school than it was to the teaching of the New Testament.

So we will be very glad if any of the true Gospel preachers will visit us. If they want to come preach for us or be with us at any time they may write W. A. Deckard, Nevada, Texas, and we will try to make necessary arrangements.

If you wish to ask in conclusion where the true Gospel church is located in Fort Worth and who is its minister?

W. A. DECKARD.

In a personal letter to me, Brother W. H. Reynolds of Kinston, Ala., writes, my debate with the Baptist was a complete victory for the truth. The Baptists themselves acknowledge defeat.

"Brother Harper held our meeting for us and the brethren say he is the best preacher that we have ever had with us. We are planning for him to be with us another year."

The preachers who are standing identified with the Apostolic Way, are having many debates now, with the sectarians. Our Sunday school brethren, like the Progressives, will either have to give up their false position or become so kind to their religious neighbors that there will be no room for debate.

We are glad that preachers, who are opposing the corruption of the worship are, also, opposing all forms of disobedience to God's word, and that they are willing to meet any religionist whose religion is out of harmony with the word of God.

R. F. D.

I have recently closed a fifteen days' meeting with the Church of Christ on Cedar Street in Holdenville, Okla. during the evening, and baptized during the meeting, and about as many more enlisted for local work, the faithful ones there number about fifty. For several years Holdenville has been in the thick of the fight against the Sunday school and all forms of adultery and polygamy. There are four faithful, God-

fearing preachers in Holdenville—R. H. Howard, T. H. Wiggs, H. L. Loftis and Brother Harper, recently from Ada, Okla.

Spaulding, Okla., seven miles from Holdenville, is the place where Brethren Cowan and Mansfield held the discussion on the Sunday school issue. The faithful ones there—some thirty-five in number—are prospering. Brother L. H. Knight, of Booneville, Ark., was at a meeting with them in July.

Gum Springs, ten miles southeast of Holdenville, is a church of two years standing. They have never had a Sunday school of any description. Brother W. P. Jones, a worthy preacher of the Gospel, lives near this church, and is of untold help. Brother Jones is well known in those parts of the State as well as elsewhere, and is appreciated by those who love the truth.

I enjoyed my stay in Brother Howard's home and in other homes. If you love faithful and good men and women, you will find quite a number of them in the churches mentioned above.

JNO. R. FREEMAN.

Gunter, Texas.

Brother Charles P. Kelly writes from Colgate, Okla., that Brother Bob Musgrave has just closed a splendid meeting at that place. He has the reputation of doing good work wherever he goes.

I closed a two weeks meeting here last night with overflowing crowds. One baptized and one restored. Begin Thursday night at Courtney. This is a mission point supported by the Stanton Church. Who wants a meeting after September 1st? Address me at Stanton, Texas.

A. N. KENNEDY.

Dear Brother Duckworth:

We are made to realize that the gospel is God's power to save those that believe.

We closed a meeting at Bethel Sunday night, August 10th, with twenty-one baptized, and two came back to the fold. This takes us back to the time when you held up the "Blood stained banner of Prince Emanuel," and J. E. Norman talked around with his folly. Then Brother Homer A. Gray came with the pure gospel and preached it with all the power that is in man, yet in the spirit and love of the Lord. We have decided to recommend Brother Gray to the brotherhood. We believe he is sound in the faith and a great power in the gospel. When he delivered his last sermon, the song service was almost choked down, and there was hardly a dry face when the old gray heads, between fifty and sixty years of age, began to come bodily to the front; and say that they wanted to obey the gospel. We had immense crowds to hear the unadulterated gospel—yes, the kind that will save people.

No. J. E. Norman didn't kill Bethel with his "stuff," but she is alive through the gospel. J. C. HAYS. Moody, Texas.

Brother N. L. Clark closed one of the most successful meetings, near Lebanon, on July 27th, that has ever been conducted in the history of this church. Not in point of additions, but in interest and attendance. The meeting closed too soon, for there were quite a number who were almost persuaded. The church has taken on new life and will, I think, press the battle with a greater determination to win.

Yours for the old time,
HOMER L. KING.

This meeting embraced the first two Lord's Days in August. This was my fourth meeting with this church, and the best one yet. Five grown people were baptized and one restored. Among the number baptized, one was a Baptist, and one was a Methodist.

The Clio Church is a good one. I will return another year if the Lord wills.
J. A. BRADBURY.
Sweetwater, Texas.

I closed a good meeting at the Chapel Church of Christ, near Gates-

ville, Texas, Lord's Day night, August 10th, with eleven baptisms and six restorations. Two of the number were nice. Brother Cowan was present.

The church here assembles at an appointed hour, and the services are conducted as they were in New Testament times. The worship consists of seven acts.

1. Singing, Matt. 26:30; Col. 3:16; Eph. 5:19; Heb. 2:12.

2. Reading God's holy word, I Tim. 4:13; Col. 4:1.

3. Prayer, I Tim. 2:1-3; Eph. 6:18; Phil. 4:6.

4. Teaching, Matt. 28:19, 20; Mark 16:16; II Tim. 2:2; 4:2.

5. The Lord's supper, I Cor. 11:20; Acts 2:42.

(a). Bread, Matt. 26:26; I Cor. 11:23.

(b). Wine, or fruit of the vine, Matt. 26:28; Luke 22:18; Mark 14:24, 25.

6. Contribution, or laying by in store. This is to help the poor saints, and to support the ministry. I Cor. 16:1, 2; II Cor. 9:6, 7; Phil. 4:15, 16; Acts 11:7, 28.

7. Exhortation, I Tim. 4:13; Heb. 3:12, 13.

The above is the way the worship is conducted at this place. Who can say this is not in harmony with the teachings of God's word?

The church here is taught in an undivided assembly on Lord's Day, with one man teaching at a time. I Cor. 14:31. The sisters are not permitted to teach. I Cor. 14:34, 35; I Tim. 2:11, 12.

I am not trying to build up any institution except the church.

DOUGLAS PHILLIPS.

Everton, Ark.

Brother J. B. Otis just closed a fine meeting for us at Willow Springs, five miles west of Pottsboro. Brethren from Locust, Overton, Georgetown and Pottsboro were in attendance. We had a good hearing and the best attendance throughout the meeting. Three were baptized, and we look for others in the near future.

Several years ago, there was a large congregation here, but from some cause they had quit meeting for worship. At the close of the meeting, it was decided to consolidate the Overton and Willow Springs congregations, and meet at Willow Springs as it is more convenient for most members.

Brother Otis does good work, and ought to be kept busy. Call him out. He is now located at Howe, Texas.

HARDY BONEBRAKE.

Pottsboro, Texas.

We began our meeting here at Eldorado, Texas, on Saturday night before the first Lord's Day in July and closed the night of the second Lord's Day, with one restoration. The meeting was a good one and the attendance was much better than we were expecting.

Brother Sidney W. Smith of Ahilene, Texas, did the preaching and it was well done. We found Brother Smith to be as sound as a gold dollar in regard to the innovations that some of the brethren are trying to bring into the church. He is a people of preaching to any church or people anywhere. Any congregation, satisfied with the Bible as it reads, wanting a preacher will do well to engage Brother Smith for a meeting.

The song service was led by Brother Virgil Jackson, of Maverick, and was fine. Others visited and helped us much in the meeting.

F. R. KELLE.

I have just closed a week's meeting with the Spencer brethren, near Saint Jo, Texas.

Twelve were baptized. This was my second meeting with these good Christians, and if I shall, the Lord willing, be with them again next year.

I left them about sixty strong, edified and walking worthy of the vocation wherewith they were called.

I. V. MANLY.

Velma, Okla.
(Continued on page eight.)

A FEW MEETING REPORTS.

(Continued from page seven.)

Our meeting here closed August 3rd, with one baptism, and much good accomplished otherwise. Without classes or innovations, we are coming along in the Lord's way, not man's. The ones obeying the gospel here know where we stand before obeying; hence are against the class work.

My prayers are for all the faithful in Christ.

J. W. MARTIN.

Goldsboro, Texas.

I closed a meeting the 17th at the Scott School House in four miles of Omaha, Ark. This meeting resulted in twelve additions to the One Body of Jesus Christ.

I am in a meeting now at Frippin, Ark. Two repented of their sins last night. I will baptize them today at 11 a. m. for the remission of sins.

If there is a loyal congregation who wants, or needs, a meeting in October, I will be glad to conduct them a meeting.

W. S. ENIX.

Green Forest, Ark.

Dear Brother Duckworth:

The congregation of the Church of Christ at 807 Solvey Avenue, Detroit, Mich., wishes to announce in the Apostolic Way that we stand as a loyal congregation, opposing the Sunday school and all things not found written in the Book of Life.

Brother Shelley Crump of Chicago, Ill., held a two weeks' meeting for us, closing June 20th. One was baptized, and two restored and much good accomplished.

We are in need of more brethren that will stand for the doctrine of Christ as is written in II Cor. 4:13. We having the same Spirit of Faith, according as it is written. I believe, and therefore have I spoken. We, also, believe and therefore speak.

We desire the prayers of the brotherhood, that we may stand steadfast and unmovable. We would, also, like our names added to the Loyal Ministers' list.

ELDER S. W. ANDERSON,

440 Beechwood St.,

River Rouge, Mich.

ELDER R. H. WARREN,

268 Beechwood St.,

River Rouge, Mich.

I will send in a report of our meeting at Oak Grove community. First, I will tell of our set-backs. I never saw or heard of such a fuss as the sects put up when we began advertising the meeting. They sure did knock and kick. Some said the Holy Rollers are coming, and some said the Catholics are coming. I tried to get their church building, but they refused, and then I asked for the school house, and they said I could have it. I wrote for Brother Sivils to come, and he came July 12th and stayed over to July 20th.

They refused to let us use the school house, so I had to make other arrangements. I went to the barn, got the planks out of the loft, and seated our front yard under a large Oak tree. One or two nights, we had a nice crowd, and it rained us out two nights; but we have got some thinking. We are going to give these people here another gospel tonic before long. They think we are through, but we have just started.

When I wrote Brother Sivils, I told him I didn't have any money, and couldn't get any; not even to pay his expenses, but would guarantee him all he could eat. He knew me well, so he wrote me that he would be here on time. He went to one of his Alabama brothers in Christ, and plowed for him to get the money. I know him to have the spirit of Christ. He sure does love mission work, and he sure preaches the gospel like he reads it. When I gather my crop, I am going to show him my appreciation.

If anyone wants a loyal preacher, call him, and you will have a preacher whose heart is on the death, burial, and

resurrection of Jesus Christ and not money. I would love to tell the Church of Christ what a good faithful man he is, but I can't; I haven't the words. I guess he will live with me next year the full twelve months. We will make this part of Georgia get busy if they protect their creed.

ELBERT D. MILLER.

Rt. 3, Chipley, Ga.

I wish to report my work for this year as follows:

Early last spring, a few brethren who live at Arkoma, Okla. (a suburb of Fort Smith), went together and established a congregation at Arkoma, beginning with about twelve members who are real workers. We began to worship from house to house. In about six weeks we built us a house in which to worship. After we got the house advanced far enough to hold services in, I began a two weeks' meeting, and the result was that seven were baptized into Christ, all heads of families except two. Three others took membership with us from other places. Now we have a membership of twenty-six. For these grand results we are praising God through Jesus Christ.

We have our house completed, except the ceiling and windows, and owe only \$150 on it as it stands.

About the first Lord's Day in July I went to Griffith Springs (near Pine Bluff) and had a very good meeting in which three obeyed their Lord in baptism.

On the third Lord's Day in July I began a very successful meeting at Dean Springs, Ark., which lasted about two weeks. There we baptized eight into Christ. At all three of these places, we have baptized eighteen into Christ. For all this, we rejoice and give God the glory.

If there are any congregations within 200 miles of Fort Smith who desire my services in a meeting in September, we will be glad to hear from you.

Brethren pray for the little band and our work at Arkoma, Okla.

Brotherly yours,

G. B. HARRELL.

1615 South Q St., Ft. Smith, Ark.

I want to suggest to our preaching brethren, when passing over the Santa Fe from Clovis to Albuquerque, to call by and preach for us, also, to our brethren who are planning to move to new localities where land is cheap, would like to correspond with them. Might probably tell them something they don't know. A. R. PRUIETT.

House, N. Mex.

I want to offer a card of thanks to the good people of Millsap or thereabout for the courtesy shown us during our stay in their midst. I was never treated better in my life. May the Lord bless them in their support for good. TOM E. SMITH.

Healdton, Okla.

We held a meeting here in June. Brother W. H. Purlee preached. There were four additions by baptism.

We expect to hold a meeting this fall. We are trying to engage Brother Harper to do the preaching.

JAMES MOORE.

Commodore, Pa.

Dear Brother Duckworth:

I want to compliment you on July 1st issue of the Way. I think it is the best that I have seen. I hope to see the time that it gets to a weekly. Go on, my brother.

I notice in the Firm Foundation that A. W. Young has the prefix "Dr." to his name, and is a full grown pastor for the Digressives at Rogers, Ark. Also, T. B. Clark has gone the same route. Who will be next? H. W. Busby, G. A. Dun, Foy E. Wallis Jr., A. F. Thurman. If not, why not? It would be more consistent, would it not? JAS. T. WHITE.

Bend, Texas.

If you have not ordered a supply of the Special Sunday School Issue, which is to be published about October 1st, send us your order at once. We can easily arrange with the printer for copies with which to fill all orders that reach us by September 28th.

One copy of the paper should be put in each home of those advocating and practicing the Sunday School. We will have articles in this issue on both sides of the question, and we have asked the ablest men on the Sunday School side for articles. Surely, everybody will want to read that issue.

Twenty-five copies, \$1.00; 100 copies, \$4.00.

THE APOSTOLIC WAY.

MORE CLIPPINGS ABOUT WAR

It certainly is encouraging to have the co-operation of sympathetic, kind brethren and thoughtful, merciful men and women in all the walks of life in putting down the work of the devil in the form of carnal warfare. Interest in this work is surely, steadily growing.

From Brother B. Mitchell, Lake Wales, Florida, I received a copy of "Mark Twain's War Prayer." It is certainly to the point. "O Lord, our God help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead"—this is a sample of it.

Brother P. S. Hall and wife of Montebello, California, sent me a type written article on "Christian Warfare" by Brother L. E. Horn of Los Angeles, California. It is excellent. "Carnal warfare is for a few months or years.

Christian warfare is for life, and there is no furlough, armistice, nor terms of peace. Can the Christian quit fighting Satan, evil, and wickedness?"—this is part of it. Brother Hall said, "During the recent World War, our preaching brethren were slow to speak and write against carnal warfare, fearing the powers that be, might think them pro-German."

Brother J. M. McCaleb, Tokyo, Japan, told Brother Srygley, an editor of the Gospel Advocate, that if he had been more outspoken against war, it might have saved McCaleb's son from the war and Srygley's from the grave.

"For His Name's Sake," is the name of a book of 144 pages that I received from Brother Jack Luck, in England. He is one of its writers. This book ought to be in every home on earth, that people of every tongue might read it. "Being a Record of the Witness given by Members of Churches of Christ in Great Britain against Militarism during the European War—1914-1918."—this is its only preface. It contains 18 chapters, 5 pictures and 16 poems, one of which is Longfellow's poem, "The Arsenal at Springfield." Every poem is a well chosen gem. The firm stand these noble British brethren took for the name of Christ during the World War ought to be published the world over. It means a crown of life in the day of judgment.

Russia, Austria, France, Germany,

and the other countries have churches in which were faithful Christians fighting carnal warfare. Who will help me to get in touch with some of them, that we may encourage them and be encouraged by them? Can you talk or write one or more of these languages?

Can you get a friend to help us about this matter? You would be surprised and strengthened to see what the world has done and is now doing to keep down carnal warfare. The material I have collected, to me, is priceless. Help us to make a book—the most valuable yet, against war. Preachers, poets, editors, warriors, officials, educators, historians, besides Bible writers will have something in this book. We welcome brief, comprehensive articles by brethren, or any one on the other side of the question. We expect to make the book both brief and comprehensive.

Dunkards, Quakers, and Mennonites oppose war, also. Some one please give me the name and address of a Quaker publishing house. I have the other two.

L. W. HAINLINE,

Fulton, Ky.

Arrived

After a long tedious trip, we arrived here in Dallas, Texas. We had to stop and rest three times, as I was not able for continuous travel. We left West Virginia July 22nd and arrived in Dallas, Texas, August 14th. We are now in the home, and office, of Brother R. F. Duckworth, the publisher of the A. W.

We were in Wilson, Okla., for nearly a week. I could not leave there for several days because of an infection on my left hip. The doctor there said he thought it was the bone. I think he is wrong. Brethren I need your prayers.

I am ready for work. Who wants a meeting? Let us keep busy. The Lord's work is a continuous work. Let us not be idle. May the Lord bless all the faithful, is my humble prayer.

My address for some time to come will be 1601 First Avenue, Dallas, Texas.

J. E. McVEY.

THE APOSTOLIC WAY

Issued Semi-Monthly.

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

\$1.00 the Year.

VOLUME II.

DALLAS, TEXAS, SEPTEMBER 15, 1924.

NUMBER 4.

Oh Sophistry: Where Is Thy Blush?

In the Gospel Guide for July Brother Warlick says, "One point Brother Bailey made was on the individual communion cups. I hope all the Guide readers got the point. He said if one cup, one container, was the idea, what about a cup for the many congregations everywhere? If we may have a cup for each church, we may have one cup for each member of every church. A good thought."

Anyone of such low mental capacity as to think he can see any point whatever in that needs to be treated for ocular heebie jeebies. The sophistry of it is so rank that it is positively putrid; yet Joe S. Warlick, who (judging by his boastful utterances) seems to think himself without a peer among logical reasoners and who, if pressed, will modestly admit that he is "the world's greatest living debater" says of it, "a good thought"—just like that. Even a kindergarten student ought to know better than to be taken in by such flapdoodle, and the only thing needed to expose its imbecility is to continue the comparison. If each church may have a separate loaf of unleavened bread, we may have a separate loaf for each individual and if we may have a house for each church to worship in, each individual may have a separate house of worship and then we can truly have individual communion, both of cup and bread and an individual worship that would leave Baptist close communion a million miles in the rear of the progress being made by the Sunday school digressives.

In spite of all that can be done, there will always be some who will imperil their souls by walking in craftiness and handling the word of God deceitfully, but it is my firm intention to do all in my power to save those I love from the direful fate that follows such a course, even if I must wound their self-love and lose their friendship in the doing of it.

G. A. TROTT.

Brother Conner

Some do not seem to understand why Brother Conner is so persistent in urging the brotherhood to support The Apostolic Way.

I have known Brother Conner for years and he is one of the most faithful, humble and unselfish Christians I have ever known. He is a poor man, dependent on his daily work for a living, and yet he has personally done more for the support of the paper and for Brother Duckworth's personal support than any church has done, much less any single individual.

When Brother Conner calls for help, he leads the way by making real sacrifices that would seem incredible to many and would be impossible for

one whose whole soul is not devoted to the advancement of the cause of Christ. I cannot understand the backwardness of the brethren, and the consequent necessity of constant urging to stir them up to liberality in the matter, knowing, as they must that no one has ever been the beneficiary of their donations to the extent of one cent, also that The Apostolic Way is the only paper in the world that contends for every word God has spoken and against every addition or subtraction therefrom. Its value to the cause of pure Christianity can not be computed and is worthy of our best efforts. If only one hundred brethren could be found who would be as liberal as Brother Conner, there would no longer be any financial problem to solve in the onward sweep of success in our efforts. Brethren will you not lay aside every weight and put your shoulders to the wheel?

Lovingly your brother,

G. A. TROTT.

The Manner of Teaching

In our method of teaching Christianity to the world we must do the teaching only through the Church, and must do it without confusion. This basis may be used in deciding between what is vital and what is mere custom in the method of teaching. To form another organization through which to teach the Bible opens the way for any number of such organizations or societies through which to do home or foreign mission work. It is the purpose of this article, however, to speak primarily of religious meetings which do not involve any man-made organizations.

Unorganized groups may meet for teaching. Some may not object who have so far agreed, but if the basis for division has been well chosen, the doctrine of this paragraph must be admitted. He who objects, then, is objecting to the basis of division, and is under obligation to present a better one. If I want to meet an unorganized group of people regularly or irregularly for the purpose of teaching at any time except the hour of worship, I have a right to do so. This is just what we do in protracted meetings, and no one says we have formed another organization. No one can truly call an unorganized collection of people a Sunday school or any other kind of school. In protracted meetings we ask those who want to receive teaching on certain subjects to meet us at regularly appointed times. We may surely do the same when there is no protracted meeting in progress. If I have a right to do this, others have the same right. Our principle of division will also permit two of these groups to meet at the same time, provided there is no confusion. Do you ask where we draw the line? We

draw the line against any man-made organization, and against any method which involves confusion. There is one body, Eph. 4:4. Let all things be done decently and in order, 1 Cor. 14:40. When this basis of division has been strictly applied, though it is rather drastic as shown above, I should think it sinful to contend and to divide over the smaller details which are in harmony with these fundamentals. I believe the Apostles would class such details with things which custom may change. 1 Cor. 9:20-22.

As to the lecture and quizz methods of teaching, I think it is evident that both were used in the days of the Apostles. Jewish customs of teaching would naturally, without definite instructions to the contrary, be continued by the Jews when they became Christians. A very common Jewish method of teaching was to have a teacher, or a group of teachers, to occupy a prominent place in the audience and teach by giving answers to questions asked by members of the assembly. This is shown by Jewish history, by the case of Christ when at the age of twelve he was left in the city of Jerusalem, and by other cases. Even First Corinthians, chapter fourteen, which is often taken as the model, evidently presents this method as a part of the model. If it had not been a custom for somebody to ask questions in the teaching part of their service, it surely would not have been said, "If they (the women) would learn anything, let them ask their own husbands at home." And we remember that this method was used when the whole church was come together. It is also pretty clear that this method was used by Paul in Acts, chapter 20. Since the question and answer method was used in Apostolic days, and since it is also admitted by the principle of division suggested above, we may well use it today.

A further statement must be made about confusion in teaching. To have several teachers of different groups all teaching in the same room at the same time is evidently confusing. One may say that the only one confused is the one who wants to be; but if Paul condemned the practice of allowing two to teach at once for the reason that it caused confusion, 1 Cor. 14:31-33, I am ready to accept his conclusion, even if it should not seem confusing to me. To teach only one group is an auditorium while the congregation is collecting for worship, speaking at the door, passing down the aisles to their seats, and talking, is sometimes very confusing. People should suit their methods to their conveniences. To undertake what one is not prepared to do either in carpentering or in teaching the Bible means that very poor work will be done. We should have no confusion.

If a group of people should be willing to meet at my house on Saturday

night or Sunday morning that I might teach them by lecture or by question and answer, I should think it a capital opportunity. But I would not organize anything. Let it again, and finally, be stated that no man-made organization should be formed in order to teach the Bible, and that all teaching should be done without confusion. Details of method beyond this may be classed as custom which may change with time, and should not be allowed to divide the church. He who disagrees must find another basis for making a division of the Apostolic practices regarding the method of teaching.

May we lay aside all selfishness, and be ready humbly to teach and to be taught until we all come unto the unity of the Faith.

P. C. KEY.

Another Good Preacher Takes Stand

I have a letter from Brother D. D. Rose, who now lives at Mullin, Texas, in which he declares against the Sunday school in the very strongest terms. I am truly glad of this, because I have known him for many years, and he has few equals as a proclaimer of the gospel. He was in the fight against digression when the Organ and societies were first introduced in the Church of Christ, but like a great many other preachers who are getting up in years, never come out boldly on the present issues troubling the One Body, and declared against it. In his letter he says: "I am thoroughly and fully set against the Sunday school and all its associates, and with all its associating features." Again: "I am through with all modern societies, and the Sunday school is assuredly one of them. I will worship alone, live alone, and die alone, before I will have anything to do with the thing."

I am proud of the firm stand Brother Rose has taken, because he will be worth so much to the cause, with his ability as a preacher and debator. There are hundreds of congregations that oppose the innovation, puzzled to know where to get a strong man to hold their meetings, and if necessary, defend the truth, and this they will find in the person of D. D. Rose. It was through his irresistible arguments that I was led to see the truth, and at his hands was I baptized for the remission of sins, and as a father in the Gospel, I dearly love him. May the Lord spare him many years yet to labor in the evangelistic field. It is with pleasure that I recommend a man that is clean, whose record is pure, and whose plain, unassuming manner, wins for him the respect of his hearers.

Brethren, get him if you can to hold you a meeting. You will surely make no mistake.

J. N. COWAN.

ELKINS BLOWING IN OKLAHOMA

by Brother M. Sellers of Loco, Okla., in which he says that A. Leroy Elkins had been there holding a meeting, in which he preached one discourse on the Sunday school, and that he was asked if he would affirm what he taught, and he said he would, but that no one would meet him. He further stated that he had signed propositions to meet me, but that my brethren would not let me meet him. Also, that I would not meet him, only where I had no following. If Elkins was trying to tell the truth in the above, he certainly missed the mark, widely. I shall now give a brief statement about the matter, for which I possess the facts, and can furnish them on demand. I was challenged to meet Elkins at Robstown, Texas, where he had no following, and where there was no division. I put the matter before the elders of the Robstown congregation, and they said that we did not need a debate at Robstown, because I am in possession of a letter written of no division, but that they would

endorse me with their presence and means, to hold the debate at Corpus Christi, where there was open division, and brethren meeting at two different places. The brethren at Corpus Christi, who were opposed to the Sunday school and who were worshipping at a different place were highly in favor of the debate to be held there, but the Corpus Christi Sunday school brethren would not allow the debate to be held there. Elkins was present at a preachers' meeting at Corpus Christi, and the question was mentioned again, and I told the entire audience that we were ready for the debate there, and Elkins said that he and I were ready to debate where it was wanted. But the Sunday school would not have it, unless we held it at Robstown, where there was no Sunday school. Now, he is in Oklahoma telling that I would not meet him. The statement is false, and I am ready to meet him anywhere that there is division, and the brethren want the debate. I want the Oklahoma brethren to put this up to him.

J. N. COWAN.

"Things to Which Our Salvation Is Ascribed"

Homer L. King.

There are sixteen things in the Bible by which we are said to be saved. A part of these is done for man because he is unable to do them for himself. Man in his weakness is unable to save himself independent of the things God has done for him. However, there are certain things that man can and must do to secure the final blessings.

The things that God requires of man are but a trifle when compared with what God has done for man. Let us notice the things by which the Bible says we are saved, that man could not do for himself.

1. God saves. (See Rom. 6:23.) This will not be disputed by those who believe in the Bible.

2. Christ saves. "And thou shalt call his name Jesus for he shall save his people from their sins." (Matt. 1:21.) No controversy here. All agree that Jesus saves.

3. The Holy Spirit saves. How? Peter says that they preached the gospel with the Holy Ghost sent down from heaven. (1st Peter 1:12.) Paul says that the gospel is the power of God unto salvation. (Rom. 1:16.) Hence, the Spirit saves through the gospel which He enabled the Apostles to preach.

4. The Apostles save. Christ told Paul that He sent him to open people's eyes and to turn them from darkness to light, and from the power of Satan unto God. (Acts 26:18.) So the Apostles save by being agents through whom the revelation is made.

5. Grace saves. "For by grace are ye saved through faith." (Eph. 2:8.) The Bible says we are saved by grace, but does not say by "grace alone." Grace or favor, is what caused God to devise a system of salvation by which

man could be saved from endless torment.

6. Blood saves. Paul says, "And without shedding of blood is no remission." (Heb. 9:22.) "How much more shall the blood of Christ . . .

purge your conscience from dead works to serve the living God." (Heb. 9:14.) Blood is the meritorious cause of the salvation of man.

7. Gospel saves. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; and by which also ye are saved." (1 Cor. 15:1-2.) The gospel saves by revealing God's system unto man. Let us see how far we may be able to agree on this system. If you believe the Bible, you believe the above save, because the Bible says so.

8. Preaching saves. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1st Cor. 1:21.) "Preach the Gospel to every creature." (Mark 16:15.) "For it (the gospel) is the power of God unto salvation." (Rom. 1:16.) Preaching is the means by which the gospel is made known.

The above may be termed the divine side of the system of salvation of man. Without the divine side there would not be a ray of hope or a gleam of day for man. It would be all of life to live and all of death to die. Surely you agree with me thus far, and I can see no reason why you should disagree with what I shall give relative to what the Bible requires of man. We shall see.

1. We save ourselves. Do I hear some one say they do not believe it? Why do you not believe it? The same Bible that says we are saved by grace, blood, etc., says we save ourselves. "Save yourselves from this ungodly generation." (Acts 2:40.) "Work up your own salvation." (Phil. 2:12.) Perhaps you cannot see how we can

save ourselves if God saves us. We shall see in due time.

2. We save others. Again you say you do not believe it. It is true if you never believe it, because the Bible says so. "Take heed unto thyself and unto the doctrine; continue in them; for in so doing thou shalt both save thyself and them that hear thee." (1st Tim. 4:16.) We save ourselves by accepting and obeying the gospel, and we save others by persuading them to do the same.

3. Saved by faith. "He that believeth and is baptized shall be saved." (Mark 16:16.) "Believe in the Lord, Jesus Christ, and thou shalt be saved and thy house." (Acts 16:31.) The Bible does not say we are saved by "faith alone." How could it be by "faith alone" when the Bible says we are saved by grace, blood, etc.? James says we are justified by works and not by faith only. (Jas. 2:24-26.) Faith enables us to accept and obey the gospel.

4. Saved by repentance. "Repent ye therefore and be converted, that your sins may be blotted out." (Acts 3:19.) "Except ye repent ye shall all likewise perish." (Luke 13:5.) Repentance turns us from the practice of sin.

5. Saved by confession. "Whosoever therefore shall confess me before men, him will I confess also before my Father, who is in Heaven." (Matt. 10:32.) "And with the mouth, confession is made unto salvation." (Rom. 10:10.) The eunuch said, "I believe that Jesus Christ is the Son of God." (Acts 8:37.) Confession is our vow of allegiance to Christ.

6. Saved by baptism. "That is where I disagree with you," says one. The question is, do you believe the Bible? Do you believe the Bible when it says we are saved by grace, blood, and faith? Then why do you not believe it when it says we are saved by baptism? Nothing but a human theory can keep you from believing it. "Repent and be baptized, everyone of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) "The like figure whereunto even baptism doth also now save us." (1st Peter 3:21.) Baptism is the last step of obedience by which we come into Christ. "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.)

7. Saved by works. By works, we mean the deeds of Christian life. "Work out your own salvation with fear and trembling." (Phil. 2:12.)

8. Saved by hope. "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for." (Rom. 8:24.)

Hope is an anchor to the soul both sure and steadfast. Hope is that which causes us to press on in the face of severe difficulties. Without hope, we could not endure to the end.

Perhaps the reader is becoming anxious to know how we can be saved by so many things. We are not saved by any one alone; but by all of the things mentioned above. It is a system, and we cannot leave out any one and the divine arrangement yet be complete.

It may be illustrated by a pole, line, hook and bait, used to catch fish. It is the truth to say we caught the fish with the pole; but not all the truth. It is the truth to say we caught the fish with the line; but not all the truth, for the pole, hook and bait were used also. Hence, wrong to say the fish was caught by any one alone. So with the system of salvation.

The man who accepts all the things by which the Bible says we are saved has sixteen chances to one to the man who says we are saved by any one alone.

It is like nature's way of supplying our daily bread. God gives us the means, and we use them. He gives us the soil, rain and sunshine; while we must plant the seed, till the soil and harvest the fruit. God gives us our daily bread; but not without effort on our part. He gives us salvation on conditions as above explained.

Now, kind reader, you who are away from God and without hope in the world, hear, believe, turn and obey, ere long it might be too late!

"Blessed are they that do his commandments." (Rev. 22:14.) Why, Oh, why not accept Jesus, and why not accept him now! Tomorrow may be too late!

God and Man

Man has always been prone to supplant God's things with man's things.

God gave us a creed, but man made creeds and confessions to supplant it.

God gave us baptism, but man superseded it with sprinkling and pouring.

God authorized the baptism of believers, but man began to baptize unbelievers and infants.

God through Christ said, He that believeth and is baptized shall be saved; man says, He that believeth saved and must be baptized.

God established his church, but man set up Baptist, Methodist, and Presbyterian churches.

God gave his people a name, but man invented the name Baptist, Methodist, and Catholic to supplant the god-given title.

God instituted vocal music for his praise service, but man supplanted it by harps, horns, and organs of his own invention.

Oh, Man has been a bad supplanter. He not only supplants other men, but he supplants God, and supplants God's things.

God commands men to meet on the first day of the week and study God's word, etc., but men prefer to meet, study manmade literature, and teach children—that being the duty of the parent which God enjoins upon each.

Every plant, which my heavenly go back to God's own things

Every plant, which my heavenly Father has not planted, shall be rooted up. Don't you think we ought to help Christ root up these human plants—these names, bodies, and things the heavenly Father never planted—and go back to God's own things?

CHAS. B. THOMAS.

Doctor Trott and Warlick

"I will debate the Sunday school question," says Brother Joe.

The Doctor says, "All right, I am ready to go."

The Doctor just accepted his proposition.

But this made Brother Joe change his position.

"Oh!" Says Brother Joe, "I meant where a debate was needed."

And to get Joe in a discussion, the Doctor has never succeeded.

He says that the Doctor is untruthful, and has even begun to lie.

But the trouble is the Doctor got his finger in Joe's Sunday school pie.

Sometimes Brother Warlick says ugly things about the antis, and seems to get sore.

No wonder; the Doctor has got hold of the gospel auger, and all doctors like to bore.

Brother Warlick tries to fool the people by his sayings in the Guide. But along comes the Doctor, showing up the truth on the other side.

Brother Warlick, why don't you open the columns of the Guide and let your readers hear what the Doctor says on the other side.

The Doctor believes in letting the people hear what he has to say. So come on Brother Joe, and discuss the Sunday school in the Apostolic Way.

For we know that you are afraid to open the columns of the Guide. Why? Because the Doctor would make the Sunday school look narrow and the truth look wide.

And here comes our Brother Ph. D. Ledlow, telling us about the things we didn't know.

Brother Ledlow says Cowan has not past beyond the fifth or sixth grade, but woe unto you Ph. D. if Cowan ever gets a chance, he will lay you in the shade.

You may boast of your learning, and that you are mighty, and at Cowan thrust a dart, but if I were you Brother Ledlow, I wouldn't make a fool out of myself, trying to be smart.

But it isn't a man's job to meet you fellows; it belongs to a boy. Discussing the Sunday school with a Ph. D. is just like playing with a toy.

This may seem like bluffing, but the Doctor says 'tis true. No wonder then, that the big Sunday school Ph. D. gets blue.

Did you know that Doctor Trott had a gospel hammer? And strange to say, but he caught G. H. P. Showalter.

So the Doctor began to pull, but he set back and went over the fence, and the Doctor hasn't heard a word out of G. H. P. since.

But I guess Brother Showalter is down on some Sunday school nook, but Doctor Trott is still fishing after him with his gospel hook.

If the Doctor could ever get Brother Showalter to bite, he would seal him up in a gospel package good and tight.

But methinks that he had just as well to fish in a lot, for a sucker will only bite when the bait is soft.

They admit the Book says teach, but doesn't say how. If that were the

truth, to be sure we would bow.

But it happens that first Corinthians 14 tells exactly how it must be done. Paul says to the church that they (men) may speak one by one.

They try to separate the meat from the milk. Just about like trying to make cotton look like silk.

And try to feed it to the children through the Sunday school horn, but who ever heard of a child being fed before it was born.

Sometimes Brother Warlick gets on the Sunday school question red hot. But if you want to see him cool off at once, just call Doctor Trott.

Brother Warlick says, "We are a big bunch, and in the lead," but the Doctor says, "You wouldn't be, if the Bible you would heed."

The Book says that Jesus leads, and his followers are behind. I think if you will measure your bunch, you will change your mind.

But the Doctor says, "What do we care about the big bunch, or what they say, we will continue to fight the Sunday school and walk in the narrow way."

V. A. TOWNSLEY.

Questions and Answers

1. Did God love Jacob, and hate Esau before they were born, as revealed in Romans 9:13?

2. Was the thief, who called on Jesus to remember him, saved in Heaven, since he was not baptized, as revealed in Luke 23?

A READER.

1. By reading the 12th verse of the 9th chapter of Romans, you will see that God had decreed that the elder should serve the younger. Esau was the first born of the twins, but God purposed to renew his covenant thru Jacob, and these facts are recorded to show the wisdom of God, and the fulfillment of his purpose and powers. The recording of this case shows that it was out of the ordinary, and its record, instead of providing that all children are designed to be saved, or lost, before they are born, proves the very opposite, showing that this was a special case where God made a selection before the children were born—things he does not do except when it is for the purpose of showing his miraculous power, and knowledge.

2. The case of the thief on the cross; if saved, he was saved under the law of Moses, and not under the law of Christ, since Christ's law did not become effective until Pentecost—more than fifty days after the statement made by the thief on the cross.

R. F. D.

The Church at Gunter writes that they "will use Brother Alva Johnson of Tulia, Texas, in a meeting beginning Wednesday, September 17th. If Brother Johnson is late, others will preach up to his arrival, which will not be later than Saturday, the 20th, the Lord willing. We hope you will visit us during the meeting."

KISS

Considering the fact that we are neither to add to nor take from the written word, please inform me thru the paper what disposition you make of the following: Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thes. 5:26; 1 Peter 5:14.

F. A. GOODYEAR.

The above letter was sent to me for answer. Let me say first of all, that when I answer one of the scriptures, I answer them all. One answer, answers all. I do not know the mind of the querist, and neither am I a discerner of spirits, I cannot tell whether the question was ask for information, or for a chance to criticize. But we are answering the question in hope it is with a view to learn.

First, the word kiss comes from different Greek words, and has various meanings. But the word under consideration, comes from the Greek word PHILEMA, which means, "A Mark of Friendship." This word and its definition is taken from "Robert Young's Analytical Concordance to the Bible."

It seems as this was a custom of the early church. Custom may change, but principles never do. The principle involved in this "KISS" was that of salutation. In the texts given above, Paul uses the word "SALUTE," once, and the word "GREET" four times. Both words are used to accomplish the purpose desired. These words go to show that it was a salutation, and a custom among the early Christians. I am not ready to say that the word "KISS," as used in these scriptures given above, means the pressure of the lips. I know that "KISS" means the pressure of lips, and it also means to "TOUCH." I may touch you, and not connect with the lips, or touch the lips. I greet my brethren with the shake of the hand. This answers the purpose as well as the "KISS."

I am sure that the word "KISS" has not as much significance as the word "HOLY." Whether it be a kiss, or a hand shake, it would be "HOLY," i. e., without dissimulation. The thought as I see it, in these scriptures, is not so much the manner, but the sincerity of purpose. Not with hypocrisy!

J. E. McVEY.

SISTER TEURMAN AND CHILDREN

The twenty-second session of Gunter College will open Wednesday, September 17. We are encouraged over the prospects for full attendance. Our credits recently secured, will be of great help to us.

The faculty of the college is in the main unchanged. The following additions, however, are worthy of mention: Brother J. Frank Copeland will give half time to High School branches and will devote the rest of his time to the teaching of Vocal Music and Voice Culture. He is thoroughly prepared to offer in music such courses as may be recognized and accredited by the State Department of Education. Miss Zella Douglas, daughter of Brother George Douglas will offer practical courses in Domestic Economy. Sister Allie Teurman will continue her work in Art. She has done special work this summer and will be the better prepared to give her students efficient instruction.

As is known to most of the readers of The Way, Sister Teurman kept her children in Gunter College last session. The children did good work and are expecting to enroll this fall for work in the grades to which they were promoted. We love Sister Teurman and her children, and use this means of insisting that the brethren should not in any way forget or neglect them.

JNO. R. FREEMAN,

Gunter, Texas.

When I went to Union City in July, 1923, to help plan for Sister Teurman and the children it was agreed that an effort would be made this fall to raise the balance due on their property, upon which the office building had been erected by Brother Teurman.

The entire amount was due last fall and Sister Teurman paid one note of \$400.00, with interest, out of donations sent her. The Land Company agreed to carry the other note until this fall.

Brother Teurman spent his entire time planning and working for the paper. He did not spare himself. If it became necessary for him to deny his family for the good of the cause, he did not hesitate. His desire to save the brethren's money prompted him to try to make out with the equipment that was responsible for his burn and death.

A number of brethren have expressed a desire to show their appreciation for the sacrifice made by Brother Teurman by helping clear his property of debt, that his family might have the rents to help support them.

The amount to be raised demands that we all give liberally to this fund. The note and interest will amount to about \$800.00. Brother John R. Freeman of Gunter College has been selected to receive the money, and he will report the amounts received through The Way.

Brethren, let's make quick work of this. Make your donations promptly, that this note may be paid off at once. Send all donations to John R. Freeman, Gunter, Texas.

Brother Witherspoon, father of Sister Teurman, has been in such bad health that he could not come to see me and I have been sick since August 10th, so we could not prepare a joint statement as we had previously planned to do.

R. F. DUCKWORTH.

THE APOSTOLIC WAY

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Several Things

QUERIES.

A querist submits certain questions. A querist submits certain questions, which I shall answer briefly. (a) "What does the Bible teach about egotism?" Answer: "Egotism" may be defined as an undue regard for one's own attainments, opinions, etc. If the querist will look up in a good concordance such words as "pride," "conceit," "boasting," "vanity," etc., he will find plenty of scriptures bearing more or less directly on the question. The book of Proverbs, Isa. 5:21; Romans 11:25; 12:3—all contain teachings on the subject. One should seek to know as fully as possible just what his own attainments are. He should not underestimate his abilities, for to do so makes him timid and afraid to assert his views when he should. On the other hand, to overestimate one's powers is apt to produce false pride, egotism, and stubbornness.

(b). "Where can a woman worship God in spirit and in truth, if not in the Church? Or is it possible there is no place in the Church of Christ for a woman?" Answer: Why any man should ask this question I cannot see. The querist will find in Acts of Apostles and in the letters to the churches, especially in 1 Cor. 11 and 14, abundant evidence that women obeyed the gospel, worshiped in public assemblies, etc., just as men did. This answers the question, but there is an implication here that deserves more attention. It is this: the querist virtually says: "If a woman cannot teach in the church, how can she worship?"

Teaching is worship only in the sense that it shows respect or reverence for the wishes or authority of the Lord. Worship, primarily, is an act or show of respect for a superior. Toward God, its purest form is praise, thanksgiving. Next to this is prayer, supplication. Then our love for Christ and reverence for his lordship, leads us to commune with him through his appointment, the Lord's Supper. But he tells us to teach his Word. Here again our respect for his authority impels us to do so. This shows a spirit of reverence, and is, therefore, indirectly, worship. But the very principle herein involved is the reason why a woman cannot acceptably to the Lord teach in a public meeting of the Church, for her Lord forbids her doing so. And

a woman who does teach, shows more regard for the wishes of man than she does for those of the Lord, and, therefore, cannot from her heart worship Him.

(c) "Where can we place our light that it may shine forth unto the world?" Answer: The proper place for our light as Christians is anywhere we happen to be, by night or day. My light should be seen every time I speak or act, for it is here that others can best see it. The daily life of the Christian is an index of his association with Christ, who is the source of all spiritual light. See Matt. 5:16; Acts 4:13.

Unbecoming Language.

Christians are supposed to have pure hearts. "Out of the abundance of the heart the mouth speaketh." We, therefore, judge a man's heart by his language. This is true on the street, in the home, and even in the columns of a religious paper. To call a brother a liar, a hypocrite is, in my opinion, to lower our moral standard, appeal to the baser elements of our carnal nature, and thereby bring reproach on the cause of Christ.

False Report.

I have recently been informed that brethren in some places in Texas are under the impression that I refused to debate the Sunday school issue with Brother Showalter. I tried to get Brother Showalter to discuss the question with me on a definite proposition before publishing it in tract form, but he refused to do so. I am sure he will admit this.

N. L. CLARK.

Keep This For Reference

We have received statement from a number of churches in the large cities giving location of their place of worship, and how to reach it. From time to time we will publish the location of such churches as we have listed in this file.

Churches located in cities large enough to make it difficult for their place of worship to be found, should have their place of meeting announced in their local papers regularly and furnish us with statement that we may occasionally publish it in these columns.

Baton Rouge, La.—Winddatt street; take Dixie street car, get off at Winddatt street, then inquire for H. D. Parker.

Indianapolis, Ind.—1725 N. Western avenue. Take North Western Street Car, get off at 17th Street, walk west on 17th Street to North Western avenue, northeast corner.

Montebello, Calif.—138 So. 4th St. Take "R" Street Car east on 7th street, Los Angeles city, get off at end of line, take Montebello Sc Bus Line to 4th street. The only faithful congregation located in or around Los Angeles, Cal.

Ottumwa, Iowa—317 W. Finley Ave. Take Ward Street Car, get off at Finley avenue. Chapel three blocks west of Ward Street Car line.

Corpus Christi, Texas—1169 Eleventh St. Take Union Depot Street Car, get off at Eleventh and Buford, go south half block.

Booneville, Ark.—Corner of North Bennet and West 4th Sts. North of depot, 4 blocks, brick building.

Little Rock, Ark.—Bloss Hall, 8th

and Main Sts. Temporary meeting place.

Sulphur, Okla.—Tishomingo Ave. In block Court House is in.

Temple, Texas—South 15th St. and Ave. 1 (Tabernacle). Take car at Main St, Ave. A, get off at 15th St., go one block south.

Corsicana, Texas—Corner of 3rd Ave. and Beaton St. All cars; get off at 3rd Ave. and Beaton St. Meet in hall over Sowell Bros. Grocery Store.

Waco, Texas—South 15th and Park Sts. Take South 12th Street Car, get off at 12th and Speight Sts., go three blocks west and one-half block north.

Shreveport, La.—Velva, one block south Greenwood Road. Take Fair Ground Street Car, get off at Mattress Factory; go one block south on Velva Street.

Denison, Texas—1215 Myrick Ave. Take Sherman Street Car, get off at church, Hull Street Car three blocks south.

Abilene, Texas—6th and Locust Sts. Gainesville, Texas—322 N. Taylor St. Meeting in Seventh Day Adventist's house.

Amarillo, Texas—Small Woodman's Hall on Taylor St., between 4th and 5th Sts.

Lockney, Texas—Two blocks west of Post Office.

Henrietta, Texas—Presbyterian Church, three blocks south from southwest corner of Court House square.

Atlanta, Ga.—Take River Street Car, get off at Eugenia Place, one block to the right.

Austin, Texas—Waller and Taylor. Take south Main Street Car, get off at Waller at the Tenth Ward fire hall, go south three blocks.

Fort Worth, Texas—27th and Broadway. Take Rosen Heights Street Car, get off at Broadway, go one block east to church house. Don't knock; just walk in.

Fort Smith, Ark.—Dodson Ave. and South Seventeenth Sts. Take Park Hill Street Car, get off at So. 17th St., walk three blocks south. Services: Lord's Day, 10 a. m. and 7:30 p. m.

Houston, Texas—67th St. and Harrisburgh Boulevard. Take Harrisburgh Street Car, get off at 67th St., where the Turning Basin Shuttle car leaves the Harrisburgh Boulevard and find us in the Woodman Hall, over the drug store on the corner.

Chicago, Ill.—109-19 Vincennes Ave. Take 111 Sacramento Street Car, get off at 109 place.

Cleburne, Texas—306 S. Walnut St., opposite Junior High School.

Things I Have Seen

Three years ago the church at Chandler did away with the Sunday school, but continued to use Sunday school preachers as before; and last winter they almost went back to their old folly. I moved here at such time, and helped stay it off. For about four months the work went on peaceably and in New Testament order. I left to hold meetings, and being gone for three months, I came by, going to other places, and found the weak hearted had become weary because the strong in faith had failed to draw the line. For some time, I had told the brethren that they should withdraw from the four or five Sunday school advocates. The Sunday school folks pulled off, took about twenty-five with them, and began a two-weeks' meeting, with Lundy from South Texas doing the preaching for them.

I came in Sunday morning about three o'clock, and went over at eleven o'clock to see him. I asked him if he would meet me in conference the next evening at three o'clock. He said he

would, but his Sunday school brethren forbade. However, he came down to the church to let me know he had been forbidden to talk with me. I put the question of a discussion up to him; then he said, We are brethren; we must not debate these things. But at last he said, "If nothing else will do you, un-Sunday school brethren we will discuss the matter when the meeting is over." So I gave him the papers, and if he told the truth, we will have a debate at this place in the near future.

Yes, they have begun keeping house for their Lord; using two cups, and just the old Bible class, women talking in it. They are trying to have it as much like true worship as they can, not to have it like it. But come look at it within a year, and you can easily see the difference. Yes, they say the women can do anything except wait on the table; but I have seen the women do that when there were active men present. The first Sunday in April, I was called to Wentworth, near Grand Saline, where I gave an hour lecture on the Sunday school matter, and when I had finished, an elder, W. G. Kennedy, called Sister Stella Strickland to come wait on the table. At the same place, I, also, saw a singing choir of the brethren and sisters which sat behind me and first one then another would come out and lead in singing, both male and female. Now they wouldn't have but the one cup; said it was wrong. The early church drank from the one; even as Israel drank from that one rock, which followed them, which was Christ. But was no harm to have a big Sunday school, uninspired literature, and women teachers.

All such things as this have I seen.

J. E. TIDWELL.

Chandler, Texas.

Be Ye Separate

In Matt. 15:8, 9, Jesus says, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching of doctrines, the commandments of men." False doctrines bring about false systems.

Matt. 15:13, 14, "But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up." Hence they will be destroyed. Let them alone: They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Hence there is only one chance for those who are members of the denominations established by man, and that is to do as the Apostle Paul says in his second letter to the Corinthians—"Wherefore come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing; and I will receive you. And will be a father unto you, and ye shall be my sons and daughters saith the Lord Almighty." 2 Cor. 6:17, 18. Or as James says 1:21, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." J. C. TRAPP.

Livingston, Texas.

Cullings and Comments

By H. C. Harper.

"Baptism as a symbol proves a change in the death, burial, and resurrection of the one who is immersed. (Rom. 6:3-6.) When one hears the word of God and believes it, he becomes dead to sin and thus ready for the burial (baptism). Now attention, please! The old sinful man goes into the watery grave, and while in that grave, the sinful man is destroyed and a new body comes out to walk in righteousness, or newness of life. Do you mean to tell me this same old sinful man comes up from the watery grave?"—M. J. Walters, Review July 29, 1924.

Well, brother, it certainly does if your teaching that one is "dead to sin" before one is baptized is true. One is "dead to sin" after baptism, for Paul asks: "How shall we that are dead to sin live any longer therein?" (Rom. 6:2.) And he shows that this is not until we have been baptized (v. 3), when we should continue "dead to sin," saying, "Likewise reckon ye also yourselves to be dead indeed to sin, but alive to God through Jesus Christ our Lord." (v. 12.)

If "When one hears the word of God and believes it, one becomes dead to sin," as you teach; and one is "dead to sin" after one's baptism (burial) and resurrection (Col. 2:12), as Paul teaches, where is there any change in the resurrection "from the watery grave," seeing one is "dead to sin" before baptism and also "dead to sin" after baptism? Solve this for me, please, and yet hold your teaching. I have asked several to do this, but not one has attempted it yet.

The truth is, one is dead, "dead in sins," before baptism (burial), as is stated in Col. 2:13, in baptism one is "quicken'd" (made alive), "forgiven," as here also stated, and arises "from the watery grave" to "walk in newness of life" (Col. 3:1-3; Rom. 6:1-22), being now "dead to sin, indeed, but alive to God" (Rom. 6:11).

That Form of Godliness

2nd Tim. 3:5. "Having a form of godliness, but denying the power thereof: from such turn away."

There never was a time in history in which there was such a form of godliness, and so little of the power. But what kind of form? Is it a form in which man has formed, teaching for doctrine the commandments of men? Matt. 15:9.

Men say it is all right to place in the blood-purchased Church, Acts 20:28, a musical instrument by which to worship God. God says to us through the Apostle Paul, Eph. 5:19, "Singing and making melody in your hearts to the Lord." Do not make melody on the organ, then, but in your hearts.

The Sunday school with its women teachers is a form of godliness formed by man. God says through the Apostle Paul, (1 Cor. 14:34), "Let your women keep silence in the churches; for it is not permitted unto them to speak."

Are not they who teach and practice such things denying the power of God?

God's power is in the gospel, (Rom. 1:16, 17), and there is not a single passage in God's Holy Bible that gives us any authority for such teaching as instrumental music, Sunday school and such like. It is a vain worship to do these things. Matt. 15:9. It is the work of the flesh, Gal. 5:19-21. Variance means disagreement, dissension, discord. They which do such things shall not inherit the Kingdom of God. When you do these things, you disagree with God, Christ, and the Apostles, and those that stand for the truth, and God hates you if you sow discord among the brethren, Prov. 6:16-19.

Brethren, why not be the "oneness" that Christ prayed for, Jno. 17:11? Let us not have a form of godliness and deny the power. Let us lay aside every weight and the sin which doth so easily beset us and let us (who? those) who "have obeyed from the heart, that form of doctrine which was delivered you. Being then made free from sin ye became the servants of righteousness, Rom. 6:17, 18. "Let us run with patience the race that is set before us." Heb. 12:1-3. Do God's commandments and not man's. Pin your faith on Jesus. He is the author and finisher of our faith. Don't have your faith pinned on some man. It is God's judgment we are going to face, and not man's.

Brethren, think over these things and obey God, and he will save you from a devil's hell. Otherwise you will spend your eternity with all nations that forget God.

I. A. MULLINS,

Alba, Texas.

No Contradiction By Paul

Dear Brother Cowan:

Please harmonize Eph. 5:19 and Col. 3:16 with 1 Tim. 2:12 and 1 Cor. 14:34, 35.

Seeing Paul in Ephesians said, Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, and 1 Cor. 14:34 says, Women keep silent. Verse 35 says, For it is a shame for women to speak in the church. Col. 3:16, Teaching and admonishing one another in psalms and hymns and spiritual songs. In 1 Tim. 2:12, But I suffer not a woman to teach.

If the woman sings in the church, is she not teaching? Please answer thru the Apostolic Way.

J. B. BOSHEARS,

Nevada Texas.

REPLY.

The above letter is a sample of the inquiries I receive in regard to woman's work in the church.

The Sunday school people have tried in various ways to make Paul contradict himself by referring to other passages. They realize that the Apostle forbids women speaking in the church, but they try to find authority for the practice in Eph. 5:19, and Col. 3:16, where we are commanded to sing. They argue that if the woman sings, she teaches in the sense that Paul forbids in 1 Cor. 14:34-

5. Thus they have the Apostle contradict himself, and then ask us to harmonize the passages. Why don't they try to harmonize them, as their practice of women teaching in public is the cause of the confusion over this question?

I have asked those with whom I have debated the question to tell me where the Apostle aimed for his prohibition to apply, because there is certainly some place where he meant for her to keep silent. The only answer is, that he meant for her to keep silent when the church came together to break bread. That at this meeting she was not allowed to teach. Then I ask if she is allowed to sing when the church meets to break bread, and they say yes. Then I ask them to explain how she can sing and keep silent in that meeting, and they are forced to admit the truth, that singing was not under consideration when Paul said, "Let your women keep silent in the church," and, "I suffer not a woman to teach." The kind of teaching that is done in singing is not the form of teaching forbidden by the Apostle. So there is nothing out of harmony in the passages.

J. N. COWAN.

What Use Is Man?

I. V. Manly.

If all life is a gift from God, then all the better impulses emanate from him, also. It is evidently not in accordance with the Divine Plan to implant in the soul of man, these God-like sentiments, and fail to make provision for their gratification.

As far as science has yet been able to discover, nothing exists uselessly, each has an apportioned place in "the scheme of things," the universal plan. So far as we know, there is not a desire implanted in any division of the animal kingdom for the satisfaction of which there is no provision. If there be no God, there can be no immortality; and if there be no immortality, then has nature failed to make provision for the gratification of the greatest desire of the animal creation,—your "natural law" is demonstrated to be no law at all, but only an accident. The fish, the birds, and the beasts are directly, or indirectly, useful to man—they serve a purpose, give evidence of a plan; now I ask, of what use is man?

Whom must he serve? Is his sole mission to "propagate and rot"? To grope his way from the cradle to the grave? Is he "the sum and crown of things," the Lord of creation? If so, nature has made another mistake, for he longs to yield obedience to a higher power, to serve a greater than himself, to be guided in his ignorance, and shielded in his weakness by a superior wisdom, a supernal strength. He seeks a celestial master, one for whom he can suffer and die, if need be, one to whom he can yield a dog-like devotion. Did nature endow him with a deathless love merely to slam the door of the sepulcher in his face and shut him forever from those most dear? Science admits that it does not know; philosophy says that it does not, while Ingersoll said that in the hour of death,

"hope hears the rustle of a wing." The Bible says man shall live again. Millions have borne testimony to God's word with their latest breath—with the celestial radiance upon their faces have told their weeping friends that they saw beyond the veil—God's sweet promises—and all was well.

An Old Poem

Just forty years have passed away
Since God and mother gave me birth;
Since I first saw the light of day,
And came to dwell upon the earth.

Just ten and thirty years I've went
Along life's pathway, toward the grave.
Of these a score and more I've spent,
Relying on God's power to save.

And if you want to know the date,
Then I will tell you in my rhyme.
It was upon October eighth,
In eighteen hundred fifty-nine.

When I allow myself to look
Back over life's uneven way,
Upon the pages of life's book,
I count my years from day to day.

For twenty years I've tried to tell
Of Jesus and His tender love.
I've warned men of the woes of hell,
And pointed to a home above.

It seems to me but just a day,
Since childhood plays were mine to share,
But now I'm in life's busy way,
And many burdens I must bear.

And if by reason of strength, I wait
Until I reach three score and ten,
I'll then be near the golden gate,
And soon I'll meet God's holy men.

Methinks I then will set me down
And ponder over life's long race,
And wait to hear the trumpet's sound,
And see the dear Redeemer's face.

I'll want to know that life was spent
In honor to my Lord and King;
That all my useful days, I went,
And made the gospel trumpet ring.

I'll want to look back o'er the past
With joy and gladness in my heart,
And know that I have lived steadfast,
And made choice of that better part.

I'll want to know that I have read
The Savior's word from day to day;
That many loved ones, I have led
Into the strait and narrow way.

I'll want to know that I have sought
The will of God to understand;
That with my heart and soul I taught
That men should seek a better land.

And when I rise up from the grave,
And stand before the blessed Lord,
I want to meet those I helped save,
And see them gain that great reward.

I want to take them by the hand,
Just over on that golden shore,
And join with all that glorious band,
And praise the Lord for evermore.

This poetry was written by Brother
J. M. Walton twenty-five years ago in
the Gospel Echo, Covington, Ind.

J. H. BARSH.

Rt. 4, Roanoke, Ala.

SOME MEETING REPORTS

I expect to move about the 20th of this month, the Lord willing. Please announce in The Apostolic Way that I can be had for meetings in October and November. Address me at Gunter, Texas.

D. J. WHITTEN.

Truth, Arkansas.

Brother G. W. Miller of Chandler, Oklahoma, conducted the meeting at Flomont, Texas. There were four added by confession and baptism, and one reclaimed. We had large crowds and fine interest. Brother Miller is a fluent speaker, and knows the truth. He wants some winter meetings. Write him at Chandler, Oklahoma.

J. J. DAY.

Floydada, Texas.

Enclosed find check for one dollar for the renewal of my subscription to The Apostolic Way. I have been a reader of The Way for one year and would feel that I had sustained a great loss should I be deprived of reading the many good articles written by its Godly editors.

The church here has the Sunday school, so I am deprived of the privilege of worshipping with loyal brethren. I want to move to some good town in the near future where there is a loyal congregation and where I can find employment as an embalmer. I would be glad to hear from any of the brethren who know of such an opening.

W. E. WALKER.

Henryetta, Oklahoma.

I have just closed a meeting at Loop, Texas, with two baptized; also preached at Dumas, Texas, which resulted in four being baptized. The above places are satisfied with the Lord's way of worshipping God. They have no Sunday school, women teachers, human literature, nor any other human devices. If any loyal preachers should pass that way, they will be greeted with a hearty welcome.

D. D. ROSE.

Mullin, Texas.

P. S. I shall endeavor to enlarge the circulation of The Apostolic Way.

Brother J. E. Tidwell is a good preacher. We all love him for his work's sake. He closed a meeting three miles from Alba, with the church known as Salam, an old congregation. It was in bad condition. It is now in fine order. I believe lasting good has been done. While it was not a Sunday school congregation, all the Sunday school sentiment is now gone. I had the pleasure of being with Brother Tidwell all the way through the meeting. His preaching was just simply fine.

May the Lord ever bless the contributors to The Apostolic Way; also its manager.

E. McELLYA.

Alba, Texas.

In a personal letter to the publisher, Brother Cowan states, "We have just closed one of the best meetings in the history of Ballinger, the meeting has resulted in 31 added by baptism and restoration. All grown people and most of them heads of families."

No one rejoices more at this great work than the publisher of The Way. We have held two meetings at Ballinger and made some short visits there. We labored hard laying a foundation for a permanent stable growth, and Brother Cowan's work there with its results, pleases us immensely. May God help these brethren to grow in grace and in the knowledge of the truth, learning with cautious care, the great principles which will keep the human soul

anchored in the smooth water of love, fidelity, and sincerity.

R. F. D.

I began a meeting with the Church of Christ on Finley and Adella in Ottumwa, Iowa, August 2, and continued until the 24th. The meeting resulted in twelve additions to the one body. Six were baptized, four took membership from the Ward Street congregation, and two were restored. We have some splendid brethren in Ottumwa, and I enjoyed the meeting very much. They are at peace among themselves, and I predict a bright future for the Church in Ottumwa. Brother Carl Nelson, a very promising young man, has decided to preach the word. This will add strength to the work here, and adds one more to the list of sound preachers.

HOMER L. KING.

Lebanon, Mo.

I am still unable to do anything. My health is awful bad. I am dependent on the brethren and sisters for food and raiment, so you may say in The Apostolic Way to the brethren that old blind and afflicted Brother and Sister W. C. Mitchell need help. May God bless you.

W. C. MITCHELL.

Bayside, Texas.

The brethren at Ball Play and the Church here at Antich are about seven miles apart. We came together on about midway ground and built an arbor of brush and on August 3rd we began a protracted meeting, which embraced three Lord's days. The preaching was done by Brothers J. A. Dennis of Union City, Ga., and L. H. Reavis of Summerville, Ga., with the exception of one discourse which was delivered by Brother W. L. Shelmutt. Brother Dennis began the meeting and preached till Wednesday of the first week, when Brother Reavis arrived. Then Brother Reavis did most of the preaching till Lord's day following and took his leave on Monday morning, leaving the work to Brother Dennis. To say that we had fine preaching is to state it mildly; for I do not think I ever heard any better preaching than was done throughout this meeting, and we were all overjoyed with the results. Sixteen persons were baptized into the one body; and one fine young man and his wife, who were already members of the Church, but had left their first love, renewed their relationship with the Lord and his Body by confessing their sins and asking the prayers of the faithful. The Church also was greatly strengthened and much good done every way.

I wish to say to the brethren everywhere, don't hold your meetings all the time at home where the cause is already well established; but meet your neighboring congregation at some suitable place and hold a mission meeting, and thus see what the spirit of brotherly love and co-operation will do, especially when you have a good God-loving, God-fearing man to do the preaching.

NOAH HOLT.

Piedmont, Ala., Route 3.

Brother W. T. Taylor of Elk City, Oklahoma, has just closed a two weeks' meeting with the faithful here on the south plains of Texas; one week being spent at Flower Grove School House, four miles west of Ackerly, and one at Brown School House, five miles south and three miles west of Ackerly. There were no visible results, although we are sure there was much good done for the Master's cause. The God of Heaven sneaking through the prophet Isaiah says his word shall not return unto him void, "but it shall accomplish that which I please." Isa. 55:11. We are sure Brother Taylor spoke the words as revealed on the pages of inspiration. We learned to love him while

in our midst and hope to have him with us again in the future.

The brethren should keep Brother Taylor busy. It is a sad condition that exists in the Church today with reference to our preachers. There are so many just such men as Brother Taylor who ought to be kept busy preaching the unsearchable riches of God that are putting in only a part of their time. And why? Brethren I ask you, Why, oh, why? The harvest is great, the laborers are few.

We are few in number here at Flower Grove and no loyal congregation near us, but we are determined to keep house for our Lord. We humbly ask an interest in the prayers of the faithful everywhere.

H. A. ROSE.

Ackerly, Texas, Box 7.

The meeting at Enterprise near Wapanucka, Oklahoma, began the 15th of August, closed the 31st of August. Six were baptized, one restored. The meeting was held by Brother W. P. Jones of Holdenville, Oklahoma. It was one of the best meetings we had had in a long time. If any loyal brethren are wanting to change locations, it would be a good time to buy or rent here.

RUEL CHOATE.

Wapanucka, Okla., Route 1.

Dear Brother Duckworth:

Since last writing, this scribe has held meetings at Booneville, Arkansas, Grand Saline, Texas, and now in the meeting at Wapanucka, Oklahoma. The brethren here are sound in the faith and are satisfied with what is written, or with the old paths. I am requested to state that loyal preachers passing through Booneville, Arkansas, are requested to stop off and meet with the brethren in the old brick church. The Sunday school element pulled out and are holding forth across the street in the Presbyterian house. I go next to Friendship, north of Holdenville, Oklahoma, thence to Lamar, Arkansas, for a meeting.

Success to The Way.

W. P. JONES.

Holdenville, Oklahoma.

I closed a meeting last night at Whitesboro and came home this morning. The brethren think it was the best they have ever had. They have gone through great persecution, but we left them in better shape. We succeeded in getting eight members to quit digression and unite with us; one man (a singing teacher), his wife and two daughters, which will be of much benefit to the work here.

This makes it necessary for us to build a house in Whitesboro. We already have our building fund started. Brother Duckworth, these people are poor, but they are all true blue. They intend to go their full length. We intend to put a clause in our deed that will debar all innovations. If we carry out our plans, we will be compelled to call for help. As this is my first attempt in an undertaking of this kind and as I would rather have your counsel than any one I know, I am writing you for advice. I have in mind to make an appeal through The Apostolic Way to the readers of the paper. I also intend to write some personal letters to some congregations I know. If we can put together our plans, we can build a strong congregation in Whitesboro. We are at present meeting in the home of Brother Guy Yowell. The house was too small for our service yesterday. All the sects and digressives have nice houses of worship. Surely we who are pleading for Apostolic Christianity should have a house of worship.

The Sunday school folks are throwing everything in our way that they can. We secured the park to hold our meeting in the first Sunday in July. When I arrived the Sunday school folks were occupying the park, but their preacher was too big a coward

to show himself while I was there. They refused to give up the park to us, saying there was something wrong with their preacher, that he was not there that night and that he would be there the next night to go on with the meeting. Of course I knew there was something wrong and I knew what that something was. He had been asked to discuss the Sunday school question with me. However, he came back after I left, preached a few nights but did no good. We secured the park again and set our meeting to begin on the Saturday night before the fourth Sunday in August. We just closed that meeting, as stated before, with eight coming over and taking their stand with us. Therefore we left the church rejoicing and the devil mad.

We all send love and best regards to you and your family.

R. L. GARDENHIRE.

Pottsboro, Texas.

COMMENT.

The foregoing was a private letter written to me by Brother Gardenhire. I am giving such part of the letter to our readers as is of general interest. I feel a personal interest in the work at Whitesboro. We have some fine brethren at this place who are being unduly and unjustly persecuted by the Sunday school folks. I rejoice at the good work Brother Gardenhire was able to accomplish in this meeting.

R. F. D.

The loyal members of the Church of Christ at Loco met today to ourselves with nine members present. We will have fifteen when they all come. We know that we will have a hard pull, but we must be loyal. If any loyal preachers pass this way, stop and encourage us—no Sunday school preachers need apply.

All pray for us.

M. SELLERS.

Loco, Oklahoma.

Brother John R. Freeman began a meeting for us August 17th and closed August 31st. The results, so far as may be observed, are a strengthening of our determination to continue in the work and four coming out definitely in a stand with us, with several others stating that they stood with us and with the promise that they would worship with us. This will almost double our number if those who promised prove faithful. We really feel that the effort was well worth while. Brother Freeman made a very favorable impression generally and he defined our position so positively, yet so kindly that I think no one will now misunderstand us nor can they well be offended at the presentation of the truth. I can say that Brother Freeman is a most pleasant man to be associated with both privately and as a preacher. There is nothing small, coarse or vulgar about the man and he is as humble as a little child. We are hoping for better things and with the Lord's blessings we shall remain ever steadfast unto the end, that we may win the reward of the faithful.

T. J. CLARK.

Gainesville, Texas.

Brother McVeey writes of the splendid meeting at Mickey, stating he is making his home with Brother C. W. Smith, an able devoted preacher of the Gospel. Brother McVeey expects to go on to Amarillo for the next few weeks, then go to some point in the Southwestern part of the State. Brother McVeey is an able preacher, wants to be kept busy, and brethren will do well to have him visit them.

R. F. D.

In a private letter from Brother J. P. Watson he tells me that he has baptized twenty-one on his trips to Alabama and Georgia, and when he wrote he was in a meeting at Berea. (Continued on page seven.)

SOME MEETING REPORTS

(Continued from page six.)
Georgia, where I have done much work with one of the oldest congregations in the East. Brother Watson is one of our best workers for The Apostolic Way. He sends us subscribers and is always speaking a good word for the paper.

Brother Jas. T. White of Bend, Texas, is open for meetings the balance of September and October.

I preached the third and fourth Lord's days in July at Roberts Precary School House. We had large crowds to preach to; had one addition to the Church of Christ. I next went to Bethel, preached over the first and second Lord's days in August. Two obeyed the Gospel. The brethren at the Bethel Church House were Sunday school brethren when I began preaching for them, but after our meeting came to a close they asked me to come back and preach for them once a month they are ready to lay aside their Sunday school.

I then came home, conducted a meeting at the Union Point School House, eight miles northwest of Jacksboro, Texas. In this meeting two of my near neighbors obeyed the Gospel, both heads of families. I have just closed a good meeting near Wizard Wells, Texas, with one confession. I am to begin my next meeting five miles north of Jernym, Texas, at the Girtrude School House the 11th of September.

A. W. FENTER.

Jacksboro, Texas.

Dear Brother Duckworth:

Will report my trip to South Dakota and reason for going. A letter addressed to my old address, Purdum, Nebraska, forwarded on to my present address, Covington, Indiana. The letter read, Dear Mr. O'Neal; I heard you preach when I was a child (she was 12 then, 26 now.) and from my good Christian mother, and your book, "Bible in Type." I have learned my duty to God, and I long to complete my faith in being baptized into his Holy Name, for the remission of my sins. I know of no true minister of the Church of Christ nearer than you. I am sure God will send one to me. I answered immediately, asking her to name the station to stop off at, and I would start on my journey for Chalk Butte, (her home). I did not wait but started on my journey. Having two sons at Grand Junction, Iowa, I stopped off there. There being no Church of Christ at the Junction, I preached two discourses at Rippey, 8 miles distant, my two sons went with me, at conclusion of my second discourse, my son Emory (who served sixteen months in the trenches in France) confessed his Saviour, and I immersed him the next morning.

On my arrival in Chalk Butte, I began meeting, but by my request Sister Apsler deferred her baptism until she had heard me preach two discourses, and then confessed her Saviour and was immersed. One week later her brother, who was a World War veteran, also made the good confession and was immersed. Then two other wayward brethren who had become discouraged, and neglectful, renewed their obligations to their redeemer. I immediately began development, by calling on each of these three brethren to give thanks at their tables, also at the Lord's Table and to offer prayer in the assembly and out of the assembly, to read and make talks on what they read. Neither one attempted an excuse. Brethren the time to begin teaching a babe in Christ its duty, is when it is first born into the Kingdom.

From Chalk Butte, I went to Chadron, Nebraska, and after a two hours discourse in the home of her parents, I took the confession of the wife

of one of the restored brethren of Chalk Butte, and immersed her the same hour of the day. Her father was a Baptist, her mother a Methodist. It was their first time to hear the gospel plan of salvation, by any of our brethren, they seemed to hear it gladly. I preached at Fairbury and Beatrice, Nebraska, one confession at Beatrice. I am now at St. Joseph, Mo., August 22nd, on my way home after an absence since June 18th, I hope to reach home soon as obligations are awaiting me there.
J. A. O'NEAL.

Covington, Indiana.

I never worked harder to do good than I did in the Palestine meeting. God crowned our efforts with success. There was much joy in this place. The ones that were baptized were mostly married people with families.

I found Brother Bennett a real Christian man with as fine a wife as can be found. They made me feel like I was at home. Many good people live there, but few brethren. These brethren are faithful mostly so, a few young members are not as faithful as they should be.

Brother Bennett and the other brethren are planning to have me return next June, bring another preacher with me, and preach two months in this section of the country. This is a great mission field and must be worked. The few brethren are willing to do all they are able to do, but they will have to have help from other congregations. They will want some congregation that has a tent to lend, or rent it to the church for two months—June and July. If a number of congregations will help support this work, we may be able to establish several small congregations that may then continue the work.

Now Brother Duckworth, if you can assist these brethren in getting the desired help, I am sure much good can be done. This little congregation is the only one anywhere near. There are three or four counties there that have no loyal congregation in them; so this will be a great field in which to do a lot of good work.

D. J. WHITTEN.

We are sending the blank signed by us which gives the information you desire, showing that the Church of Christ is loyal and stands for a "thus saith the Lord."

In addition to this, we want to say that we have Brother Albert S. Werner located with us. He is sound as can be; in fact, too sound for a few we have who can't stand sound doctrine.

We certainly indorse, and are in sympathy with the great work The Way is doing. We believe it gets better and better all the time. May God bless, help, and keep those who are making it possible for its success.

J. H. McKINNEY,
D. L. DAVIS.
Santa Anna, Texas.

I closed a meeting of twelve days' duration, with six noble souls confessing Christ. They were buried with Christ in baptism. One confessed his faults, making seven in all. Four of those that were baptized were Baptists.

This was a destitute place. I have been preaching there about a year, monthly. I am ready to preach the gospel wherever I may be called.

J. C. TRAPP.
Livingston, Texas.

The Gallatin Meeting

(Prepared for Last Issue).

Upon being urged by Brother N. L. Clark, I consented to go to Gallatin for a meeting in August. I was worked down, and did not feel able to go, but I went. The meeting began on

the night of August 8th. I had fever on the 10th, but the interest was such that I felt I could not afford to close the meeting; so I tried to stick it out. I preached until Wednesday night, having fever each day. Brethren stated that we had the largest crowds that had ever assembled at that place. Sev-

en were baptized, four coming forward the last night of the meeting. A number believing in innovations were convinced of their error. I have agreed to go back at the earliest possible time for a few days meeting. I wish I could preach there for one month.

R. F. D.

IT WILL BE FINE

The Sunday School special issue is going to be something that our readers will be glad to have, and glad to hand to their friends who are interested, and to those they want to interest in a study of this vexing question.

We have some material already from well known writers among our Sunday school brethren, and then, we have asked Charlie Nichol, J. W. Chism, A. R. Lawrence, and P. J. Taylor to each write an article, setting forth their reasons for favoring the "Sunday school," "Bible class," or "Bible study," as is conducted and maintained by our Sunday school brethren. We are not concerned about the name, but the practice.

We are expecting to use only such articles as deal with the issue. These brethren are capable debaters, know how to present an affirmative argument, and surely we can promise our readers the very best that can be had on this question.

If not unavoidably delayed, this issue will be published October 1. The price will be \$1.00 for 25 copies, or \$4.00 for 100 copies. We are already getting orders for this special issue, and hope that all will mail their orders early. Take up the matter with your congregation next Lord's Day; if they have not placed their order, decide on the number of copies, and send for them at once.

THE APOSTOLIC WAY.

IMPORTANT—ACT PROMPTLY

We are in a position to render special assistance to, and communicate with, the majority of our preachers, as a result of having their names and addresses listed for publication in the year book.

We feel the need of a closer touch with the different churches that are standing with us in the fight we are making for primitive Christianity. To this end, we are asking the leaders in each church to fill out the blank below and mail to us promptly. We want two names from each place. If there is a preacher at any place, whose address we already have on our list, it might be better to give two other names, as this would sometimes prevent mailing two statements to one party.

You may know that we already know who are the leaders, and where the church is located, but that doesn't matter; fill out the blank anyway and mail to us promptly.

We urge the readers, immediately upon receipt of this, to communicate with each other, and designate one to fill out and send us the blank. I would like to have this information in the office now; so do not delay, but act promptly.

TEAR OUT AND MAIL.

Name of meeting place.....
Where located, giving street number if in city, or distance from nearest railroad station if in the country, naming station.....

Names and addresses of two leaders, who are opposed to the dividing of an assembly into classes for the purpose of teaching the Bible, to whom we should write when desiring to communicate direct with that church.....

Address

Name

Address

He Defends the Sunday School

The Apostolic Way.

Dear Sir:

We noticed the attack on the Sunday school as unscriptural. What about debating? Is it scriptural or not? Read Romans 1:29. "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers"

II. Cor. 12:20. "Lest there be de-

bates, envyings, wraths, strifes, backbiting." I Cor. 14:33. "For God is not the author of confusion, but of peace." Did you ever see a debate without confusion? No you never, and the devil is the author of confusion. Now will you please tell us through your paper where your debates are any more scriptural than the Sunday school?

Why don't you give it up for the sake of unity? You are just human, the same as the Sunday school people; and the Bible condemns debating, and you have never showed where

it condemns the Sunday school.

I guess you have the debate beam in your eye, and are trying to pull the Sunday school mote out of the brethren's eyes.

Yours truly,

G. W. PITTMAN.

Hickory, Oklahoma, Route 2.

COMMENT.

The foregoing will call to the mind of many of our readers the dodge taken by the advocates of instrumental music and missionary societies to avoid having their unscriptural practices discussed. We have been predicting that the Sunday school folks would follow the "Progressive" line of procedure. The advocates of the Sunday school can find no authority for their institution, either by example or command, and when we follow the example of the Apostles in discussing questions of difference with brethren, some anti-polemic rises to a point of order and attempts to sweep the discussion aside. But such has ever been the spirit of error. The folks who have the truth are always ready for investigation. The folks who are following error are to be found seeking for an opportunity to avoid an open, free investigation.

R. F. D.

Help Brother Harrell

(Prepared for Last Issue).

Brother G. B. Harrell, of 1615 South Q Street, Fort Smith, Ark., is in great need. He has a big family, and is preaching the word as it is written. He is a good man and should be kept busy all of the time. If each one who reads the Apostolic Way would contribute one dollar to help him, no one would be hurt, but would please the Lord, our God. Just think of the souls that need the gospel preached to them. Let us all be up and busy in giving to the labourers, for the harvest is ripe and the labourers are few.

Sunday school he hates. You need not be afraid to call him, he is for the pure word of God.

G. A. SCRIMSHIRE.

Mountain Valley Rt., Box 7½,
Hot Springs, Ark.

Brother Wolf

Please say to the brethren through the dear old Apostolic Way, that I passed under a very dangerous operation, September 1st, and for about twenty hours after leaving the table, my life hung on a small thread, but finally I rallied, and came out of it. I am a very sick man, but my doctors say I will finally get well, with good nursing and I am sure getting that. But, ah, brethren, you cannot imagine the extent of my suffering.

All who wish to write me or to help pay my expenses, address me in care of Sanitarium of Paris.

Pray for me and my family at home. But I cannot write any more.

Your sick brother,

G. W. WOLF.

A few lines to let your know about

Brother Wolf's condition. He went to Paris to the doctor that operated on him before. He was operated on Monday, the first day of this month. He is getting along very well.

I wish brethren would call on and write him and cheer him up, both by their presence and by their means, for he is certainly worthy.

Yours in Christ,

W. T. McMILLAN.

1436 Arlington St.,
Houston Hts., Houston, Texas.

Some Meetings

The mission meeting at Courtney school house, closed Sunday night with five baptized. Many heard the word. A fine interest all the time. I begin at Patricia Friday night, September 5th. Who wants a meeting after September 15th? Address me at Patricia, Texas.

A. N. KENNEDY.

The Millsap meeting commenced on the 16th of August and closed on the 28th. On Lord's days, members were in attendance from Dallas, Fort Worth, Mineral Wells, and other points. The history of the Millsap Church is interesting. It is the largest Church of Christ in Parker County, is nearly 50 years old, will compare favorably with any Church of Christ in Texas, and have never found any use for a Sunday school. Lovers of the Sunday school would profit by visiting Millsap, and notice how easy it is to do things in the name of the Lord. The meeting closed before it should, but I became a bit alarmed concerning my physical condition. Twenty-two were baptized and two restored. Among the number baptized, two were Missionary Baptists and one Primitive. The Primitive was a woman of seventy-five years of age. Let the good Lord be praised.

J. A. BRADBURY.

Sweetwater, Texas.

A Debate

I am to meet J. J. F. Lockhart in debate, September 24, 1924, at Valley View, Mitchell County, Texas, 12 miles north of Loraine, Texas.

Establishment of the Church, Baptism and the Possibility of Apostasy are the questions. Each are to affirm his teaching on these questions.

Be glad to have many from a distance.

G. C. McCRAW.

Had a good meeting yesterday at Robert Lee. The writer preached on the Priesthood of Melchizedek and Christ. Had good audience and best of attention. One man, 69 years of age, made the confession and baptized at once.

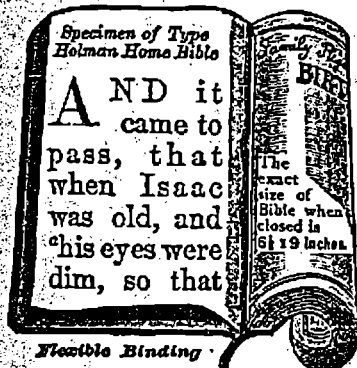
Brother Lauderdale's meeting resulted in three baptisms.

To God be all the praise.

G. C. McCRAW.

Robert Lee, Texas.

BIBLES AND TESTAMENTS



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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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NUMBER 5.

Covetousness

"And He said unto them, take heed, and beware of covetousness: for a man's life consisteth not in the abundance of things which he possesseth." (Luke 12:15.) There is no more insidious sin than covetousness and never was there a time when a serious consideration of the Savior's warning was more necessary. There seems to be but little knowledge of the full scope of the word, even among them who claim to be the children of God and many are being hurried along the downward road to destruction unawares. There are so many who have the idea that the whole definition of covetousness is the desire for something which belongs to another or something which cannot be obtained in an honorable way. Such a conception is very far indeed from the full meaning of the word.

Paul says that covetousness is idolatry (Col. 3:5) and that expression properly understood, gives us a better conception of the term than any I can think of and rightly so, because it is a divine definition. Anything we love to the extent of allowing it to rise above our obligations to God is an idol; it matters not whether it be luxury, power, wealth, ease, houses, lands, father, mother, husband, wife children, fame popularity or even life itself. If we love any of these enough to keep us from putting the things of God above the things of self, we are covetous and are unworthy of that supreme love which God displayed when he gave his only begotten son to die for us. When we see men spend thousands of dollars upon their children and dimes for the service of the Lord, they are idolizing their children. When church members spend more money upon their own pleasures than they give to the cause of Christ, they are making an idol of pleasure. When faithful preachers are allowed to suffer for the necessities of life while the land is full of brethren who have more of this world's goods than they really need, we know that some are idolizing their worldly possessions. When I see in the papers calls for help to build houses of worship, I often wonder if it is not a matter of covetousness on the part of some. I have actually known of such calls when I knew of some brother in the congregation making the call who could have built a house with but little or no sacrifice of any comfort.

Such things as this, so plainly stated, hurt; I know they hurt; but nevertheless those who feel the most hurt know they are the simple and undeniable truth. Nothing so hurts and enrages an idolator as an attack on his idol. The reason widows suffer, the gospel not preached, the poor neglected, houses of worship are lacking, good works of all kinds left undone and millions going to hell for lack of gos-

pel knowledge is covetousness—idolatry.

Nothing but pure, unadulterated, unfeigned, unselfish, devoted love for God and Christ can root this covetousness out of the heart; let us pray earnestly and seek diligently for this love; it is the only antidote for the poison of covetousness that satan is so industriously sowing in the hearts of men.

G. A. TROTT.

Slaughtered By His Defenders.

If one desires some really effective arguments against the Sunday School I would recommend to him the writings of those who have set themselves for its defense. It would be hard to find a more conclusive argument against the Sunday School than we can read on page 166 in "Sound Doctrine" edited by C. R. Nichol and R. L. Whiteside, Vol. 2., both of them avowed advocates of the Sunday School as evidenced by the title page of said book, where we are informed that "Sound Doctrine" is "a series of Bible studies for Sunday School Classes," etc. Read this excerpt from it.

"All things that pertain to life and godliness. Not only has God given all things necessary to life and godliness, but also all things that pertain to life and godliness. And this has been given to us "through the knowledge of Him that called us"—that is, all things that pertain to life and godliness have been given to us through the knowledge revealed to us through the Bible. Anything in our religion which cannot be found in this knowledge which God has revealed to us does not pertain to life and godliness." This is absolutely and undeniably true; and being true, it settles the fact that the Sunday School is not only not necessary to life and godliness, but does not even pertain to it.

Those who seek to defend the Sunday School invariably stumble over their own feet, piercing their idol (the Sunday School) through with the sword of the Spirit and decapitating themselves at the same time. They seem to have lost sight of the fact that God's word is a two edged sword and cuts both ways, "piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." I know of no clearer proof of this than the way it shows up the thoughts and intents of those who seek to pervert the word of God in defense of human institutions. I am inclined to think that the main reason why we cannot get a written discussion of the Sunday School issue is because its defenders fear to face the things they themselves have written, knowing they have condemned themselves.

G. A. TROTT.

Nichol, Taylor, Chism, Lawrence.

We wrote the above named brethren under date of June 14th, as follows:

"I am writing to ask that you give us an article for publication in The Apostolic Way, setting forth what you believe to be scriptural reasons for having a 'Sunday School,' 'Bible Classes,' or 'Bible Study.' I am not concerned about the name, but the practice of dividing an assembly into classes for the purposes of teaching the Bible, placing women teachers over such classes, and the using of uninspired literature as a text book in such teachings."

For some reason, best known to themselves, they failed to write the articles requested. Brother Nichol replied in part, as follows:

"I would expect my views to be criticized by some one, or more, of the writers for the papers you publish, and I do not think I care to accept your invitation without the assurance that I shall have the right to reply to every article which may be written in reply, directly, or indirectly, to what I might write, and all the space I may want to discuss the subjects." Brother Lawrence replied in a similar vein. Thus these brethren ask for unlimited space, a thing that has not been granted to any of the paper's editors. If you will re-read my invitation to them, it was simply an invitation to put their views before our readers. Chism and Taylor did not reply, but all of them seem to elect to deny themselves the opportunity of putting their views before some 15,000 readers.

We have been trying for some two years to get Brother Nichol into an oral debate with Brother Cowan, the debate to be taken down and published. Many of the brethren worshipping with congregations having Sunday School believe that the reason why Brother Nichol seems to be dodging the question is he knows that the Sunday School practice cannot be defended by the word of God. We have used such articles, as came to hand as space would permit, in this issue. We have more just as good as these we are publishing, some of which will be published in the next issue. Some letters written by Sunday School people and replied to, by me, had to be left out of this issue for want of space.

R. F. DUCKWORTH.

We Have Moved

To 2105 Second Avenue

The unexpected growth of the paper's circulation and influence has required the employment of more typists, adding to our filing system and putting in other office equipment; this demanded more office room, to secure this room, we had to move. We have

a much better location and more room with but little added cost.

We are preparing to take care of this fall's work promptly. We expect the paper to reach thousands of new readers.

The Apostolic Way is now entering upon its second year under the present management, and we expect to be able to accomplish more for the cause of the Master.

We thank all who gave us their prayers and co-operation. Without this help, we could never have accomplished what we did the past year. We more than doubled the paper's circulation in the first six months. This brought a flood of correspondence. It was necessary for us to write thousands of letters to all parts of the United States and Canada, writing to people out of the Church, as well as in it. We sent out thousands of sample copies and we hope to do more of this mission work this year.

Brethren from many sections of the country have visited us, among them, some twenty preachers. We expect more to visit us this year.

R. F. DUCKWORTH.

Marrying Unbelievers

In the 9th and 10th chapters of Ezra, the priest of God, Ezra, gives an account of how the children of Israel had transgressed God's law by taking strange wives, or those who were not Israelites. Ezra demanded that they make confession unto the Lord and that they separate themselves from their strange wives. God had positively commanded them not to marry unto other nations. Ezra 9:12. They were commanded to separate themselves that the fierce wrath of God be turned from them, Ezra 10:14. Now Paul tells us that those things were written for our admonition, I Cor. 10:11. We are given just as strict a command in II Cor. 6:14 that we be not unequally yoked with unbelievers as God gave to the children of Israel. If we disobey this command knowingly like they did, will we not, like them, have to separate ourselves from them that the fierce wrath of God be turned from us? If not what admonition do we get from the narrative in Ezra 9 and 10? I believe one could do this ignorantly and still live with an unbeliever, but if one does this, knowing at the time, that the command has been given, will not God's fierce wrath be kindled against that one as well as against those disobedient Israelites?

A READER.

Be sure to call your friends attention to the article found on the last page of this issue. Thousands of people will be pleased to learn that we are going to make this fight.

CONCLUSIONS OF A SUNDAY SCHOOL MAN.

As a Christian man or woman, what does the Church of Christ mean to you? What conception have you of its importance? Do you regard it as simply an institution or organization

which you belong in order to be able to meet with others and "break bread" on the Lord's day, or from the higher standpoint of God's means for the salvation of yourself and all others would be saved? If this latter, then your love and loyalty to the Church will be synonymous to your love and loyalty to its founder, Jesus Christ. Your loyalty to Christ and recognition of Him as your Savior is reflected in your loyalty to His Church. Your recognition of Christ as your Savior must be absolute and without doubt. Loyalty to Him will admit of no act that reflects discredit on, in any manner injures His Church. Paul tells us (1st. Cor. 1:10) to "walk by the same rule"—that is by the "rule" or instructions given for our guidance. When you and I do that, when we submit to all the requirements we can do no more. When all do that there will be no individual Churches. When one submits to any course of action either in what is understood as primary obedience, or walk or work as Christians that does not bear the stamp of divine authority, that one cannot "read his title clear mansions in the skies;" and when that does not bear the stamp of a requirement from Holy Writ is made the basis, or any part of a basis for the unity of the people of God, whether it be stated in words or seen in acts, those who make such requirements stand guilty of a heinous crime against Christ and His Church, no matter what it is.

I am now at a loss for words, or the form of their phrasing, how to cause each one who reads this to realize in the fullest sense that as an individual each one will be held personally responsible to God for his or her participation in the crime referred to above. Are you willing to ask yourself and be governed by the answer the question, "Am I advocating, or taking part in anything that God has not required of me that is causing, or has caused division in the Church?" Paul says to "mark them which cause division contrary to the doctrine which ye have learned, and avoid them." Are you of that class? We freely and appropriately used these words of the great apostle when the Digressives forced the organ in the Churches. Our consciences would not allow us to uphold them because we know there is no requirement for instrumental music in the Church. If we were right, and if consistency and loyalty demanded us to "avoid them" and not be "partakers of their evil deeds," in dividing the body of Christ, does not loyalty, consistency and conscience require us to avoid all things that are not required of us that conscientious men and women regard as "contrary to the doctrines which they have learned?" A brother whom I have known and loved for over forty

years, and who I believe has fought more hard battles for primitive Christianity than any man in the State, says that there is neither precept nor example in the Bible for the Sunday School; and I know of no one with the possible exception of Brother Warlick who is willing to say that we are required to teach the scriptures through the Sunday School. And as it is not required of us to teach through that means, we surrender nothing but our opinion when we surrender the Sunday School; and the man or woman that is not willing to surrender an opinion in order to preserve the unity of the Church of Christ,—well, I'll put it mildly and say that one needs to be converted.

All preachers and other teachers agree that it is a great sin to wound the consciences of others or cause them to err in any way. One way in which a stumbling block can be placed in the path of another is to disregard the protest of an unauthorized act or course and continue its practice.

Right here I want to ask the elders of the Churches whose duty it is to "feed the flock," to teach, watch over and protect it, this question: Do you believe that you would stand guiltless before God if you should require the members to either remain in the congregation where the Church, or individual members practice anything that is not required of them, or cease meeting with the congregation for worship? Your responsibilities as overseers in the house of God are great, and when you know that good, conscientious men and women, in order to not violate their consciences refuse to meet with you, or co-operate with you because of the Sunday School that is being maintained, what do you consider your duty in the premises? Is it to let them get out, or remove the obstacle. Be honest with yourself and your God when considering the question. Your eternal salvation may depend upon your answer. I am not here and now raising the question of the permissibility of the Sunday School through which to teach. I myself, think it permissible provided no one had any conscientious objections. But I freely admit there is no requirement given for it. I place it in the same category as the blackboard and charts.

Again, to the elders or bishops: Do you know of one or more Christians who absent themselves from the worship on account of the Sunday School, brethren and sisters who would gladly do so if they could with a clear conscience? If so, what steps have you taken or are taking to bring them back? Do you really and truly believe that you are a faithful shepherd, or are even doing the best you can, when you allow the sheep to leave the fold and scatter? Remember the ninety-nine who were temporarily left while the shepherd sought one lost one, one who had strayed from the flock and the rejoicing over its recovery.

Many Churches—congregations—being rent asunder on account of

the Sunday School, and I want to say here that if there is one in the entire brotherhood—editor, elder, preacher or layman—who believes that it is better that the Church of Christ be divided rather than surrender, or cease any practice not required by the Word of the Lord, that, while I have no authority or control over the columns of this paper, I feel safe in saying that your reasons for so believing will be given space if tendered. If they are scriptural I'll accept them, and if I do not agree I will undertake to show wherein they are defective. We have a number of "leading men" who are defending the Sunday School while the divisions continue, yet I look for no one of them to accept the offer.

To the teachers of Sunday School and all who uphold its use by participation, I want to say that by your acts you are encouraging and assisting in dividing the Church that the Savior died for. By your participation you are forcing your brethren and sisters to absent themselves from the Lord's day worship. To do that is a sin—a mighty sin for which you will be held responsible. Instead of "endeavoring to keep the unity of the spirit" you are destroying the unity. To preserve the oneness of God's people is a direct and positive command and can no more be disregarded than can the command to be immersed. No matter what else your elders or minister might say, not one of them will tell you that you are required to take part in anything that is detrimental to the Church of the Living God. You can live the life of a Christian and be saved by keeping His commands. No matter what your individual opinion is regarding the value of the Sunday School or what plausible arguments might be offered in its favor, everything regarding it is, in the final analysis, only an opinion. The scriptures are as silent as the grave on the subject. To abstain from all things not commanded in the work or worship and perform all revealed duties is the only infallibly safe course to pursue. You have but one life to live in which to prepare for the life which is to come. "Make it as sure as you can." Some object and ask why they should yield their opinion and cease a good work in order to pacify those who differ from them. The answer is both simple and sound. Those who contend for the revealed plan of teaching exclusively do not ask you to yield your opinion. They ask only that you do not force on them the choice between being governed by your opinion or leaving the congregation. That is all they ask.

There is no denying the fact that you are taking choice between a practice not required of you and obeying the command to "endeavor to keep the unity of Spirit in the bond of peace." You know that. How can I put words together and form a sentence that will drive that fact into your comprehension? How can I make you realize that you are dealing a blow to the Son of God? Listen: "Inasmuch as ye have done

it unto one of the least of these, my disciples, ye did it unto me." To that same class of people He says, "Depart from me ye workers of iniquity. I never knew (approved of you)." If you are participating in a divisive work that is not required of you, can you read the above words of the Savior without a shudder? I am doing my best, using simple words, trying to cause you to think, and think seriously. I am pleading for the unity of God's household. I want you to know that an honest, conscientious, Christian will exert every effort possible to have the prayer of your Savior answered when he said, "Neither pray I for these (the disciples) alone, but for all them also who shall believe on me through their word, that they all may be one as thou Father art in me and I in Thee, that they also may be one in us, (in order) that the world may believe Thou hast sent me." Many Christians may not realize the actual conditions that exist, having given little or no serious thought to the matter. That you may understand the effect, the practical workings and results of tenaciously holding on to an unrequired, though popular, and as it appears to many, a good and justified course, I will cite you to the conditions as they exist here in our midst. It is this: For a number of days a brother of more than average ability as a preacher has been engaged in a meeting, preaching in a tabernacle where a congregation of some fifty members meet for worship, brethren and sisters whose practice is scriptural and who believe that all God's requirements are revealed in His Book, and yet have no Sunday School. The church where the members, and others, are taught in classes are ignoring the meeting, withholding their support, even the encouragement of their presence. We are told to, "try the spirit and see whether they be of God." Now make a practical application of that passage and "try the spirit" that animates those who refuse to help in the work this brother—Brother Cowan—is doing and "see whether it be of God." Brother Cowan preaches the same Gospel as Brothers Jackson and Hansbrough did in their lifetime, the same, that Brothers Trot, Showalter, Davis and McGary preach, the same Gospel that Paul says is the "power of God unto salvation," and the only years after the Bible was given to the of opinion concerning a manner of teaching, not only not required but never thought of for hundreds of years after the Bible was given to the world. If you are a Christian man or woman you desire the salvation of others as well as yourself, and know that unless the Bible is a fable and Jesus a myth that you should do all in your power for that happy accomplishment. If the time is not present when honest men and women should break away from popularity seekers and mercenary and unfaithful preachers, it certainly never will be.

J. T. MARTIN,
Austin, Texas.

NON-PROGRESSIVES PERMIT WOMEN TO SPEAK IN MEETIN'.

(Clipped From the Firm Foundation, August 26, 1924).

Some one sent me a marked copy of the Christian Courier with an editorial in it under the heading which I have given for this article. The following paragraph indicates the occasion of the editorial.

"The unexpected continues to happen, even among our Non-Progressive brethren. The newest modern stunt pulled off by these theological hair-splitters that has come to our attention was at the Oak Cliff church of Christ last Sunday afternoon. (The date of this copy of the Courier is April 24, 1924.) Where they put on a program consisting of a debate, reading, etc."

"This service, entertainment, or whatever it may be called, was held in the church house on the Lord's Day, and was opened with prayer and other religious or devotional exercises. And this was not "done in the corner," for there were at least three of their leading preachers present. And yet a woman spoke in this meeting—yes, spoke from the pulpit as one of the debaters on that occasion. Think of it. "A sister speakin' in meetin'," not keeping silent, in the church and asking her husband at home if she wanted to know anything. Indeed, she was telling the two men on the other side of the question just where to head in or line up for the truth as she so eloquently and intelligently presented it."

"Now the Courier has no quarrel with our good brethren of the Oak Cliff church about this matter, but rather indorses the program presented. However, it is troubled over how this matter of a sister speaking in the pulpit is to be received by the brethren generally of this communion. Have the Non-Progressive become modern enough to give the women their rightful place in the church of the living God? Or do most of them still want to keep her behind the bars of ignorance and heathenism where most of her sex were in the days of the early church?"

How does all of this sound in the ears of disciples of Christ who plead for a restoration of primitive Christianity; a thus saith the Lord for all things in teaching, faith and practice? Is not the Word of God perfect and complete in all things religious in teaching and practice? "If any man speaketh, speaking as it were, oracles of God." God's people should be one people. Dividing God's people into parties, sects, "communions," "Progressive, Non-Progressive, Loyals, Digressives" or any other bodies or parties in religion smaller than the whole family of God but larger than the whole congregation of disciples of Christ is unknown to New Testament and is unscriptural and anti-scriptural.

We never can make much headway in returning to the New Testament until we learn to speak as the oracles of God. In New Testament times, a man was either a child of God or he was not a child of God. He was

either a Christian or he was not a Christian. He either belonged to the family of God or he was outside the family of God. He was either a member of the church or he was out of the church. There is no middle ground. There is no third party. The Lord has but one party. "For as the body is one, and hath many members, and all the members of the body being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body." Now ye are the body of Christ and severally members thereof."

We should recognize the truth in New Testament teaching, that all who have been baptized into Christ have put on Christ. "For ye are all sons of God, through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." All who have been "born of water and the Spirit" are in the kingdom of God, no more and no less.

We should quit recognizing parties and party names in the church of God. If a man is in any party or communion smaller than or different from, the whole family of God—all of God's people—except the local congregation of disciples where he lives and worships, he should get out of that party for it is unknown to the New Testament. The church of God is all torn into shreds and left bleeding at every pore. The division, partyism, sectarianism, discord and strife among the people of God here on earth is a greater hindrance to the conversion of the world to Christ than all other things put together.

I want to ask my good friend, Brother W. M. Williams, and a lot of others on "both sides of the house," to quit "falling with sects, parties, communions, Progressives, Non-Progressives, Digressives, Loyals, etc." Throw away this aspidochelone, stay where God put you when you were born into His Kingdom, do your work, worship and service through the local church as a local church, be just a Christian, all of that, nothing more and nothing less. The thing that counts for most in the service of God is individual effort and personal consecration. Come out of Babylon ye, my people. Be not entangled with the world.

All of this talk about becoming "modern enough to give women their rightful place in the church, behind the bars of ignorance and heathenism where most of her sex were in the days of the early church" is pure nonsense. Brother Williams and the Oak Cliff church, if the Oak Cliff church is putting women in the pulpit, and I am told by those who were present that she did, are endeavoring to put women behind the bars of ignorance and heathenism where most of her sex were in the days of the early church when God through Christ liberated women from heathenism. Brother Williams and the Oak Cliff church are trying by putting women in the pulpit to place women in company with the heathen women of Corinth, in the days

of the Apostle Paul when the Apostle said, "Let the women keep silence in the churches; for it is not permitted unto them to speak" and "I permit not a woman to teach, nor to have dominion over the man, but to be in quietness." Let me ask the Oak Cliff church and Brother Williams what this language means? It is in the New Testament. When a woman makes a speech from the pulpit to an audience in the church house, if she does not disobey these Scriptures, how could she disobey them?

In recent years, there has arisen the notion that we must give our young people something to do. Some folks have young people's meetings, some have a Christian Endeavor Society, some have an Epworth League, and some have a Baptist Young People's Union. When the organization and activities are the same, what is the difference? Only a difference names.

People have become so modern that they have no relish for the spiritual work, worship and service of the church as taught by Christ and His Apostles. Some of us are just about as modern in church activity as the scientist is who teaches that man descended from the monkey.

Verily the world does move!

JOHN E. DUNN.

The Crucified Church

In taking a panoramic view of our present day churches, we become appalled. We see the church, the blood purchased institution, being crucified upon a cross of division. The deplorable crown of thorns—the Sunday School—is pressing its scars upon the brow of the church. The precious blood of Unity is being extracted from the bruised side of the Kingdom and allowed to stream down the rugged cross of contention. While on all sides, we behold the taunting lips of the ungodly, filled with the reviling cries "Save thyself!"

Moreover, on this very spot of action, members can be seen parting the garments—church buildings and houses—and "casting lots" to determine the owners thereof. Even more absurd than this, at the head of this horrible scene, high above the topmost mist, vexed by no wave of "It is written," wreathed in anger, sword in hand, we behold the Spirit of Satan, the genius of war, presiding over the deadly conflict.

What is it that creates this striving procedure? The same thing that was prevalent among the Jews at Christ's crucifixion—hatred and envy. Let us see!

A great war is on! Gazing down from "Mount Zion" into the valleys beyond, we see two vast armies arrayed for battle!

On one side is an innumerable host of men under the gallant leader, "Field Marshal, Sir Sunday School" who, also, has under his charge "Brigadier General, Superintendent." The way is broad and the gates are wide that lead to his camp.

On the other side the leadership is

placed in the hands of the "old reliable" General. "It is written." He has only a few men, just those that lapeth of the living water—"For I will not dare to speak of any of those things which Christ hath not wrought." The way is narrow and the gate is straight that leads to his camp, and his men must "put on the whole armour of God to supplement the battle, for they are hemmed in all sides by overwhelming odds."

The order is given, and the armies go "over the top." The flash; the roar! And our vision is submerged in the volumes of rising blackness! The scene is hideous! The "great guns" belch forth showers of hatred and confusion while surging and swaying to and fro over the gory field where the lines have charged and recharged in the deadly strife for victory. Again, our hopes are depressed; we experience an utter depression of soul compared to no other earthly sensation. Oh! the meaning of that great angelic quotation "What is man that thou art mindful of him?"

After the battle, the church lies groping in darkness. Taking final view of the battlefield with its mangled thousands, and its ghastly gory rivers, we become horrified in the light of the thought; "Am I my brother's keeper?"

Passing on over the borderline to "the mountain of the Lord's House" where the "God of Jacob," teaches us "His Ways and we walk in His paths;" then killing Winter turns into blooming Spring. A marvelous vision appears, charming the eye and thrilling the soul. The yoke is easy, the burden is light. We hear the joyous songs of the redeemed few; they blend their voices into one luminous halo and dance around the tranquil temple of peace—the church—proclaiming the triumph of "Thus saith the Lord." The good old song then peals out from every door; "Peace is triumphant, peace is the hero of the world!"

What human language can describe it! If each disciple could be crowned with the infinite serenity of peace and pass on to the calm sweet repose of Unity. Oh! what an amazing reality! What sublime sentiment of that grand statement, "Behold how good and how pleasant it is for brethren to dwell together in unity."

Yours for unity in harmony with the truth,

VAN BONNEAU,
Gunter, Texas.

MY STAND

I am opposed to the Sunday School for these reasons:

1.—James, who has all authority both in Heaven and on earth, has not authorized it.

2.—The Apostles who were sent to teach all the things, Christians are required to observe, did not teach it.

3.—The Christians of Apostolic times did not have it.

J. R. JONES,
Arlington, Texas.

THE APOSTOLIC WAY

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Brother Showalter on "Honesty."

In the Firm Foundation of Sept. 9, Bro. Showalter has some good things to say about "Honesty" from which I quote the last paragraph:

"We should be honest in representing the views of others. Along this line there is a serious evil among many who profess great reverence for the word of God and who claim to be on the right side of religious questions. A man will not likely convince his opponent if he misrepresents his opponent's position. Some errorists seem to have reached a point where they are utterly incapable of fairly and honestly presenting to their hearers or readers the position of an opponent in religious controversy. Our late brother, J. S. Durst, several weeks ago, had something to say on the matter of misrepresentation by those who oppose the teaching of the word of God in classes on the Lord's day. I am persuaded that this controversy could be easily settled if the actual positions of both sides could be set before the brethren and sisters interested. But I am pained at seeing from time to time so much and such ridiculous misrepresentation. Let us recognize the necessity of a strict compliance with the divine requirements. No sort of hypocrisy, deception, falsehood, or dishonesty has any place in the heart, life or practice of the children of God."

I do not believe that I am a "mole-hunter." And I am sure that I hold no personal ill-will toward Bro. Showalter. But when a man preaches such doctrines to others as we find in the passage just quoted, I cannot resist the temptation to rise up and say to him, "Practice what you preach." In the summer of 1921 Bro. Showalter and I had a controversy over the Sunday School issue. This discussion, over my protest, was later published in tract form and distributed over the country as a debate on the Sunday School. Those who read those articles will remember that in almost every article I found it necessary to correct Brother Showalter's misrepresentations of my position. So confused did he become that after telling the readers that we were fully agreed, I claimed to have given me a sound thrashing on the subject! How one can vanquish an adversary who agrees with him all the while is hard to see. In the controversy mentioned, I

insisted that we discuss matters just as they are in the churches. To this end, I insisted that we consider some concrete examples; such as the churches in Austin, Dallas, or Fort Worth. But Brother Showalter absolutely refused to discuss such cases, and, on the other hand, contended that the controversy was over the theoretical propriety of teaching the Bible in classes on Lord's day. Bro. Showalter led many brethren to believe that I surrendered the entire issue to him. He did this by rather skillful juggling with certain statements I had made. Now, he either knew in his heart that he misrepresented me or he was laboring under such a strong delusion that he could not see the difference between the affirmative and the negative sides of a proposition. It is sad to me to read such pointed and correct teachings on honesty in dealing with a brother's position as I have quoted above from Brother Showalter and at the same time feel that he and others who agree with him knowingly and persistently misrepresent me with tongue and pen.

The lamented A. J. McCarty once accused me to my face of being opposed to the teaching of the Bible on Sunday. I said to him, "As long as preachers of your standing, Brother McCarty, persist in thus misrepresenting others, we can never hope to come to agreement." If any man will tell me wherein I have misstated his position, I here promise to correct my error just as publicly as I have misrepresented him.

Brother Showalter says this Sunday School issue would be settled for most interested people if both sides would state their respective positions. Yes, this would settle it more fully by driving some people off the fence, but it would never bring the two factions together. We are ready to state in writing our position in full, putting it into the form of short numbered paragraphs, covering views, reasons, etc. Will Brother Showalter do the same for his side?

There is another species of honesty in dealing with the brethren that I shall mention. I refer to the practice by publishers of religious newspapers of advertising to the churches preachers who are under censure at home for immoral conduct. There are preachers among us in Texas who have recently been under severe indictment in their home congregations for gross immorality, and who at the same time have given articles, reports, and even appeals for financial help week after week in the columns of such papers as the Firm Foundation. This is not treating the brethren who read the papers right. Most of them take for granted that the publisher considers the preacher who reports through his columns a man of good standing. Hence they are often imposed upon. No publisher should willingly make himself partaker of another's evil influence by lending his columns to further the interests of those under censure.

Let us remember that the "Lord looks upon the heart."

N. L. CLARK.

T. C. U. Box 183, Fort Worth, Texas.

Assemble for Teaching and Worship.

By WALKER H. HORN.

In a recent issue of the Firm Foundation, Bro. W. T. Kidwell, upon being requested to explain 1 Tim. 2:11-12, 1 Cor. 14:34-35, had in part, the following to say:

"If any unbiased person, seeking for the truth (and not seeking some way to justify some position for which he has been formerly contending, whether right or wrong) will study carefully the whole of the fourteenth chapter of First Corinthians. (Note cut out of my copy, W. H. II.) without prejudice, he can easily see that Paul was speaking of the whole church being assembled for both teaching and worship according as the Lord has appointed; and it has nothing to do, either for or against the work of disciples appointing a time and place for the special study of the word of God, where all, male and female, may ask or answer questions.

"Also in First Timothy 2:11-12 when we consider it in the light of chapter 3:14, 15, it is clearly seen that Paul was speaking of the church assembled for the special God-appointed work and worship as in First Corinthians 14.

"No loyal disciple of Christ believes that women should take any public part in teaching; or interrupt the services by asking questions on such occasions; nor that more than one man should speak at a time. But what has all this to do in condemning the practice of a number of people, old and young, male and female meeting at some appointed time and place for the special study of the word of God, by asking and answering questions, apart from the God-appointed worship? Simply nothing. But it is in perfect harmony with the Lord's requirements that every disciple should study and teach His words, both in season and out of season. This whole matter of opposing this Sunday Bible study has come about by a reason of a failure upon the part of a few (other-wise good zealous men) to see the difference in the assembling of the people of God for the divinely appointed worship and gathering of a mixed multitude of people arranged among themselves for the purpose of learning more about the will of God; and that each may have an opportunity of imparting to others the good things which they themselves have learned. Such are some of the things the Lord requires every one of his people to do. The Lord expects each child of God to do those things to the extent of his or her ability; but he has given no instructions as to any special time or place where it is to be done; nor as to how the hearers shall be arranged for the work. First Timothy, 4:14-16, is as plain as I could make it; and shows that we should do all we can to save others, both by teaching and example. In conclusion I will ask the objector to explain Joel 2:28, 29; Acts 2:15-18; Acts 21:8, 9. When this

is done I have some such to explain."

Is it not queer that Bro. Kidwell should, instead of merely informing his interrogator that these Scriptures relate to the conduct of women in the church when assembled, as he does which is correct, feels the necessity of defending what he calls the "Sunday Bible study," when neither of these passages even remotely hints at such an institution? They simply command the women to keep silence in the church and not one word is said about what they may or may not do in the "Sunday Bible study." Then why bring in an irrelevant matter? Well, it was the natural sequence, for it is there the women are doing their public teaching and is the cause of these Scriptures being brought up so frequently. Hence, to clear his own skirts, Bro. K. knows he must make it clear that the "Sunday Bible School" is not the CHURCH assembled. Until recent years, the Sunday School advocates contended that it was the "Church at work," but when it was manifest that with this view no satisfactory interpretation could be made of the above Scriptures, they cunningly picked up, bodily, the little idol and set it outside of the church, where it is being nursed in the lap of the church. Unfortunately, however, many of its friends are still ignorant of the new revelation and still think the church.

Bro. K. says First Corinthians, 14, "Paul was speaking of the whole church being assembled for both teaching and worship, according as the Lord has appointed, and it has nothing to do, either for or against the work of disciples appointing a time and place for the special study of the word of God, where all, male or female, may ask or answer questions."

Our brother, unwittingly, proves too much, and that which proves too much proves nothing, in that "the church is to assemble" for both teaching and worship, according as the Lord has appointed. Then if the Lord has appointed a service for the teaching of His word, why the necessity of disciples appointing another service "for the special study?" Does not this word "special" convey the idea of a more efficient, improved or better way? If this is not the thought, then why not just have the "Lord appointed" way and there would be no controversy. The better way the idea stands out prominently as the reason for the "special study" where all, male or female, may ask or answer questions." Here is the logical conclusion: God's "appointed" way forbids all females from teaching, asking or answering questions, but the "disciples appointed" way permits them.

Cullings and Comments

By H. C. Harper.

How shall we sing? I answer: In the best possible way. Does not God desire the best? Now, our educated and trained singers tell us by precept and example there can be perfect harmony without correct pitch and time. They secure these essentials by the proper use of an instrument. An instrument is an expedient to help the ear to catch the sound or pitch, help the voice to take it up and hold it, aid also keep the proper time. Hence is where the issue stands. (M. H. Armour, in Southern Christian Courier.)

Reply: No one that we know of objects to merely helping either the eye or the ear to do what God commands to be done. Hence, if we are careful to do simply the thing commanded to be done, and not something not commanded, then we should never stop short of doing it in the most orderly, decent, and best possible manner. Obedience to God is doing the thing God commands, and not something else. (M. C. Kerfles, in Gospel Advocate.)

I see; yes, I see: In playing they do "something else"—something not commanded.

Now let us consider another command—the command to teach. No one that we know of objects to merely helping the teacher or the one taught, to do what God commands to be done. Hence, if we are careful to do simply the thing commanded to be done, and not something not commanded (the organizing of classes, for example), then we should never stop short of doing it in the most orderly, decent, and best possible manner. "Obedience to God is doing the thing God commands, and not something else," you see. Hence, no one objects to a "method of teaching," you see; it is the doing of "something else"—something not commanded, that brings the objection. Hence, the Sunday School and the organ stand on the same footing—both are humanisms.

Likes to Hear Harper Preach.

"I read the Word, I teach the Word, and I sing the Word; and if I ever get able I want to go along with Brother H. C. Harper to help by encouraging him and paying all his bills as he makes them. He is the best man I ever saw; and I would like to live near him and help him. Please tell him so, and that I am praying for him day and night."

Above is taken from a letter written to this office by Brother P. W. Tapp, of Los Angeles, California. Brother Harper is now in the East, and will be glad to meet as many of the brethren as possible. Don't fail to hear him if he comes your way. The brethren can get in touch with him by writing him at any time at his home address, Sneads, Florida. Keep him busy, and see that he is well supported, and do not forget Sister Harper and the children at Sneads, Florida.

Brother Harper expects to be in Pennsylvania by November.

R. F. D.

Brother Harper's Meetings.

I am to hold meetings until next summer in Pennsylvania, West Virginia, Ohio, Indiana, and Illinois. I expect to be in Bloomington, Indiana, by October.

I am to begin a meeting at Austin, Texas, in May 1925, and then on to other places west of the Mississippi.

Brethren will please write me as soon as possible so that I can arrange dates. The brethren in Baton Rouge insist that I hold the first meeting in their new house of worship, and I expect to begin there on the 27th of this month.

H. C. HARPER.

The foregoing statement from Brother Harper reached me September 19th. We hope that Brother Harper will be kept busy and sufficiently supported that he will not have to go back teaching school any more. He has a life certificate, but we don't want him to have to use it.

R. F. D.

Ledlow's Errors.

In his efforts to justify his first false impression concerning Gunter College, W. F. Ledlow has made a number of mistakes, a few of which I shall notice. In the Gospel Guide for August, he says, "In 1903 Bro. N. L. Clark and his associates established Gunter Bible College. I take it that Bro. Clark wrote the charter and named the school. The charter specifically provides that the college shall teach the Bible to every student every day, and that the Bible shall constitute a part of the college curriculum." The charter makes no such provisions, but reads as follows: "This corporation is created for the following purposes, to-wit: The establishment and maintenance of a College for the advancement of education—in which the arts, sciences, languages, and Holy Scriptures shall always be taught." This is the only statement in the charter that relates to the teaching of the scriptures in any way; and, as you see it does not say the college shall teach the Bible, but rather that the Bible shall be taught. It does not say it must be taught every day, nor does it say it must be taught to every student. For some time I have tried to get Bro. Ledlow to tell the truth about this matter, but I have failed. Either he has not read the charter, or he willfully misrepresents as to what is in it. He should not say the charter specifically provides anything without first knowing what the charter says. The Church teaches the Bible every day to all who will attend, whether they are members of the school or not. In these meetings men and boys speak, the women keep silent, the Bible is the only text used and all are taught in an undivided assembly. These meetings are held in

the college building. It seems to hurt Bro. Ledlow for us to follow the scriptures in that we let the church teach the Bible and in that the church does not follow the Sunday School method of teaching.

In the August Guide, as quoted above, he says the school was established in 1903. In the next paragraph he says, "For two years after the college was established the Gunter church had such a Sunday School." From these statements you see he knows that Gunter has had no Sunday School for 19 years. In the Guide for April he says, "The college solicits its neighbors' children

and teaches these children the Bible." Then in the June Guide he acknowledges that he got his information and "quoted from a 1919-1920 catalogue." You see again that he knew the college had not changed four years ago—fifteen (15) years after the church changed—in fact the college changed up giving up to the church all teaching of the Bible just a year ago, 18 years after the church gave up the Sunday school. Yet in the August Guide he says, "Gunter Bible College either dominates the church or else the church dominates the college, for they both changed together." Bro. Ledlow can surely see that they do not change together, for he "has passed the sixth grade."

In the August Guide he says, "The Gunter Bible College rightfully belongs to the Sunday School people and those who believe the Bible should be taught in the school."—implying that we do not believe in teaching the Bible in the school. Yes, the Bible is taught by the church every day. Moreover the charter says in article II, that each member of the board "shall be a member of a congregation of the Church of Christ, which takes the New Testament as its only and sufficient rule of faith, worship, and practice, and rejects from its faith, worship and practice everything not required either by precept or example; and which does not introduce into the faith, worship, and practice, as a part of the same, or as adjuncts thereto, any supplemental organization or anything else not clearly and directly authorized in the New Testament either by precept or example." If the Sunday School people wrote the charter, why did they so completely legislate against themselves? Everybody can know, if he will, that the New Testament does not clearly and directly, or in any other way authorize the Sunday School.

Again in the August Guide, Bro. Ledlow says, "Since our problem involves Gunter Bible College, the Sunday School question is incidental to the discussion, and need not receive extended consideration here"—despite the fact that his first article was headed "SUNDAY SCHOOL PROBLEMS." See Guide for April. He is like most of the other advocates of the Sunday School in that he doesn't care to discuss at length its merits. He has given nothing more than his opinion on the Greek which he introduced in the June Guide. He will

to do better before he is worthy of notice on Greek.

No. Gunter has changed her charter in adopting a publishing name ("Gunter College") nor in letting the church teach the Bible. It does seem, however, that Gunter is for some reason attracting the attention of the Sunday School people. It must be that our practice in some way condemns them in their unscriptural methods. If they will come to the Bible and let the church teach the scriptures without any other organization and without classes, women as teachers of the scriptures, or other things not authorized in the scriptures, they will come to appreciate Gunter as one of the very few that are prepared to defend their practices.

Gunter College teaches literary branches only.

The twenty-second session of Gunter College began Sept. 17th. As regards numbers and prospects for success in various respects, we feel sure that the school is in far better condition than before for many years. The increased enrollment is evidently attributable to the recent securing of credits and to the school's proper regard for the church and its work. If you are interested in school work, write for catalogue or for special information.

JOHN R. FREEMAN,
Pres. of Gunter College,
Gunter, Texas.

Who Will Show Me?

Brethren, I shall offer but few words in this special issue.

If any one will show me in the New Testament that God instituted and authorized the Sunday School class system, then I will cease opposing it and will do all I can to build it up. Who will be the first to accommodate me with the proof? Brethren, if I cannot bring the proof, would it be wise in you to quit the practice?

I oppose the Sunday School class system on the same ground that others oppose missionary societies, human conventions, and instrumental music in worship, namely, it is not authorized in the word of God. No one speaks as the "oracles of God" who speaks up this human invention. (See 1 Pet. 4:11).

Our Lord decreed that "Every plant which my Heavenly Father hath not planted, shall be rooted up" (Mat. 15:13.) How will God have this unscriptural Sunday School plant rooted up while his people continue to cultivate it?

If, as some claim, the Sunday School in the "best method" of teaching God's word, then it has passed that men have become wiser than God.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 16:25.)

J. P. WATSON,
Cookeville, Tenn.

WHERE THE OLD HEROES STOOD.

Notwithstanding the fact that Brother Ledlow (who knows whereof he speaks) has unequivocally stated that in the "good old days" of twenty or thirty years ago, the preachers (including himself) were united in their opposition to the Sunday School and other modern innovations, yet many of its defenders are making every effort to deny that well known fact. The older brethren among us well know that Brothers Hansbrough and J. W. Jackson, of saintly memory and the mainstays of the Firm Foundation for many years, were opposed to the Sunday School to the last day of their lives; but many of the younger ones, who have more recently become members of the one body, are not so well aware of that fact and for this reason we think it well to republish an article written by Brother Jackson while I was associated with him in the editorship of the Firm Foundation. I trust all will read and ponder it well.

G. A. TROTT.

BY THEIR WORKS YE SHALL KNOW THEM.

By J. W. Jackson.

It will, perhaps, be very difficult to analyze the motives of all those who profess to be disciples of Christ, so as to discover the main-spring of their actions. But He, "who searcheth the hearts" and knows what is in man, has given us a rule by which we may know what the controlling power is that governs the actions. "By their fruits ye shall know them." Matt 7:16.

In the experience of this divine right the charity that "thinketh no evil" would lead us to ascribe none but pure motives to all who are earnestly trying to serve God. But while charity may legitimately think that a person is honest, sincere, earnest and conscientious in what he does, it must not seek to excuse the faults, mistakes or errors practiced by these honest persons.

How can we "contend earnestly for the faith once delivered to the saints" and at the same time, through a false idea of charity, be silent concerning the erroneous practices introduced into the religion of Jesus? Men claim to be honest in preaching sprinkling for baptism, and shall we, for fear of wounding their feelings, bid them Godspeed?

The Apologist, however, says: "They are honest, conscientious, pious, and devoted to good works done in the name of Jesus, and as they are earnestly trying to serve God according to the best light they have, we must treat them as brothers, mistaken brothers it is true, but none the less brothers."

I answer, that they have the same Light that we have, "the true Light that lighteth every man that cometh into the world." John 1:9. If a man stumble or fall down or go in the wrong road, it is evident that he is walking in darkness, and not come to the light. Turning his back to the true Light he walks in the darkness of his own shadow, vainly seeking to find God by the light of human tradition and philosophic reasonings. This idea of people "walking" according to the best light they have" is another device of satan to entrap the unwary and deceive them. "If our gospel he hid, it is hid to them who are lost, in whom the God of this world (satan) hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God, should shine into them." 2 Cor. 4:4. John

says, "If we walk in the light as He is in the light, we have fellowship one with another." 1 John 1:7. If people will honestly walk in darkness, do not accuse us of lacking charity because we will not fellowship them. We cannot fellowship them without being partakers of their mistakes and errors.

Coming nearer home, we find good honest brethren introducing organs into the worship of God, and other honest brethren urging the brotherhood to practice "the more excellent way" of saying nothing against this practice, but in the fullness of charity, go and preach and worship with them; perhaps you may lead them out of darkness into light.

When Nadab and Abihu introduced a human element into the worship of God (Lev. 10:1-3), God did not wait for Moses and Aaron to try this "more excellent way" upon them; "There went out a fire from the Lord and they died before the Lord." And now, when men use their liberty as an occasion to please the flesh, by introducing strange human elements into the worship of God, shall we hold our peace? No, a thousand times no. It is a presumptuous sin upon the part of man to thus mingle humanism with divine requirements. He who seeks to elevate human wisdom to the same plane of divine wisdom shows a contempt for the authority of God, and though the vengeance of God lingereth long, yet it will be sure. "I will be sanctified in them that come nigh unto me and before all the people I will be glorified."

A great many others, honest and pious ones, too, are using all diligence in organizing and operating missionary societies, mission boards, state and county evangelists, etc. Now, according to the "more excellent way" charity must stretch her mantle so as to cover all of this pious machinery. And why not? If charity can find shelter for honest sectarians, and for those "who chant to the sound of the viol and invent to themselves instruments of music like David," it can certainly be exceeding kind to those fruitful workers in the cause of missions.

But how am I to decide this? By charity? By the "more excellent way"? No, but by a direct appeal to God's word. I go there to find "all good works" that God has ordained that "we should walk in them" (Eph. 2:10); and by diligent search I fail to find one single line of

for any such practice as organs in the worship, societies, mission boards, Sunday Schools, et id omne genus. What, then, is the only legitimate conclusion? It is that such things are not of God, they are not "the works of the Father." What of those who practice them? Their claim, that they are doing God's work, is false, for God has nowhere spoken of such works, neither came they into His mind. (Jer. 7:31)

"Oh! how uncharitable you are to say so; don't you know that God has been silent as to the methods, and that we only use our liberty in speaking where He has been silent?" Please show me where God ever authorized man to speak where He was silent. Here, again, you are rushing presumptuously to your own destruction. You presume to say that there are some good works to be done that the Scriptures failed to furnish us with, and that contradicts Paul, who says that it furnishes us unto "all good works." Again, you say that the good works are commended, but it is left to our "sanctified common sense" as to how we are to do them. This is also a contradiction of Paul, who says that the man of God is "thoroughly furnished unto all good works."—"Living Words."

In the last issue, we called on the brethren to send contribution to Brother John R. Freeman, Gunter, Texas, to be applied on the debt against Brother Teurman's property. Be sure to send at once. A report of the amounts received will be found in next issue of The Apostolic Way.

Manifest Appreciation.

Dear Brother Trott:

I feel that it is due you to say that the eczema, from which I was tormented for years, and which you treated some months ago, is, in my opinion, entirely cured. There is not a vestige of it left, the skin perfectly smooth and natural and no indication of a return of the disease.

Knowing, from years of experience, how exceedingly tormenting eczema is and how slow to yield to treatment, and since you have effected a complete cure, I am going to ask that you publish this statement in the Apostolic Way for the benefit of any who may be suffering from a similar malady. I would have written sooner but wanted to wait until I was entirely satisfied that the cure was complete, and feel sure you would prefer this.

Yours in Christ,

J. T. MARTIN,

509 E. 40th St., Austin, Texas.

We publish the above because we believe it due to Bro. Trott and because we would like for those who are suffering from chronic skin affections, as well as other chronic troubles, to know about Bro. Trott's ability in this line of medical practice. Brethren who have friends that are suffering from eczema, pellagra, cancer and other chronic organic troubles, would

do well to have them write Dr. Trott. He has cured many cases without seeing the patient.

R. F. D.

He Did Not Reply.

Mr. J. T. Whit,
San Saba, Texas,
My Dear Sir:

I notice in the Firm Foundation that you are being recommended as a mighty man in defense of God's word of late and I also notice that you are to meet Brother J. N. Cowan on the Sunday School question out at a place where you have no following. Now if you really think you have the truth, who not meet some one at San Saba at your home? I here and now challenge you to meet me and affirm the following proposition: That the Church at San Saba where you worship is a New Testament Church. I will deny. I will affirm the same proposition here at Bend, if you will deny. The discussion to be held half time at each place.

The reason I submit this proposition in this: We do not worship alike and one or the other is not New Testament worship. I would suggest four days, two at each place, Time to be arranged.

Ever yours for a true worship,

JAS. T. WHITE.

Service.

"This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." (Matt. 15:8.) It appears to me that at this present time there is far more mouth and lip service offered to our Lord than there is of heart service. There seems to be an impression in the mind of a very large per cent of the religious world that, if one speaks well and handles the English language correctly when praying or preaching, he is a wonderful fellow and is doing a great work, though he uses not enough of the gospel of Christ in his discourses to flavor them even to the least degree. But we are dealing with the same Lord and Christ today that uttered the above words; he has not changed, neither will he ever change. His words are to remain after Heaven and earth have passed away. (Matt. 24:35.) So all who desire to maintain an unfading hope of finally coming into the possession of the eternal blessings of a loving Savior, had better flee from the present popular mouth and lip service, humble themselves in the sight of God and render unto him a whole hearted service, believing and respecting every word spoken by Jesus or any of the apostles. For referring again to those same people as is recorded in the ninth verse of this fifteenth chapter of Matthew, He says, "But in vain they do worship me, teaching for doctrine the commandments of men."

F. R. KEELE.

TURNING ON THE LIGHT

A number of brethren have been anxious to know more about the "Bible Chair" at the State University; persistently advocated by the editor of the Firm Foundation. The following article appeared in the September Gospel Guide. Some have been led to believe that the "Bible Chair" was going to do wonderful things for the Church of Christ, and to behold, Brother Ledlow tells us that "The Methodists, Baptists, Catholics, Christians, Presbyterians, and Church of Christ have organized an 'Association' at Austin and through this association, give religious instruction to the University students." Surely Brother Tant is right when he says "We are drifting." When the Church of Christ in any locality forms an association with sectarian religious bodies, including that of the Roman Catholic church, for the purpose of conducting religious work, surely they "Are drifting." Will that part of the Church of Christ, reading and supporting the Firm Foundation, continue to maintain such an association? It is for them to say, but here is Brother Ledlow's comments upon a statement published in the Firm Foundation. Read it for yourself.

R. F. D.

Was it the lack of information or the desire to misrepresent another that led the Firm Foundation editor to pen these lines? The fact that he injected personalities into his article leads me to feel that he knew better than he wrote. Why did he take the pains to inform his readers that I am not a "doctor," nor a "professor," but only an "instructor"? Does he not know that such titles are often given to men who do not really possess them? Has he himself not been called "doctor" and "professor" many times and yet he was never even an "instructor" in an affiliated college in his life? Brother Showalter possesses only the B. A. degree himself, and likely dislikes to see his brother pass him.

If he wishes to be technically correct, why does he confuse "Religious education in Texas" and "religious training," and declare them to be the same thing? "Religious education" is a department recently established in colleges, seminaries and universities, and does not mean the same as "religious training." Did our editor not know this? If not, he should inform himself; but if so, he should apologize for his blunder.

Brother Showalter reveals traits of a politician and plays to the galleries. He uses the words "religious education," "religious training," and "religion" as if they all mean the same thing. He accuses the Courier editor of saying that Dr. Eby and I teach "religious education," "religious training," and "religion" in the University when he knows, or at least he ought to know, that the state law forbids any man to teach "religion" in the State University. Why should a man in Brother Showalter's position blindly rush into such a mistake?

He seems to be afraid that Dr. Eby and I will distract attention from his "Bible Chair," and so he reminds his

readers that it has a competent instructor and that he does great good. In case Dr. Eby and I should do a little religious work at the University, we would in no way compete with Brother Showalter's "Chair." The University enrolled five thousand pupils last year, sixty-five of whom enrolled in the Chair, and only twenty-five of these were members of the Church of Christ. This left four thousand nine hundred and fifty as available material for the rest of us. Less than five hundred of the five thousand enroll in all the Bible Chairs. There are forty-five hundred students at the University whom the Chairs do not reach. Why should Brother Showalter object, so long as it costs him nothing, if some one else should give a wayward soul a little "religious training" as he travels life's pathway? Does he have a special and exclusive right to this field?

The Methodists, Baptists, Catholics, Christians, Presbyterians, and Church of Christ have organized an "Association" at Austin and through this Association, give religious instruction to the University students. The courses are not required, and are not doctrinal. The Constitution of the Association forbids that any of these Chairs teach anything peculiar to the church it represents, and specifically provides that "all suspicion of proselytism, denominational advantages, or sectarian advocacy must be eliminated from these classes." They do not teach the plan of salvation. Dr. Eby, my colleague, does not teach in these Chairs, neither do I; but we teach a course in "Texas Education," and this course partly deals with denominational schools in Texas. Our work is purely historical and does not give "religious training." Brother Showalter is wrong when he says "religious education" and "religious training" are the same. They are no more alike than are the Firm Foundation and the Dallas News.

He reminds me of the great hunter, Daniel Boone. It is said that early one night he, as he thought, located a large coon in a tall tree, and proceeded to load his gun and shoot. His efforts failed, but he continued. He alarmed his neighbors. When daylight came, a young man went to see what was wrong. Boone said: "Don't you see that coon?" and shot again. The young man saw no coon, but after closer observation discovered a large louse on Boone's eyebrow. He had shot at this animal all night and thought it was a coon.

Editor Williams stated—but it was a mistake—that Dr. Eby and I teach "religious education in Texas" at the University, and Showalter saw "Bible Chair" and shot his gun. I happened to be in Dallas not very long since, met the Courier editor, and talked with him a few moments about my doctor's thesis. This paper deals with "Religious Education in Texas." Incidentally I mentioned that I teach "Texas Education." Dr. Eby and I have specialized in this field, and both teach the course. The Courier editor confused the terms employed, and re-

ported that we teach "religious education in Texas." It seems that Showalter misplaced the words "in Texas," and consequently failed to understand the sentence. He had better review his grammar. Closer inspection would prevent misconception and misrepresentation. "Religious education in Texas" is not limited to the "Bible Chair," the Bible Chair is only a small section of that field.

Those who understand the situation and who read Brother Showalter's article will know that he is neither a "doctor" nor a "professor," and I need not tell them. I wonder if he was the school boy who defined "lobster?"

Seriously, why fill our papers with such personal and useless matters? I am sorry the note appeared in the Courier, but am not sure that any harm was done. I am sure that none was meant. I presume that not a dozen Firm Foundation readers saw the note in the Courier; then why burden our readers with it? In these comments I have tried to show a good spirit, and should I have failed to do so, I beg pardon in advance. I hold no personal ill-will toward anyone. As a common citizen of Texas, and a Christian gentleman, I dislike to be misrepresented. The Lord knows I do not pose as a great religious teacher, but have often felt that I should retire as a preacher and let the more competent have my place. This I may eventually do. But so long as I live I should like to aid my fellow associates in their efforts to reach a better world. Shall I enjoy this privilege?

W. F. LEDLOW.

A Growing Religious Evil.

In Mat. 15:13, Jesus says, "every plant that my Father hath not planted shall be rooted up." This shows that all unscriptural organizations will come to naught. The Sunday School, with its workings, either exists by divine authority, or it does not so exist. Whatever Christians do in word or deed is to be done in the name (by the authority) of Christ. Col. 3:17. The boundary line of spiritual exercise is embraced in church work. (See Eph. 3:21.)

The church is the only organization on earth that God recognizes divine service in. The Sunday School is an institution borrowed from the enemies of the truth, and was organized to off-set the true worship. If it is no part of the worship, why sing and pray in it? But if it is part of the worship, why have sinners in it? Exclusive church cooperation is Biblical, and nothing else as religious service is. The Bible way of Evangelistic work is found in Acts 15:22. The address to little children in the New Testament is through their parents. Eph. 6:4.

The purpose of coming together on the first day of the week is clearly stated in Acts 20:7. Can we do less or more? If people can be saved without the Sunday School, since it is causing great harm, why not abandon it?

The Sunday School nor its equivalent, cannot be shown in the Bible.

There is no type of it. There is no command for it. There is no example of it. Not even an inference of it. Cut and dried lessons conducted in a formal way is not edifying. Second-hand text books keep people from independent thinking. Their decisions are rendered from the wisdom of men instead of God's word. Minds moulded through tradition will not admit of further development. Our brethren are not divided over any Bible thing. If the Sunday School had been Bible thing, no doubt it would have been settled long ago. But since it is not a Bible question, there is a way to stop the confusion it is causing only to drop it. The reason the sects have no trouble about it is that they care so little about Bible things that most any old thing goes with them. They never had any serious trouble over the organ in their worship, neither would we have had, if we had cared as little for Bible things as they.

D. D. ROSE,
Mullin, Texas.

It Has Neither Precept Nor Example.

Dear Brother Duckworth:

As I have heard much said and written about the Sunday School, I am writing you for a better understanding of the Sunday School as I cannot find out anything about it in God's Holy Book, so I just supposed it probably a Human Institution, and I thought I would try and find out through human knowledge what it is and what it is for, and if you know who was the builder of it? Who is the head of it? Has it any rules, precepts or examples to follow? How are its subjects admitted? What qualifications should its teachers have before they are apt to teach? What do they teach, and are the teachers supposed to be Masculine or Feminine Gender? When was the birthday of this institution? Where did it rise out from? What fruits has it born, and does it bring its subjects to a higher plane? Is its subjects all spiritual or in other words is it a spiritual body or a school?

Now if there is any of these questions you can find out in your city, I wish you would find out for us up here. We have only the Bible, and it don't even mention a Bible School or Sunday School. So if we would want to start a Sunday School, we would not know anything about it. We would not know how to live what a true Sunday School ought to be. Hoping you will get every precept and example of this institution and give them to me through paper as I think there are others here that wants nothing but the faith that was delivered to the Saints.

JOHN CARMICHAEL,
*Hebron, W. Va.

PREPARING NOW FOR WAR.

The Church of Christ for a number of years has been "drifting" from the divine instructions on the question of war.

In the early days of the reformation, there was an outstanding opposition to Christians going to war.

The most of us failed to realize how little we were teaching on the subject until the "World War" drew this nation into the conflict, and our young men were sent to France or to prison. We were so derelict in teaching on the question that claims for exemption by "Conscientious Objectors" were received with suspicion and often turned down.

We believe we are facing another World War that bids fair to surpass the last one in extent, furiousness, and slaughter. The news items in the daily papers, as well as magazine articles of both hemispheres, point to another conflict that will involve the United States. At this writing, American Marines are being landed in China to protect American interests from the ravages of war being waged there now. Mussolini is barely able to hold his grip on Italy. Rumania is threatening to attack Russia to recover jewelry confiscated by the Soviet government. Russia is looking with longing eyes upon provinces taken from her, threatening war with Poland. Many of our own officials, judging from the press and private letters I have from different governors of the United States, believe that it will be hard to avert another conflict. Airplanes, battleships, and many destructive munitions of war are being manufactured by the leading nations of the earth.

In this connection, we desire to give some quotations. Major General John F. O'Ryan, U. S. A., in a statement to the Survey Graphic, describing the preparation and the things that led up to the World War said:

"In every way Europe was preparing—and for many years had been preparing for war. Apparently it had not occurred to the families of the world that because of this policy war was inevitable. The preparation for war was in the keeping of what, for lack of a better name, may be called 'the ruling classes'—the statesmen, politicians and militarists of the world. In the performance of their duties, in the enjoyment of their offices and in the play of their ambitions, the ruling classes followed in the rut provided by the past. Those who did not actually promote the advent of war neglected the duty to provide sanely and effectively against war, while the militarists and others actively interested in war developed their war machines and stimulated the imagination and the credulity of their people so they might be responsive to war's alarms when they sounded."

Then read what was said by Winston S. Churchill in an article published in the Hearst's International for August. After giving description of the development of the munitions for war, he says:

"It was not until the dawn of the Twentieth Century of the Christian era that war really began to enter into its kingdom as the potential destroyer of the human race."

"The organization of mankind into great states and empires and the rise of nations to full collective consciousness enabled enterprises of slaughter to be planned and executed upon a scale and with a perseverance never before imagined. All the noblest virtues of individuals were gathered together to strengthen the destructive capacity of the mass.

"Good finances, the resources of world-wide credit and trade, the accumulation of large capital reserves, made it possible to divert for considerable periods the energies of whole peoples to the task of devastation. Democratic institutions gave expression to the will-power of millions. Education not only brought the course of the conflict within the comprehension of everyone, but rendered each person serviceable in a high degree for the purpose in hand. The press afforded a means of unification and of mutual encouragement; religion, having discreetly avoided conflict on the fundamental issues, offered its encouragements and consolations, through all its forms impartially to all the combatants."

He then gives us a statement of how science had assisted in the preparation of destructive munitions of war. Again we quote:

"The war stopped as suddenly and as universally as it had begun. The world lifted its head, surveyed the scene of ruin, and victors and vanquished alike drew breath.

"In a hundred laboratories, in a thousand arsenals, factories and bureaus men pulled themselves up with a jerk, turned from the task in which they had been absorbed. Their projects were put aside unfinished, unexecuted; but their knowledge was preserved, their data, calculations and discoveries were hastily bundled together and docketed 'for future reference' by the war offices in every country."

He then warns us against thinking "that danger of another explosion in Europe is passed." He tells us we may expect horrible things in another war. Then we quote:

"The causes of war have been in no way removed, indeed they are in some respects aggravated by the so-called Peace Treaty and the reactions following thereupon."

Our next quotation is from Phillip Gibbs, who has been for decades, a war correspondent, spent much time in studying the carnage of war, as well as the causes that lead up to it. In the Saturday Evening Post, he gives what he considers a Christian's duty:

"They are under the most sacred obligation to forgive their enemies; they are under a law which forbids them to kill their fellow men; they are told by the Founder of their faith that those who take the sword shall perish by the sword. They are sworn to obey the dictates of an eternal Court of Justice. These people number hundreds of millions. They are the people of the Christian churches. Is it asking too much that these people should get busy to fulfill their vows and prove the sincerity of their faith? Is it not time that they should give a practical demonstration of their creed by applying it to their fellow men, instead of giving lip service to the words of Christ and outraging them by their acts? Can they not get their organization to work for the peace of the world instead of dividing themselves into national churches, limited by political frontiers, by national hatreds, and by militarist ideals which make a mockery of Christ's message and spit upon His pitiful face?"

"In the last war the teachers of the Christian churches degraded themselves and were traitors to the spirit of their faith by allying themselves with the war spirit in its narrowest, most violent and most bloody manifestations. They fanned up the passion of hate when the soldiers who fought had very little in their hearts. They claimed God for their own side. They dressed up God in their own national uniform and made Christ the captain of their battalions, their tanks, their machine gun sections and their poison gas. That kind of thing won't do if Christianity is to survive. It won't do now if civilization is to survive. The people who call themselves Christians must put their ideals into practice by a spiritual uprising passing across the frontiers and not limited by a narrow nationalism. Otherwise they are traitors to Christ."

We are convinced that in the time of peace we should prepare for peace and for this reason The Apostolic Way is undertaking the work of arousing the membership and the placing before the proper officials of the government the attitude of the Church the Lord built.

In order to properly carry this work forward, we will list the names and addresses of the head of each family of the Church of Christ with the number in that family, who advise us they are opposed to Christians going to war and they will be directly advised of our efforts from time to time.

The fight to properly register the position of the faithful on this question will be a bitter one. We expect opposition from without and within, as may be expected when a special effort is made to put forward any truth that for a time has been neglected.

One step will be to publish a special issue of The Apostolic Way, devoted to the question, about January 1st next. A copy of this issue will be sent to each family advising us they are opposed to Christians going to war.

Each family of the Church opposed to Christians going to war who read this statement should send us the name and address of the head of the family, with the number in the family who are opposed to Christians going to war. If the head of the family is not a Christian (member of the Church of Christ) or is in favor of Christians going to war, then, each Christian of the family, opposed to Christians going to war, should write us.

This is not an effort to determine what this nation should or should not do, but is an effort to establish what a Christian should not do, so far as relates to the question of war.

R. F. DUCKWORTH, Publisher
2105 Second Avenue, Dallas, Texas.

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

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Individual Cups

Why did the Church of Christ adopt the individual cups in the communion? Did the Lord authorize it? If not, who did? Can we please the Lord by using the individual cups? If not, whom do we please? Must we use the individual cups to avoid taking diseases, or has the Lord the power to protect those who obey his law?

A. MUSGRAVE.

Wichita Falls, Texas.

In Jeremiah 6:16, we have a complete answer to Brother Musgrave's query. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said we will not walk therein."

In spite of all the warnings God has given, there have always been (and probably, will always be) some who cannot be content to let the Lord direct them, but must be continually meddling and altering God's appointments to satisfy their own whims and fancies. The Lord, by precept and example, has given us a law that perfectly furnishes the man of God to all good works, but by their actions they say, "We will not walk therein." There is absolutely no defense that can be made for the individual cups. It is not only a human fad, but one that destroys the very meaning and intent of the Lord's supper.

There are three points that settle, beyond all logical doubt, the unscripturalness of the individual cups.

1. The very word "individual" is the opposite in meaning to "communion." Such a thing as individual communion is unthinkable to any one who has even the crudest conception of the meaning of words.

2. The argument that "the cup" refers to the contents only is the silliest kind of camouflage. The contents could not possibly be passed without being in a container. It follows, conclusively that when Jesus passed the cup to his disciples, he passed "The" container; those who wish to obey Him will do likewise and not put it into a hundred (more or less) containers.

3. The testimony of the best medical experts fails to uphold the contention that any danger of infection inheres in the common cup. Even those who contend for the individual cups have admitted this in their writings. In addition to these unanswerable objections, it is a well known fact that the introduction of the individual cups invariably stirs up strife and is a fruitful cause of division and that alone is sufficient to condemn it.

G. A. TROTT.



H. C. HARPER

Brother Harper is making a trip to the Northeast. Will be in Illinois, Indiana, Ohio, Pennsylvania, West Virginia and other states of that section.

Brother Harper has been a school teacher for years. He has a life certificate, but should be so supported by the brethren, as to make it unnecessary for him to use that certificate. His great ability, as a writer and speaker, should be utilized to the fullest by the churches in behalf of the Master's cause.

Places in the Northeast desiring Brother Harper to visit them, should write him at Sneads, Florida.

R. F. DUCKWORTH.

Wheat and Chaff

The richest men I have ever known, have become such by giving. The more knowledge we give—the more wisdom we impart, to the wise, and understanding to the foolish, the more we have. A. C.

While there remains doubt in our mind, and while we have dark seasons along our pathway, rest assured that we are not fully grown in the grace of God. Let us open the windows of our soul and let the clear sunshine in. Let us read and meditate, and pray, and chase those doubts and clouds away.

The very greatest hindrance now in the way of teaching men what they

must do to be saved is, that a large majority of them do not want to know.

The following requisites will cause almost all devout Christians to pray: great faith, great need, and great trouble.

Our mistakes of yesterday ought to cause us to improve upon our efforts today. A teamster will hardly drive twice over the same broken bridge.

If there were no authority for the church, then I could have no use for any society, but the family. The family for the infant, the church for the youth, and the Bible for all.

Since we cannot evade death, the best thing to prepare for it. And

since we cannot return to correct our mistakes, we should be careful about making them. And should we accidentally make a mistake, correct it before the sun goes down.

Society grades and divides the people, but not always according to true principles, but by caste. But true Christianity takes out dividing walls, brings down the high, elevates the low, and makes us truly the sheep of one fold, and sheep of one Shepherd.

Every epitaph we read upon the grave-stone of a Christian is a sermon urging us to meet that fallen one in heaven. And where else should we wish to meet him?

When I was a boy I heard an old man answer the question regarding the great future: "I have no fear beyond the grave." But that man was one of the most perfect I ever knew. His only dread was death. Rich men often give away their wealth at death, but no man in that solemn hour will give up his hope of heaven. But what else could a rich man dying without hope do with his wealth?

The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding. For by me thy days shall be multiplied and the years of thy life shall be increased. Sol

There are two things which conspire to make heaven a place of ineffable delight, first; the absence of all evil. Second: the assurance of all good.

"Shall we know each other there," is a question asked by many. Why not ask: Shall they know each other there? But if we miss heaven where shall we be? Dear friend, be assured that every one not in heaven will be in hell! No hades this time. We can easily manage if we only take each day what the Lord has allotted us. I would be both ashamed and afraid to say that the Lord has failed me. Nor have I denied Him.

A. ELMORE.

Covington, Ind.

An Explanation for J. B. Boshears' Question.

We all know that the punctuations were not given by inspiration. If you punctuate Col. 3:16 like this: let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another; in Psalms, hymns and spiritual songs, singing with grace in your heart to the Lord, it will harmonize with the rest of his scriptures. Singing never was intended for teaching. It is a praise service. No one can learn from another while he is singing.

H. T. EVANS,

Elk City, Okla.

Discussion of Divorce and Remarrying

Third Installment.

In the beginning I will admit that I was wrong, when I said the scribas and Pharisees were not mentioned in the sermon on the mount. I should have said they were not mentioned as perversers of the law of Moses. Brother Howard said, "Brother Jernigan has given us two whole articles—without one citation from the law of Spirit." Wrong. I gave two citations in my first article, in the words of the Savior. Jesus taught that it was wise to do his sayings. Mat. 7:24. His words are spirit, (John 6:63) and are law. In The Apostolic Way of May 15th, 1924, Brother Howard said, "Mark 10:11-12, became part of the law of the Spirit of life. Mat. 5:32 and 19:9, teach the same as Mark 10:11-12, and are part of the law of the Spirit." After saying, "I know that death was the penalty for committing adultery with another man's wife," under the law. My brother says fornication was the penalty. "Was she killed and then divorced, or divorced and then killed? There was no escape from the death penalty if the law was obeyed. Deut. 22:23. Lev. 20:10. Brother Howard teaches that uncleanness in Deut. 24:1, means fornication. The American Standard says, "unseemly" in Deut. 24:1.

Paul twice made a distinction between fornication and uncleanness. Gal. 5:19 and Col. 3:5. I asked for chapter and verse that said fornication was the cause for divorce under the law; he did not give it, but gave the case of Joseph and Mary instead. Mat. 1:18-19. My brother said Joseph "lived under Moses and knew the divorce law of Moses." Yes and he knew the penalty for a betrothed damsel, guilty of fornication was death by being stoned at the gate of the city. Deut. 22:23. Joseph thought Mary was guilty, but did not want to make a public example of her by having her stoned. There was no law to divorce espoused virgins. The law was for married women only. Deut. 24:1. Brother Howard said, "The Lord of heaven is not the author of divorce. God gave to Moses on Mount Sinai the law to govern Israel. (See Exodus, chapter 20 to close of chapter 32.) There is no divorce permitted in this law. Forty years after the law was given; and just before the death of Moses, he called Israel together and made them a long speech in which he permitted them to divorce their wives." When anyone attacks the integrity of the scripture to bolster up his position, his cause is weak. If Moses was capable of, and did make a law of his own, and palm it off on a nation as God's law, all that he ever wrote is not worthy of belief. In that same "long speech" Moses said that what he said that day was the commandments of God. God and Paul both said that Moses was faithful in all God's house. Num. 12:7. Jesus endorsed the law of Moses. Mat. 23:1. If the scriptures cited above are true, God is the author of divorce, and Jesus

never said divorce was not from God. In Mat. 19:8, Jesus said, "From the beginning it is. . . . What was not so? It was not so that a man could divorce his wife for every cause. After which our Savior determines on this question, according to the original law of God, and limits the permission of divorce to a single cause of adultery. I do not find where God said a man's wife was "bone of his bones and flesh of his flesh." When God took one of Adam's ribs and made a woman and gave her to him, Adam said, "This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man." Gen. 2:23. Not bone of his bones, because she was his wife. In verse 30 of the 5th chapter of Ephesians, in the King's translation, Paul appears to teach that the members of Christ's body are his bones and flesh. The Standard leaves out, flesh and bones. Marriage is a covenant and the wife is a comparison, not "himself." Mal. 2:14. When the marriage covenant is broken by one of the parties committing adultery, the innocent one may divorce the guilty one and marry another. God said that he gave Israel a bill of divorcement because she was guilty of adultery. (Jer. 3:8). He took away the covenant from Israel and Judah. Made a new covenant whereby they could be "married to another even to him who is raised from the dead." God said that he was a husband unto them. (See Jer. 31:31-32, Rom. 7:4). My brother do not turn Calvinist and think you "Can't fall from grace." God divorced Israel. (Jer. 3:8) and Christ put away a whole Church at one time. Rev. 3:14. And he will divorce every member of his Church who plays the harlot, unless they repent. Christ's Church is composed of individuals. Some individuals are being separated from the Church and others added to it continually.

My brother cites Rom. 7:2-3, which says, "the woman is bound by the law to her husband," etc. Paul was not teaching on the divorce question, but was using the law the Jews knew, which bound a woman to her husband as long as she lived, unless that husband found some cause for divorcing her. For an illustration, God had divorced the Jews killing or removing the covenant—law—which bound them to him. In the 4th, Paul told them they were dead to the law. In the sixth verse he tells them they are delivered from the law, it being dead. Again 1st Cor. 7:10-11, "Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." In 1st Cor. 2:13, teaches us to compare spiritual things with spiritual. 1st Cor. 6:15, Paul said, "God forbid the members of Christ to be joined to a harlot." Then what Paul said is conditional, if one is not guilty of adultery, the other may not put him or her away. But if one is guilty, the other may put the guilty one away. Mat. 19:9. I asked Brother Howard does Mat. 12:39-40, and Mark 8:12 mean the same thing? If so, by what

law of language do you show that they mean the same thing? One says a sign will be given; the other says no sign will be given. He did not answer. Will he answer? Mark 16:16, says, "He that believeth and is baptized shall be saved." Is repentance implied? If so by what law do you show it? I am willing that this shall be my last in this discussion. The readers will decide whether I have sustained my position. Hoping they will read every scripture cited and be helped to learn the truth. I will close.

A. J. JERNIGAN.

Cumberland, N. Mexico.

THIRD REPLY.

Brother Jernigan persists in discussing divorce under the law of Moses, which has nothing to do with the question he has affirmed in this investigation. His article above, with my reply to follow, closes the debate, and I am exceedingly sorry that I have not been able to get Brother Jernigan to even make one attempt, at showing one single word by an apostle under the Gospel dispensation, permitting a man to divorce his wife and marry another. Of course, had he made such attempt, he would only have failed, because there is not the least hint in the entire teaching of the Holy Spirit after the death of Christ, but to the contrary is positively forbidden. In the Gospel under the reign of Christ which began after His death, the Spirit commands, "Let not the wife depart from her husband, but if she departs let her remain unmarried, or be reconciled to her husband, and let not the husband divorce his wife." (1st Cor. 7:10-11.) Now my brother, we might continue to discuss the divorce question under Moses, (let it be for fornication or anything else) but if we desire to know what the Spirit said to all the world upon this or any other question we must come to his teaching, all of which is this side of the cross. The Jews were permitted to divorce their wives and marry another on account of fornication, but Jesus said, that no such permission came from God and was not so in the beginning. (Mat. 19:8-9). My dear brother, if our lives depended on us finding a permit to divorce our wives and marry another, for any cause, given by Jesus to be taught to "all the world" or "every nation," we could never find it. That permission was under the law, and Paul said that "he that seeks to be justified by the law is fallen from grace." (Gal. 5:4). I do not know why Brother Jernigan will continue to say that I said "fornication was the penalty" for divorce under the law. My brother is badly crossed in his recollection. Fornication is not a "penalty" for anything. Both death and divorce was the penalty for fornication under the law. When fornication was brought before the priests and proven by two or more witnesses, then death was the penalty, but if the man so desired he could give her a writing of divorcement and send her out of his house. (Deut. 24:1-2). This is the way Joseph thought to do with Mary when he thought she was guilty of fornication. (Mat. 1:18-20).

Brother Jernigan has found where "God divorced Israel." (Jer. 3:8). Yes, that is true, and God divorced her, on account of adultery and it is all given in the same verse but did God marry another wife? Why did Brother Jernigan not cite us to the 14th verse of the same chapter where God plead with Israel to return "for I am married to you." Israel was still God's wife, although he had divorced her on account of her whoredom. Just so with every man under the Gospel who is married to a wife. He may divorce her on account of fornication, yet she is still his wife. . . . bone of his bones and flesh of his flesh, and death only can destroy that relation. (1st Cor. 7:39).

Brother Jernigan is anxious that I do not "turn Calvinist and fall from grace." My brother, as long as I stay on this side of the cross I will not "fall from grace." It is the man that "seeks to be justified by the law that has fallen from grace." Brother Jernigan has been seeking justification for divorcing a wife and marrying another under the law, and we leave it to our readers as to who has "fallen from grace." But my brother has certainly found something "new under the sun" in Rev. 3:14. He says that "Christ deceived the whole Church" at Laodicea. Why my brother, there is not even a hint of such in the entire record given of the Church of Laodicea. This Church had done many things that were wicked, but the Lord tenderly asked them to repent and promised them if they would "overcome" he would grant them to sit with him in his throne. (Verse 21). Does this sound like he divorced them and married another Church? That is Brother Jernigan's proposition. Paul illustrates the relation of Christ and his Church, by the relation that exists between husband and wife "bone of each others bones, and flesh of each others flesh." Eph. 5:22-32. A man can divorce his wife, and remain separate, one from the other, and thus lose the pleasure and comfort that God intended should follow with them through life, as husband and wife, yet that relation that God created is unbroken. They are still "bone of each others bones, and flesh of each others flesh." God only is the author of marriages and the relation it created. Brother Jernigan says truly that in 1st Cor. 6:15, God forbids members of his body being joined to a harlot. "I would be glad in my heart if the Church of Christ today had learned that lesson. Paul is drawing the contrast between the Church of Christ and the various institutions of the world. The Church has one head, and is espoused to one husband. Paul said, "I have espoused you to one husband, that I may present you a chaste virgin to Christ." (2nd Cor. 11:2). When the members of Christ's body,—his espoused wife attempts to do the work commanded her through some other body which is not the Church, she thus becomes as it were, "Joined to a harlot," and so the Apostle forbids it, but in the next verse (1st Cor. 6:16), the Apostle further says of the man whose

(Continued on Page 3)

Discussion of Divorce and Remarrying (Continued from Page 2)

choice for a wife is a harlot; that in this union they become "one body" and the two become "one flesh," just as in all other marriages.

But again, Brother Jernigan thinks that Paul in Rom. 7:2-3, "was not teaching on the divorce question." Why, my brother, the Apostle was just showing the unscripturalness of your contention. Hear him. "The woman which hath an 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." I shall not follow Brother Jernigan any further in his repeated ramblings through the law of Moses to find what the relation of husband and wife is as revealed in the Gospel, but will now briefly sum up a few of the things we have learned in this investigation.

First, we learned that God is the author of marriage and the relation it creates, and that the same relation that existed between Adam and Eve exists between husband and wife today. (Eph. 5:22-32.) That God is the author of that union that exists between husband and wife and he positively forbids man the right to destroy it. (Mat. 19:6.) That Eve could not destroy her relation to Adam. If she had committed fornication every day for 500 years she would have remained "bone of Adam's bones and flesh of his flesh," and therefore his wife.

That God has never been the author of divorce to any man in any dispensation, but the Prophet said that "The God of Israel hated divorce." (Mal. 2:16.) That the first permit to divorce a wife was given by Moses forty years after God gave His law at Mount Sinai to govern national Israel. In this law, there was no divorce, but on account of the lustful disposition of the Jews "Moses suffered" them to divorce their wives for the cause of fornication, but Jesus said, "it was not from the beginning" which means from God, that is God did not authorize it. That Christ would not have in His law—"the perfect law of liberty," any law that was not from God and that his father "hated." That the relation of Christ and His Church was very similar, if not identical with the relation of husband and wife, which was "bone of his bone and flesh of his flesh." That on the same manner of reasoning that a man could divorce his wife and marry another, so could Christ divorce His Church and marry another. That when a man left his wife he had left "his bones," he had left "his flesh," he had left his "body" and had left even "himself," and had nothing to give to the second woman, except his lust. That if a woman leaves her husband, she shall remain alone, or be reconciled to her husband. (1st Cor. 7:10-11.) And that the "wife is bound by the law to her husband as long as he lives; and if she should marry another while her first

husband lives she shall be called an adulteress." (Rom. 7:2-3).

With all of this, and more, is it not time the people of God was raising their voice as one man against the ungodly and home destroying evil of divorce? As stated in the beginning of this discussion, I repeat in the close, that it is knocking at the very parrot of our civilization and is rapidly destroying the sacredness and sanctity of the home. Every argument of any kind that offers justification for such debauchery aids and encourages the most appalling evil the world ever knew. The Son of God said any man that divorces his wife and marries another, commits adultery. Did he tell the truth? I believe that he did. The great apostle and teacher to the Gentiles said, "if any man that is called a brother, be a fornicator, with such an one no not to eat." May the Lord help us in obeying his word.

R. H. HOWARD.

Holdenville, Oklahoma.

"The Tongue Can No Man Tame" James 3:8

In James 3:2 he says, "For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also." There is no subject that the Bible treats more clearly upon than this one. There is no subject that needs to be preached upon more than this one. We are weaker in this way than in any other way—if we could control the tongue we could easily keep the body right. The tongue is a member which must be kept in bondage, it is full of deadly poison. It is the greatest enemy we have, it seems.

In James 4:13-17, James says, "Come now ye that say, today or tomorrow we will go into this city, and spend a year there, and trade, and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is a vapor that appeareth for a little time, and then vanisheth away. For that ye ought to say, if the Lord will, we shall both live and do this or that. But now ye glory in your vantings: all such glorying is evil. To him therefore that knoweth to do good, and doeth it not to him it is a sin." I am sure all can see that we, more are less, sin in this way. We often say that we will do "so and so" without saying, "if the Lord wills that we live." We ought to be more careful.

Moses was not permitted to enter into the land of Canaan, simply because he spoke a few words that did not glorify God. In Psalms 106:32 David says, "They angered him at the waters of strife, so that it went ill with Moses for their sakes: because they provoked him, so that he spake unadvisedly with his lips." If the reader will read Num. 20:1 to 12 you will learn that God told Moses to speak to the rock, but Moses spoke to the people and called them rebels, and said, "Must we fetch you water out of this rock?" Now if you will read the 13th verse you will learn why Moses sinned in what he said, "And the Lord spake unto Moses and

Aaron, because ye believed me to sanctify me in the eyes of the children of Israel, therefore, ye shall not bring this congregation into the land which I have given them."

We learn that God was not sanctified (set apart) when Moses said, "must we fetch you water out of this rock?" So it is when we say I will, do so and so and leave God out of it. We are very often guilty of doing this and it is sinful. Brethren, can we sin, and not repent, and be saved?

A Christian should acknowledge God in his talk so as to show to those who stand by that he fears God. Why tell the other fellow that he will be lost when we ourselves are violating God's law many times each day. Why not first cast the beam out of our own eyes before we try to get some one else to let us try to clean out his eye? Let's be careful and not be condemned while we are trying to tell the other fellow what to do.

D. J. WHITTEN.

Center, Texas.

I notice in The Apostolic Way some good articles written by Brothers Trot, Harper, Cowan, and others, against Christians taking part in "Carnal Warfare."

I am glad to know that at least some of our able men in the Church, are taking their stand publicly, against this evil.

Those that come to, and enter into the house of the Lord, should beat their swords into plowshares, and their spears into pruninghooks. Isa. 2:3. Why? "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against Spiritual wickedness, (Wicked Spirits) in high places." Eph. 6:12. I think us preachers should take these scripture with many others on this subject and preach it from the pulpit, and keep it before the people. And if the men at the head of each nation, would stand for the same things, they could settle their differences at home and abroad, by agreement, without war.

It is bad enough for National Governments to resort to blood shed to settle their difficulties; but much worse for a Christian man under God's government. Christ our King has said to him, "Thou shalt not kill." That the weapons of our warfare are not carnal, but mighty to the pulling down of the strongholds. But, he who marches out, takes the blood of his brother in Christ, who may be on the opposite side, and perhaps, at the same stroke or shot, causes a sister in the Church to become a widow, with some little orphans to care for. The message reaches her that her husband is killed. Her heart is broken out in tears of grief, as she falls upon her knees to ask God's mercy upon her and her little ones. The cries of those little orphans bring out the deep sorrow, and agony for the loss of a loving father. Could this man a Christian if you please, stand and tell me that all this mental and physical suffering is pleasing to God?

Did the Christian Jews, take part in the conflict at the destruction of Jerusalem in the year A. D. 70? No,

indeed! Why? Because Christ told them, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the Holy place, Then let them which be in Judea flee into the mountains. Mat. 24:15-16. History tells us that when they saw this sign, they all went in a body over across the Jordan; as Christ had said. They did stand to "defend" their country, city, or Jewish temple. That was left to the unbelieving Jews.

The Christians did what Christ told them to do, and I for one, believe that is what Christians should do today.

C. A. SUTTON.

Bardley, Mo.

Peter Did the Teaching

I have just finished reading article written by Brother J. N. Cowan, and a reply to same by Brother W. T. Kidwell recently published through Firm Foundation, to which I wish to offer a few criticisms and observations.

The precise nature of events that occurred on the memorable Pentecost is the matter in dispute.

Brother Cowan holds that the Apostles all spoke on that occasion but one at a time; while Brother Kidwell contends that they all spoke simultaneously to the people. Both positions are erroneous, as I shall show.

If we examine the context carefully we observe that they all spoke simultaneously while addressing God but just as soon as they reached the point where man was to be addressed there was one speaker, and only one.

When the Holy Spirit came upon them, they began to speak in foreign languages as the Spirit gave them utterance, and while they thus spoke they were addressing God. Read 1st Cor. 14:2. "For he who is speaking a foreign language is not speaking to man but to God. (Emphatic Diag.)

So before the multitude assembled, and while this assembling was in progress, they were speaking in tongues, and directing a praise service to God—"Speaking" of His wonderful works." Acts 2:11.

The identically same thing occurred at the house of Cornelius, when they received the Holy Spirit, viz; They spoke tongues and magnified God—directed a praise service to God. 1st Cor. 14:2.

In our service of prayer, praise and adoration, we can all speak simultaneously, because our service is directed to God, but when we direct our service to man there must be but one speaker at a time. 1st Cor. 14:31.

So the introductory service on the day of Pentecost was a praise service directed to God. 1st Cor. 14:2; but when Peter stood up with the eleven to address man, there was but one speaker, and he was Peter. 1st Cor. 14:31.

T. J. SHAW.

THE APOSTOLIC WAY

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Woman's Place

In the beginning after God had created man and placed him in the garden of Eden, and given him His law in regard to the trees of the garden, He saw that it was not good for man to be alone; so He, after causing a deep sleep to fall upon Adam, took one of his ribs and made woman who was to be an helpmeet for him.

Since we find that "help meet" means a helper, a co-worker, a wife; outside her doing her part in obeying the command: "Be fruitful, and multiply, and replenish the earth," it seems God did not restrict woman in any way different from man. After blessing the man and woman He had made, God said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it and have dominion over it." (Gen. 1:28).

It is natural for every human being to want to be a leader, woman took the lead in the garden of Eden, and thus transgressed the law God had given to man. For this reason woman was found unfit to be a leader, hence in placing the curse upon her, God took her leadership from her: "And thy desire shall be to thy husband, and he shall rule over thee." (Gen. 3:16). Woman had permitted the serpent to rule over her instead of obeying God's commandment. The serpent, or Satan had used woman as his agent to rule over man; but God reversed the order, woman, in order, to please God, must be ruled by God through His agent-man!

The curse which God placed upon the serpent was: "Thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." (Gen. 3:14). The curse upon woman was: "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." (Gen. 3:16). The curse upon man was, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also, and thistles shall it bring forth to thee; ----- in the sweat of thy face shalt thou eat bread, till thou return unto the ground; (Gen. 3:17, 18, 19). Why did God place the

curse upon man? The first and uppermost reason in God's mind was because he had hearkened unto his wife's voice instead of His (God's).

Because the wife is bone of her husband's bones, and flesh of his flesh, a man shall leave his father and mother, and shall cleave unto his wife; and they shall be one flesh. (Gen. 2:23, 24).

Someone may say this was back under the Old Testament times, and was done away in the Cross; but these were the laws of God given under the Patriarchal dispensation, and remain so from the beginning. If these relations between husband and wife were nailed to the cross, the Apostles could have rebound them on the people of the Christian dispensation. If they were not abolished by the Cross, the apostles could have loosed them, if it had pleased the Holy Spirit. As our salvation depends upon the apostles word, we had better investigate their teaching in regard to the matter; but first let's reason a little; the normal married woman, if she has a normal husband, and lets nature have its way, still brings forth children as God has commanded her. In the hour of travail she has great sorrow. Honest men eat bread by the sweat of his face, the serpent still goes on his belly and eats dust, and the earth still brings forth thorns and thistles; but is the wife's desire unto her own husband and does he still rule over her? Well, not much in many homes, it seems; but should he?

Well, we will see what the apostles said about it: First we will hear Paul, (Eph. 5:22, 25, 31, 33): "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything. ----- For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. ----- Nevertheless let everyone of you in particular so love his wife even as himself; and the wife see that she reverence her husband."

Hear Peter, (1 Pet. 3:1-6): "Likewise ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; Even as Sara obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement."

Paul says: (Col. 3:18). "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." If we

turn to Psalms 18:44, 51:15 and 66:3 and go to the margin in each case, (A. V. and A. S. V.) we find that submit means to yield feigned (or willing) obedience.

Hear Paul again: (Titus 2:1-5). He said to Titus: But speak thou the things which become sound doctrine." Among the things that become sound doctrine is the following expression; "that they (aged women) may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

When we find a family where the husband rules his house, that is he is the head of the family, and his wife is obedient unto him as God has demanded that she should be, and both are Christians, we find an ideal family in the sight of God. For example we will mention Abraham's family, (1 Pet. 3:6) Seeing how Sara, his wife, revered and tried to please him in all things. According to the teaching of the Book, we know that Noah's wife was a righteous woman and was obedient unto her own husband, because his family was saved, and there is nothing said about the righteousness of his wife nor his children. As Noah was a righteous man, and his wife was commanded to be subject to her own husband and permit him to rule over her in everything, as the Church is subject unto Christ and ruled by him, it is plainly implied that she like Sara tried to please her husband by submitting unto him.

For examples of disobedient wives we could mention: Eve, Adam's wife, Sampson's wife Delilah, Job's wife, and Lot's wife. These all failed to be "obedient unto their own husbands," allowing them to rule over them as God commanded them. "Remember Lot's wife." (Luke 17:32 and Gen. 19:17, 26). Athaliah wickedly usurped the throne and became king and was a bad ruler.

Do not infer that I am a woman hater, for I love their soul; and I am interested in their soul's welfare, and am very sorry to see many of them going contrary to their parents, their husbands, and the Bible, in their apparel, following the fashions, ruling the husbands and usurping authority over them; taking part in politics, lodges, bobbing their hair (glory), donning in male attire, and working against Nature. (Gen. 1:28; 3:16 and I Tim. 5:14).

May I be the instigation of causing women to study the Word, and men to study this subject more, as they are responsible for public teaching on this and all other subjects; For I believe this is a subject that is badly neglected.

From our investigation we have learned that the apostles still hold these principles valid under the law of the Spirit, for Paul says further in I Cor. 14:34 "but they are commanded to be under obedience as also saith the law." (Gen. 3:16).

We will conclude this article by using the language of Paul to Timothy, I Tim. 2:9-15 or close of chapter. "In like manner also, that women adorn themselves in modest apparel, with

shamefacedness and sobriety; not with braided hair of gold, or pearls, or costly array; But (which becometh women professing godliness); with good works. Let the women learn in silence with all subjection. But I suffer not a woman to teach; nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety."

If I am wrong, will some kind brother or sister please show me where, as I am a seeker after the Truth. A "thus saith the Lord" only will be sufficient.

A brother in Christ,

GROVER WHITE.

Long Bottom, O.

Notes

Brother E. E. Stark of Corsicana, Texas, sends us four new subscribers and writes "This makes us 100 per cent readers, as a copy of the Way goes to every family represented in the congregation."

Brother G. C. Reeks, Leesville, La., wants a few copies of "Old Gospel Song." Any congregation having some of these books on hand, that they are not using, would be doing him a favor to write him, let him know how many you have and ask him how many he

Brother G. W. Thompson of Healdton, Oklahoma, writes that "he has just closed a good meeting at Marita, Texas a school house in Collingsworth county, Tex. The first meeting I have held in two years in this month. I preached the first week day and at night. The meeting was well attended from first to last. The brothers remembered us well."

Brother Thompson is one of our old preachers who has given his life to the cause of Christ, and we rejoice to know that he has had the physical strength to do this preaching. May the Lord bless him and Sister Thompson with many years to use their good influence behalf of the cause of Christ.

Brother N. L. Clark has changed his street address to Box 183, T. C. U.

West Texas Churches

Having finished the protracted work for the summer, I am now in position to arrange other work with you. I must keep busy during the fall and winter months, if I am to continue to preach and hold meetings during the summer. The enemy is hard at work and so many of us are slumbering. That we will awake out of sleep and strike at the very tap-root of unrighteousness, and ungodliness is my prayer.

J. A. BRADBURY
Sweetwater, Texas.

Why Not Discussed

By H. C. Harper.

From the Firm Foundation of Sept. 16, 1924, I clipped the following. Read it carefully:

Referring to the matter of teaching on the Lord's day, teaching in classes, teaching in the assembly, whether women should teach in the assembly, whether women should teach in classes, "Sunday Schools," "Bible schools" on the Lord's days, etc., I have what seems to me good reason to feel that there is little real difference among brethren if the truth could be set forth clearly. Some two years ago, I had the pleasure of an exchange of a number of articles in the columns of the Firm Foundation with one of the editors of the Apostolic Way along this line. To my surprise these articles were not reproduced in the other paper.

I felt then and feel now that they should be published in said paper. I insisted then on their being published and offered the publisher one hundred dollars if he would reproduce those articles in their paper. They have not done so to this day. Just why, is rather difficult for me to understand. Some of them claim that it was not a real debate, not a discussion, that it was a search, and one of them told us that it was a "search for the issue" and that "the issue was found," etc., etc. If it was a search for the issue and the issue was discovered, why they should be unwilling to have the real issue disclosed to their readers, is a mystery to me. These brethren keep claiming that they want to debate these questions. Such claims make very little impressions on me till they show a willingness to publish the views of their own editor as set forth in the Firm Foundation with the review that was given them at that time. When this is done if there are points of disagreement that should have attention, it ought to be an easy matter to reach ground of union and harmony. This could be done if all desire the truth and all will clearly define their position.

G. H. P. S.

Reply.

"Not a real debate." No; nor any other kind. Why? Simply because the editor of the Firm Foundation backed away from it when the issue was found by "an exchange of a number of articles in the columns of the Firm Foundation with one of the editors of the Apostolic Way along this line" and published these articles as the Showalter-Clark Debate on the Sunday School Question. Yes, and he did this, coward that he showed himself to be when that editor of The Way requested him, time and again, not to do so, but to debate the question.

He sent me a copy of this pamphlet, and in The Way of November 15, 1922, I said: "The matter, when carefully read, will show that it was a search for the issue. And when the issue was found, did Brother Showalter dare to

debate it? He did not, as any one can see by reading the matter presented in his pamphlet.

"Now if he will discuss the question with Brother Clark, The Apostolic Way will be glad to publish it in connection with the Firm Foundation. Dare he do it? Well, he has taken a back seat so far. There was no debate. He himself says: 'It would be necessary for 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 Debate on the Sunday School Question, when, in fact, Showalter backed off from discussing that very question."

Brother Showalter says he insisted on these articles being published in The Way and "offered the publisher one hundred dollars" if he would publish them. And "They have not done so to this day," he tells us.

Certainly not, since neither man was affirming or denying any proposition. How many entire issues of The Way would it take to run this pamphlet containing these articles? And how much of the expense of publication would one hundred dollars cover? Will Showalter run Webster's dictionary in the Firm Foundation for one hundred dollars? Now, "Simple Simon," think a minute.

He says: "If it was a search for the issue and the issue was discovered, why they should be unwilling to have the real issue disclosed to their readers, is a mystery to me."

Now, don't act the "gump, brother." Did I not tell you in our issue of Nov. 15, 1922, that if you would discuss the question with Brother Clark, we would be glad to publish it? And did you not back off? Certainly. And now throw out such "palaver" to your readers! When Clark said: "If you or any other representative man among us will affirm the proposition I have just stated, I will deny it," what did you say? What? You didn't take time to say anything, did you? You just struck out for a hiding place, and jumped behind that "Showalter-Clark Debate" nonsense, didn't you? Now what was that proposition with a man to deny it with you? Here it is: "Bible schools (By the term 'Bible schools' I mean what is commonly called among us 'Sunday Schools') are authorized by the New Testament."

Showalter dropped this like a hot iron, and ran helter, skelter to his press and published "the views" as the Showalter-Clark Debate on the Sunday School Question. You didn't do anything else, sir. And now you have the brass to ask why is it that The Way should be unwilling to have the real issue disclosed to their readers! Now talk about "desire the truth," will you? There is as much difference among brethren as there is difference between the negative and the affirmative of this proposition. If you will take the affirmative of it, will you take the negative if I furnish a man to take the affirmative? Will you?

Brother Showalter makes me think

of what Campbell said to Rice: "He will neither lead nor follow." He will just "quit," it seems, like all the others.

An Explanation

I have received inquiry of Brother Tromburg, of Canada. I will say it hardly know what part of question six Brother Tromburg doesn't like, so I will have to take up each clause.

The first clause I said, I believe the first thing to do when assembled is to pray. I find the Bible teaches to "pray without ceasing." If I am a Christian, I will obey that command. (See 1st Thes. 5:17) and if 1st Tim. 2:1, I pray without ceasing, it would be impossible for Brothers and Sisters in Christ, to assemble ourselves together, without prayer being first, if it is a secret prayer. Prayer is the way we talk to God, and I think when we assemble, our desire should be to talk to our God, first, thanking him for the one Church, for our Brothers and Sisters in Christ Jesus, and for the happiness it gives us to eat of the Lord's flesh and drink of his blood, and so on.

Second. Sing and let the singing be done from the pulpit to the back side of the house. Have no choir, and the singing to be done by Christians only. Sure I think we all should sing and not by a few in the choir. I believe a choir is an addition to the Church of Christ. I cannot find it in the word. (See Rev. 22:18-19). If that bunch singing is right, the name choir is an addition. I cannot find it in the Church, and I know singing ought to be done by Christians only. (See St. John 9:31). If God does not hear sinners, I know he does not hear sinners' songs. We, as Brothers and Sisters in Christ, meet to worship, and prayer is part of it, singing is part of it, the Lord's supper is part of it, and if a sinner sings with the approval of God, he can do the whole thing. While it is done in all denominations, and even in the Church of Christ. As far as singing is concerned, I think most of us are trying to make mocking birds out of ourselves, instead of singing with the spirit.

My third clause was scriptural reading, then an edifying talk. I think the New Testament will make this clear to anyone. (See 1st Tim. 4:11-12-13. Col. 3:16. 1st Thes. 3:18, Thes. 5:11.) I don't think the Church would grow strong, if we failed to read His Word, and if some able brother did not admonish us, if the scripture reading was left out, and edifying one another was left off, we would be worse than either one of the seven Churches we read about in Revelation, too many of the Churches of Christ, are neither hot nor cold.

My fourth clause was the Lord's supper. Surely we cannot condemn it from being too far along in our worship. When I sent in my expression of faith, I was only trying to show what was in the Church, or what I believed to be there. While some give singing first, the Lord's table first, have prayer, I always first with me. I never intended for anyone to think that I believed in a cut and dried worship. The scrip-

ture does not show we must do any of these things, I have mentioned in clause six, first. If I had my way to do what I thought the Bible teaches to be nearer right, I would observe the Lord's table first, have prayer. I mean a real prayer, not a custom prayer, but talk to God out of a pure heart, and then a Bible reading, some subject, we most needed. Then some brother would have a chance to edify, teach, or tutor, the Church, when if the Church liked, have a prayer, a song, or more songs, or I don't think we would break a Bible command, if we left off singing one in awhile. I believe that most of the Churches of Christ do not have enough of edifying talks. We should have short talks from two or three or more brethren on things we are weak, but let them speak one at a time. So Brother Tromburg, if I am wrong, it is your duty to put me right. I will promise you I will not get mad. Heaven is too much to me, God's love too great to me, and my appreciation of Christ's death and suffering for me, for me not to be humble, and teachable.

This is how primitive I am, I will not commune with the digestive, I will not commune with the so-called Churches of Christ, that have their Bible studies, choirs, and societies. I like to call them by Bible names, Bible study may be all right in its teaching, but the Bible gives the name of our gathering, assembling. Therefore, Bible study is an addition, the choir may be all right in its purpose, but the Bible calls it singing. Therefore, choir is an addition. Paul says he will sing with the spirit. The sinner cannot do that, therefore, he ought to sit and listen. The sinner's wouldn't do that, if our preachers would teach them that God does not hear them, not being his sons and daughters. Worship is given to God's children and not his enemies.

ELBERT D. MILLER

ChIPLEY, Ga.

20-Year-Old Minister Will Be Local Pastor

Shreveport will have the distinction of having one of the youngest pastors in the country preaching the gospel when Evangelist F. W. Phillips Jr., takes charge of the Fetzer avenue Church of Christ on October 1. He is only 20 years of age and has been preaching the gospel since he was 17. Evangelist Phillips conducted a revival here last week, which was largely attended and his work was very impressive. He left for Arkansas last Saturday, where he is conducting a revival. He was recently appointed to fill the pastorate here.

Clipping from the "Shreveport Journal" of September 16th.

This young pastor has taken work with the Sunday school church that H. L. Taylor organized here about two years ago.

It might be of interest to the readers of The Way, so I send it.

H. H. MONTGOMERY,
Shreveport, La.

Wise and Harmless

Christ said to the twelve, when he sent them on the first commission, "I send you as sheep among wolves: be ye as wise as serpents, and as harmless as doves." Matt. 10:16.

Paul says, Phil. 2:14, 16, "Do all things without murmuring and disputing: that ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." Christ never came to destroy men's lives, but to save them, Luke 9:56. So Paul says, "For ye were sometimes darkness but now are ye light in the Lord; walk as children of light," Eph. 5:8, 15-17. "See that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is."

When Peter was going to go into carnal combat for the Lord, Christ rebuking him said, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword," Matt. 26:51, 52. Christ said, "Suffer ye thus far and he touched his ear and healed him." Luke 22:50, 51.

So to follow Christ is to bind up the broken hearted and relieve the afflicted and never take life or bring suffering on any one. Christ being on trial before Pilate, who said, "Art thou then a King?" Jesus answered, "My Kingdom is not of this world; if my Kingdom was of this world, it would my servants fight, that I should not be delivered to the Jews; but now is my Kingdom not from hence." Jno. 18:33, 37. So those that

into carnal warfare are serving this world and are not servants of the Lord Jesus Christ. "For though we walk in the flesh, we do not war after the flesh; (For the weapons of our warfare are not carnal, but mightier through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," 2 Cor. 10:3, 5. What is able to do that? The Word of God, Heb. 4:12. So all the faithful in Christ, when they obeyed the Gospel, enlisted under the blood stained banner of Christ, the Prince of Peace. They are not in a flesh and blood combat but are to fight the fight, 1 Tim. 6:12. Fighting sin in all its forms and to do so should put on the whole armour of God, using no weapon but the sword of the Spirit, "the Word of God," Eph. 6:10-18. "And should be willing to suffer death for righteousness sake rather than violate the spirit of our Lord and Master, and lose life eternal." For the spirit of Christ never did kill nor bring suffering on any one. And they that have not the spirit of Christ are none of his, Rom. 8:9.

J. W. KELLY.

Is Debating Scriptural?

In the September 15th issue of The Way I notice an article from G. W. Pittman:

I wish to briefly call attention to some of his arguments: (?)

"We noticed the attack on the Sunday School as unscriptural. What about debating? Is it scriptural or not?"

In the first place if debating is ever so unscriptural, what does that have to do with the Sunday school? Of course this is only a dodge, (as Brother Duckworth said) but for the sake of some who might be deceived I wish to answer this question.

The writer cites two scriptures where debating is condemned. Rom. 1:29 and 2nd Cor. 12:20. In Rom. 1:28 the Apostle Paul said, "And even as they did not like to retain God in their knowledge God gave them over to a reprobate mind"—and other things including debating which of course was debating against God as they "did not like to retain God in their knowledge."

In 2nd Cor. 12:20 Paul said he feared that he would find debates, etc., among the Corinthians. Why? Because it is sad to know that some brethren will contend for things not authorized by the Spirit, hence causing debate, but such was the case and such is the case today. But is it sinful to debate at all or is it just sinful to debate against the truth? Let's see! Solomon said, "Debate thy cause with thy neighbor himself." Prov. 25:9.

In Phil. 2:14 we are told to do all things without murmuring and disputings. And, as we all know, to dispute is to debate, but in Acts 19:9 we are told that Paul disputed (debated) daily in the school of one Tyrannus for two years. This word disputed comes from the same root word that disputing comes from in Phil. 2:14.

Now did the inspired Apostle Paul sin daily for two years?

No, the truth of the matter is this: It is sinful to debate or dispute against the truth but the duty of every Christian is to dispute against error, and this the Apostles did often and we are told to be followers of them.

Tit. 1:10-11 says, "For there are many unruly and vain talkers and deceivers—whose mouths must be stopped, who subvert whole houses teaching things which they ought not, for filthy lucre's sake." Now there could not be a better description than this, in a few words, of the modern hired pastor and Sunday school advocate. And Paul says their mouths must be stopped. How shall we stop it? The answer is found in the ninth verse: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

So we see that it is not only scriptural but we must close the mouths of deceivers. It is wrong to neglect to do so.

As to the statement: "You have never showed where the Bible condemns the Sunday school," will just say. It is not condemned by name for the name is not in the Bible. Neither are we told to not have a monkey show or picture show to draw a crowd nor even warned against the holy rolls of the Holy Rollers, but it has been shown over and over many times to a reasonable mind that the

Sunday school is as unscriptural as any of these.

A. BERRY.

Norton, Texas.

Who Will Answer

I mean to come down and spend some Sunday with you. I have had some enjoyable meetings this summer,

at Champion, in which many people heard the truth as we preach it, some to be benefited by it, others to be hardened. Only five yielded to the gospel call. This was the first meeting that I know of being held at Champion by our brethren.

Will you please tell us or have some one to do so, how to conduct a church trial? Presuming that some one has caused trouble in a congregation but some of the members are not convinced of it and are in sympathy with him, and the church is now ready to try the case, how should it proceed? May it select some judges, allow the accused to select some, these select another? May these judges or jurors be selected in the congregation where such trial is to be conducted only or may they be selected from the brethren generally? May a preacher who is laboring with such church, or one who has done so, participate in the trial?

This is a live issue and one that I have never seen dealt with satisfactorily, beating about the bush will not settle it. Many churches are ruined for a lack of knowledge along this line. Many Christians want to do, and know what to do in a general way, but they don't know how to do it. Can some one tell us? As in all other things, so in this, we are willing to listen with candor to the man who knows and is able to impart knowledge. But be it remembered this time that we want chapter and verse, at least a necessary inference, or something that is not unscriptural.

I am sending a few more subs.

L. W. HAYHURST.

Gunter, Texas.

The Weapons of Our Warfare (2 Cor. 10.)

Paul in the above scripture has reference to the chastisement and severity that should be meted out to the unruly, in the Church of Jesus Christ.

That the punishment in the Church is not to be by physical force, in any case, but is of a moral force.

This statement of Paul can not be applied in the home, in the training and discipline of our children. If so, then we dare not use any physical force, in our control of them, and every time we spank or switch one of them we sin in the sight of God.

Neither can it rightly be applied as a rule to govern Christians in their relationship to the "powers that be," when called upon to assist in the punishment of evil doers. For in this punishment, as in that of the disobedient child, the "powers" must at times, use physical force in order to punish.

We should learn as Paul told Timothy to "rightly divide the Word of Truth."

We as Christians have work to perform, in the home, in the Church, and in the state. So if we would know our duty, in either of the three, God ordained institutions, we should study the scripture, bearing on that particular institution of which we would learn. Any other procedure of investigation would only tend to confuse.

Paul used the statement, "Our weapons are not carnal," when speaking of his boldness towards those who thought of him, as if he walked according to the flesh. (2nd Verse) He was not considering the duties of Christian parents, in dealing with their children; nor of their duties and relation, to civil governments. So why go on blindly, misapplying this scripture. Such handling of the word of God has done great damage to the cause of Christianity.

We all know to study God's word profitably, we should know who the writer is, and who he is writing to, and the subject in hand.

If we will all use this valuable rule, in studying, and applying this scripture, we will cease using it to make it appear, the Christian can not use physical force under any circumstance. For when you do you judge your brother, and "doest the same thing," for you use physical force, at times when correcting and protecting the child. Paul says of such "Thou art inexcusable; O man whosoever thou art." (Rom. 2.)

In conclusion brethren let me urge upon you in the study of the relation of Christians to civil government, as well as all other subjects, to keep in mind the fine sentiment from Brother A. Elmore's pen, under heading: "Wheat and Chaff," in Way September 1st, 1924.

"For fear in wrong you might abide, be sure to hear the other side."

A. J. BOND.

Carnal Warfare

Can a Christian engage in carnal warfare and be justified in the sight of God? To be a Christian indeed, I must be a follower of Christ, and if a follower of Christ I am a citizen of His Kingdom and a subject of His law.

Paul says, "Be subject to the powers that are over you, for the powers that be are ordained of God." But why "ordained of God?" Because man rebelled against God and would not submit to His law. "The perfect law of liberty," is God's law. It is perfect. "The laws of man are imperfect. Yet they are a terror to evil works," but not to all evil. As human nature, ten conflicts with divine nature, even so, human laws often conflict with divine law. There is much good in the laws of nations, but not all good.

We should obey all that is good, but abstain from every evil work. Yes, we must "shun the appearance of evil." We should obey the laws of our country, and "be subject to magistrates" when those laws are not in conflict with the law of God, but if they demand that we engage in evil that we "obey God rather than them."

We then "suffer as Christians" and
(Continued on Page 7)

Carnal Warfare.

(Continued from Page 6)

"not as evil doers." Does the law given by Moses, to God's people, that allowed them to war with carnal weapons, justify us in doing the same? We are not justified by the law. Paul says, "you are justified by the law you have fallen from grace." The law given by Moses was a law of "types and shadows."

In it we find a type of a true Christian, and a type of the Gentile. (The world.) One tribe; the tribe of Levi, a type of the Christian and eleven tribes, type of the Gentiles, (Warring nations.) The tribe of Levi was set aside by God himself to do His work; to teach, and attend at the altar. They were the priesthood tribe and represented the "royal priesthood" of the "new covenant." (All Christians.) They did not go to war, they were not numbered for war (see Num. 1:47). The priests entered the "holy place," a type of "the Church of God." They "offered sacrifice for the sins of the people." They stood and taught the people while the eleven tribes occupied "the outer court," but could not enter the holy place where the priests had access. Thus we have the types of those doing the righteous service of the Lord and those that were serving worldly governments. One warring; the other not even being numbered for war. If we wish to "be justified by the law," let us take the "priesthood of the law, as our example, but this law was not "the messenger of that covenant." Mal. 3:2. He revealed His Father's will to us. Thus came "The perfect law of liberty," the only law by which we can be justified. His life was a life of sacrifice. He said, "I came not to destroy me, but to preserve it." He said to Peter, "He that taketh the sword must perish with the sword." His willingness to suffer wrong and not to avenge himself is plainly shown in His cruel mockery and suffering on the cross, when He had the power to "call more than twelve legions of Angels," to His assistance. He did not "resist evil."

This was His "Father's will," not only to His "first begotten Son," but to every son that is "begotten by the word of truth." Christ was our example. Who dare dispute it. We learn of Him. He says, "I am the way, the truth and the life. No man cometh to the Father but by Me." Paul knew this when he wrote to the brethren at Rome, "Beloved avenge not yourselves, but rather give place unto wrath, for it is written, vengeance is mine, I will repay, saith the Lord." Rom. 12:19.

Paul shows his fidelity to his Lord in the court of Nero, when on trial for his life. He had made no effort to avenge himself. He was "subject to the powers that were over him," even unto death. His example was our loving Savior that died and did not resist evil. But he conquered and gained "a crown of life." He used the "Sword of the Spirit," but no carnal weapons.

No, a Christian can take no part in carnal warfare. The moment any man resolves in his heart to take the life of his fellowman, he is no longer

a follower of Christ, and is not Christian indeed. He has forfeited his right to "the tree of life." Let us be subject to the powers that are over us in all things that are right, but be careful not to "partake of their evil deeds." Christ has well said, "straight is the gate and narrow is the way that leads to life, and few there be that find it." To do the Lord's work, we must do it in the Lord's appointed way. He will accept of no other service. If need be, let us go to prison, or even unto death for Christ's sake, and our reward will be great in heaven.

A. HARLESS.

Garretts Bend, West Virginia.

Church and Home.

No dissenting voices are heard. A great fact and central truth admitted. One part of a great controversy settled. What is it? Only two divine and authorized institutions for teaching the Bible, viz. the church and the home. Are the Sunday School advocates willing to abide by their own reasoning? Will they, when tested, stand or run? Watch for results. Which of these institutions are doing the teaching of the Bible work on Lord's days an hour before the breaking of bread? No one says the home, but some say, the church. If it is the church, why are the women permitted to teach in this institution, seeing that Christ positively forbids such? Why are those who are to be taught divided into classes, seeing that the scriptures completely furnish us unto every good work and they say nothing about such a procedure? Why are more than one allowed to speak at the same time in this Church assembly, seeing that Christ has placed an unmistakable veto on such?

What do they say in regard to who is engaged the teaching of the Bible work an hour before the breaking of bread? Others say, it is neither the church nor home, but part church and part home.

Brethren then have gone back on their agreement that there are only two divine and authorized institutions for teaching the Bible. A body of people composed of both Christians and sinners is not a divine institution at all. Is it not strange that the church has been forced to call in the world to assist her in teaching the Bible? If some one insists on calling it Bible study, they are not relieved of the difficulty, because it is equally as strange that the church has been forced to call in the world to assist her in studying the Bible.

J. A. BRADBURY,
Sweetwater, Texas.

A "P. H. D." TAKEN DOWN BY A "SIXTH GRADER" (?)

In the Gospel Guide for July, 1924, appears an article from a "P. H. D." entitled, "The Sunday School Movement." While I do not think it will have very much influence, on account of the fact, that it appears in a paper that is very limited in its influence and circulation, and whose editor has about run his race, yet, I desire to give it a short review, because this review will appear in the Apostolic Way, a paper that is of much larger circulation and growing rapidly, and the influence of which is very keenly felt by the Sunday School advocates.

One very prominent reason for such an article by this Doctor (?) which is based on his bare assertion from beginning to end is, that its publication was to appear in a religious journal that would not allow any criticism, that would not even dare to open its columns to a fair representation of the other side.

He states that, "The Sunday School in some form is practically as old as civilization and as extensive as the human race." Who said this? Answer: Doctor (?) Ledlow. Not one line of authority is cited to prove it. I challenge him to show in the Bible, or Ancient History of Sunday School (a school taught on Sunday) among any people of any race, in the days of Noah, Abraham, or Moses, or even in the Old Testament age. The Jewish Synagogue teaching resembled the Sunday School in no respect. See Nevins' Bible Antiquities under the head of Synagogue. He says again: "It was a part of the Hebrew and Christian program." This is bare assertion. If the learned Doctor (?) will read to us where the Apostles ever had a program with the Sunday School as a part, we will surrender at once. The very question under discussion is asserted without proof. That is what we have been asking for all the time, viz: an example where the Apostles ever divided an assembly into classes to teach them the word of God. Show us where it was a part of the Christian program in the days of the Apostles and it sufficeth us.

Another very visible fact about Ledlow's article is, that in order to boast of what the Sunday School has done for the world, he gives statistics on the sectarian Sunday Schools, the kind our Sunday School brethren say they do not believe in, and tries to appropriate part of the glory of them to the Church of Christ Sunday School. He seems to be better acquainted with the sect schools than his own, for he gives statistics on them, but none on his own school.

The Sunday School Movement in the Church of Christ is a new thing for Ledlow says: "I can remember in Oklahoma when we, almost to a man, opposed Sunday Schools etc.—but we have changed." (Ledlow in Firm Foundation.) Yes you have become like the sects around you, and are trying to claim part of their honor by associating your Sunday School with theirs.

Again: "Robert Raikes has been called the founder of the Sunday School, but incorrectly so." Compare this with the following: "The Sunday School Movement. Towards the end of the eighteenth century, the emergency of the industrial revolution evoked a fresh religious effort upon a more highly organized scale in the shape of the Sunday School movement, which may be said to represent the education contribution of the evangelical revival. Robert Raikes." (Enc. Brit. Vol. 8, p. 972). "Raikes, Robert (1735-1811). The founder of Sunday Schools." (The New International Encyclopedia Vol. 19, p. 486. New Schaff-Herzog Vol. 9, p. 383). Now, which of these Doctors are we to believe? Is Ledlow ahead of the men who made the encyclopedias?

Ledlow says again: "Raikes no more founded the Sunday School than Alexander Campbell founded the Church." This is a slander on Campbell. Campbell never claimed to found a Church, but pled for the restoration of the New Testament Church, doctrine and practice. Did Raikes claim to restore the Sunday School of the New Testament to the Church? God Forbid! The New Testament knows nothing about a Sunday school. Shame on the man that will try to make his readers believe that the Sunday School was a New Testament practice, and had been lost, but was restored by Raikes, or any other man. Ledlow knows better. To compare the work of Raikes with the work of Campbell, is to slander the work of Campbell, and violate the passage which says, "Lie not one to another."

Last he says: "It is reported that there are still a few people who oppose the Sunday School work and refuse to teach their children on Lord's day. If he refers to people who oppose the Sunday School but who do believe in teaching their children on Lord's day, or any other day, he must indeed be a dull observer. He needs to "wake up," because there are thousands of good brethren who oppose the Sunday school and they are becoming more numerous every day. Hundreds of the Sunday School element are coming back to the true way every day. In fact, all who are too loyal to go with the Degrassives No. 1, will sooner or later come back, and the rest will go to them. Some of these times Ledlow will "wake up" and see the Sunday School crowd all gone and wonder where he is.

If he means to say that all who oppose the Sunday School refuse to teach their children on Lord's day or any other day, he says that which is not true, and puts himself in the class of Rev. 21:8. When we take assertion and misrepresentation out of his article, we have nothing left, ABSOLUTELY NOTHING! Not one proof cited in the whole article. Must we take what he says because he is a "P. H. D."? We now bid the Doctor (?) adieu until the Sunday School brethren see fit to risk their cause in his hands in a debate on the question, which is never likely to occur.

Yours in Christ, J. N. COWAN.

WHERE DO YOU STAND?

We are getting letters from readers from all parts of the United States, telling us that they are with us in our fight against Christians going to war. We thank these brethren for their promptness in writing us their convictions. We expect to hear from every subscriber to the Apostolic Way and we want to hear from you now.

We want fighters to help us fight the demoralizing influence of Christians going to war. Are you ready to enlist in such a fight?

We want to extend the circulation of the Apostolic Way. We want thousands of new readers. Every subscriber who is genuinely interested in this campaign should send us, in the return mail, a list of new subscribers and renewals.

Let every reader understand that everyone should work to secure the names and addresses of members of the Church of Christ who are opposed to Christians going to war.

We want the name and address of the head of each family in the Church who is opposed to Christians going to war, with the number of Christians in that family who are opposed to Christians going to war. Don't fail to talk this to every member of the church with whom you come in contact. Talk! Talk!! Talk!!! Send us the names and addresses. Send the names of those who are opposed to war. You can send some each week until the field has been entirely covered.

Churches who have not sent us the name of their place of meeting, its location and two of its leaders with their addresses, should look up September 15th issue of the Way, fill out and send us the blank. We have something to tell you in a letter. Act now.

Ask the members of the Church if any one of them has let their subscription expire. If so, tell them to renew promptly. The fight we are making is a costly one, but it is worth it. I had rather die in a poor house and be buried in a pauper's grave, than to see Christians going to war, fighting, killing, destroying each other.

R. F. DUCKWORTH.

THEY STAND CONVICTED.

The editors of the Apostolic Way have been trying for several years to get a written discussion with the editors of papers advocating the Sunday School, but these brethren have one flimsy excuse after another, and have managed to persuade themselves to stay out of such a discussion.

Realizing the hopelessness of trying to get a discussion out of the editors, we decided to try others who are considered to be among the best writers and debaters in the brotherhood. We tried to select men whose style and manner of writings, varied. They have been urged to discuss the question, using space in the Apostolic Way with an equal amount of space in other periodicals, advocating their cause. As they did not publish a paper, it was easy for them to say, we don't mind doing the debating, but we do not control a paper. So we exposed them, showing that they were afraid to discuss the question, by offering space in our paper for articles setting forth their views or reasons for advocating the Sunday School. Those to whom we wrote refused to use the space. Why? Surely there is but one answer. They know that they cannot make a scriptural showing, in an effort to set forth reasons for advocating or practicing the Sunday School in any of its forms. But the advocates of "Sunday School," "Bible School," "Bible Class," "Bible Study," shall not rest in peace.

R. F. DUCKWORTH.

OUR OPPORTUNITY

The opportunity for the Church of Christ to do mission work in restoring Apostolic Christianity; has seldom, if ever, been greater than at this present time.

Thousands are being misled by the "doctrines and commandments of men." The Apostolic Way was brought into existence to help reach this class and turn them away from their error. Can we reach them? There is a constant demand for sample copies of this paper. We feel that the failure to comply with these requests is like withholding the gospel from anxious hearts. We have regularly mailed hundreds of sample copies, even beyond our ability, but were not financially able to meet the demands, and thus, use fully the opportunity for doing mission work. Samples cost as much per copy as those subscribed for. Since it costs more than \$1.00 a year to get each subscriber's paper to him and donations have barely met this expense, some of these requests remained unsupplied.

After careful consideration and unabated efforts to find a way to meet these and other demands, we have decided to take the only available step, that of asking each subscriber to pay at least the initial cost of his paper, that the donations and Foundation Fund may be used to care for some of the opportunities for doing mission work.

So many of our readers have suggested this step, that we confidentially expect an enthusiastic endorsement of it with such hearty co-operation as will bring us renewals and new subscriptions promptly.

On and after January 1st 1925, the subscription price for The Apostolic Way will be \$1.50 a year.

The necessity for the advance in price will be apparent to all for the following reasons:

First. As most everyone knows, it costs more than \$1.00 a year to publish and mail the paper and the editors have depended on the Foundation Fund and donations to take care of this deficiency.

Second. The management has plans for the paper's future which involves great things for the cause of Christ and the brotherhood at large, and they can not, and must not, be handicapped because of the shortness of funds to wage this campaign.

Third. No business can possibly exist and be successful when it is continually run at a loss or its wares are sold for less than cost of production. A true friend of the paper will rejoice to see this embarrassing condition relieved. The 50c raise means a fraction less than one penny a week for each subscriber, the smallest piece of money minted by the United States Government. It is so small and unappreciated when compared with other moneys, that we lose sight of its power, and yet, small as it seems, it will, with the Foundation Fund and donations from the friends of the paper, pave the way for the greatest mission work ever undertaken by any religious journal.

And we want to urge those whose time is near expiring, that when you renew that you will think of this and voluntarily send the 50c advance before January 1st. However, we don't want a reader deprived of the paper and if you will write, telling us that you are not able to pay more than \$1.00 a year, the paper will be sent you depending on donations to take care of the extra 50c.

We should bear in mind that in publishing and mailing a religious paper we have to deal with the business world the same as persons publishing any other paper. They only look at it from a financial and business view and not from our mission standpoint, which in turn, forces us to watch closely our financial obligations.

YOUR OPPORTUNITY.

Each reader should get at once, one or more new subscribers and renew their own subscription for a year. Thus, helping us with the mission work now in progress. During the next few months, we should be able to add thousands of new readers and thus be enabled to accomplish more for the Master's cause.

R. O. CONNER.

PREACHER'S YEAR BOOK

We must soon close our list of loyal preachers, whose names and addresses are to be published in the year book.

When we began getting up this list, we promised to put no one's name on the list who failed to write us that he was opposed to the dividing of an assembly into classes and placing women teachers over such classes.

We would be glad to publish the name and address of every such preacher, but we will not put the name on the list unless you write us a letter, regardless of how well we may know you and your position. If you have not written and desire your name on the list, write us at once.

R. F. DUCKWORTH.

The amounts received on The Teurman Special Fund to date are as follows:

J. W. Akers, Ada, Oklahoma.....	\$ 1.00
W. J. Duncan, Sabinal, Texas.....	5.00
Sam Lemly, Wellington, Texas, Route 5.....	10.00
W. E. Massey, Tyler, Texas, Route 5.....	2.00
G. W. Tierce, Lockney, Texas.....	10.00
Church of Christ, Farmers Branch, Texas.....	15.00
A. Harless, Garretts Bend, West Virginia.....	5.00
R. B. Bearden, Moody, Texas, Route 3.....	5.00
L. M. Simpson, Commerce, Texas, Route 1.....	5.00
J. H. Tolar, Mountain View, Arkansas.....	2.50
Mrs. O. L. Smith, Ozark, Alabama, Route 5.....	1.00
A Brother and Sister in Indiana.....	10.00
Church of Christ, Dallas, Texas.....	35.25

Total \$106.75

JOHN R. FREEMAN, Gunter, Texas.

A GOOD SHOWING.

We appreciate the response that is being made. Hope that others will act at once, that the indebtedness may be paid and Sister Teurman relieved of any further worry. Send Brother Freeman your contribution today.

R. F. DUCKWORTH.

THE APOSTOLIC WAY

Issued Semi-Monthly.

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

\$1.00 the Year.

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DALLAS, TEXAS, NOVEMBER 1, 1924.

NUMBER 7.

A BIT OF HISTORY

In connection with Brother Conner's statement in the last issue of The Apostolic Way, I think it will be of interest to the many readers and friends of the paper and to all who are striving together with us for the faith of the gospel in its fulness and simplicity as delivered to us by the apostles, to rehearse some of the struggles and trials through which we have had to pass.

More than eleven years ago, some of us realized that the church (as Brother J. D. Tant expresses it) was "drifting" or (as Brother Ledlow puts it) nearly all of our preachers had "changed" since he and others had been united against all innovations, including the Sunday school. This drifting or change had progressed so far that we did not have a single paper that was not in some point unsound.

It was this need for a medium for calling back to the simplicity of the gospel, such as were drifting or changing and for confirming the faith of those who had not yet been carried away by the wiles of the devil that prompted Brother Rice and me to start The Apostolic Way. We were both poor in this world's goods and it seemed, as indeed it was, stupendous undertaking. However, Brother Rice was a practical printer and he agreed to do all of the press work and mailing and I undertook to pay all expenses. We kept this up until the circulation increased sufficiently to partly pay expenses, then, we adopted the policy, which has been followed ever since, of putting every cent the subscriptions brought in, into the publishing of the paper, and no editor has ever received one penny from its revenues. When Brother Rice's health became so bad that he saw death was near, Brother Clarence Teurman took on himself the arduous task of manager and toiled unflaggingly, with a faith and devotion that words fail to express until he died, a martyr to his fidelity to his trust. Then we chose Brother Duckworth to carry on the work and while his devotion has been no greater than that of Brothers Rice and Teurman, his experience and executive ability have enabled him to attain results even greater than they. We have certainly been fortunate in obtaining the services of such men and I do not hesitate to say that to them is due the almost unparalleled success of our efforts. Also I do not wish to forget that we could not have succeeded without the help of donations that have been made from time to time by brethren too numerous to mention. Yet, with all of this self-sacrifice and effort, the income of the paper has never equalled the expenses of getting it to the subscribers. Though its editors have worked without remuneration from



BROTHER CARL R. NELSON

Here is another one of our talented young men who has consented to enter the field, and preach the Gospel in its purity. Brother Nelson is now thirty-two years of age; obeyed the Gospel eight years ago under the preaching of Brother Eurlay F. Black. Brother Nelson has a splendid Christian wife and two children. He has unusual ability for the work he proposes to do. He is sound to the core, and bids fair to make a success as a preacher. He should be kept busy telling the "good news." His address is 802 E. Williams Street, Ottumwa, Iowa.

HOMER L. KING.

the income of the paper, the subscription does not and cannot care for its expenses and for that reason we have decided that the price of subscription must be raised, as to depend on donations, for its main finance is too precarious, to be depended on for a permanent policy. It should be remembered that we have never carried any advertisements, which are the main source of income with nearly all other religious publications, and this fact, while making our revenues much less at the same time, give our readers much more reading matter, making the real value of it far greater to those who take it for its value in contending for the truth.

Knowing these facts, I am sure none will object to the slight increase in price and I trust also that none will forget that Brother Duckworth's personal support will still have to be supplied by the liberality of those

whose hearts are in the work we are doing. You have not failed us in the past; stand by us now.

G. A. TROTT.

A QUESTION

Should Christians ask God's blessing at the close of the communion services?

In other words, Matt. 26:30. "And when they had sung an hymn, they went out into the mount of Olives." Some of the brethren claim it the mark of the beast to pronounce a benediction, which is simply asking God's blessings until we meet again.

N. B. WHEELER.

Corpus Christi, Texas.

REPLY.

To my mind it is unthinkable that it is improper, at any time, and especially when Christians are parting,

to ask God's blessing upon all of God's children. It is my impression, from the Bible narrative, that the meeting, when the supper was instituted, was only adjourned to the Mount of Olives and the Lord and His disciples remained together in conversation and prayer for some time after they "sang a hymn and went out." I note that nearly all of Paul's letters close with something like a benediction and that when he parted from the brethren at Ephesus, his last words were "And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts 20:32).

As Paul tells us "Those things which ye have both learned, and received, and heard and seen in me do"; let us do likewise.

G. A. TROTT.

Commends Harper and Clark

Dear Brother Duckworth:

Just received The Apostolic Way and have read it through. Like it fine. Am always anxious to get the paper. I like to read all the good articles, and especially Brother N. I. Clark's and Brother H. C. Harper's, as I am well acquainted with both of them. I spent five days with Brother Harper in his meeting at Baton Rouge, La. I drove about 230 miles to be with him and hear him preach a few days. I could not stay long. He is a great man. I love him for the able, bold and fearless fight he is making for New Testament Christianity, and also yourself, with all the rest that are standing firm for the whole truth. I am in my feeble way, trying to do all I can to spread the truth as revealed in the New Testament, and I am meeting much persecution, within and without, but I believe more within than without. Two Christians in my family, both opposed to war. I am sure glad you are making this fight, for it is a thing that has been neglected among us.

H. R. STRINGER.

Bogue Chitto, Mississippi.

If there are any of the brethren who would like to change locations, I would be glad to correspond with them.

Garfield is about 100 miles from El Paso, and on the Rio Grande River. This is a coming country. We have a fine irrigating system, crops grow well here. We need a meeting. Let me hear from some preaching brethren.

Your brother in Christ,

J. B. DANIEL.

Garfield, New Mexico.

MEETINGS REPORTS

Brother Osterloh came back to Elk City and held us another meeting. Preaching was so good we could be no confessions, but the brethren strengthened much. All loyal preachers welcome.

Brother W. T. Taylor preaches for us occasionally.

H. A. COOPER.

Elk City, Okla.

The Farmers Branch meeting began August 9, and continued 12 days, with Brother Roy Conner of Dallas doing the preaching. The preaching was as good as I ever listened to. We had five baptisms, and the interest was fine. We all regretted to see the meeting close when it did, but Brother Conner was sick when he began the meeting, and continued to work each day, and then preach at night, driving to and from, (it is 15 miles from Dallas to Farmers Branch) until he was so worn out, that it seemed the proper thing to do to close the meeting.

Brother Duckworth I am sending you a check for \$20.00, as we failed to send you any last month.

E. CHAMBERS.

Farmers Branch, Texas.

The Church at Farmers Branch has been very good to us indeed. They gave us \$100.00 when the paper was first moved to Dallas. I preached a week there in November and they gave me nearly \$80.00, and for several months they have been sending me \$10.00 a month.

Brother Conner has been working with them for two or three years and they love him as a brother. He didn't see how he had the time to hold their meeting and tried to beg off. The brethren asked me to urge him to hold the meeting saying, "That no man could do as much in that community as he could; that everybody had the utmost confidence in him, both in the Church and out."

I arrived in Ottumwa, August 2nd, continued the meeting there until the 24th of August. Had twelve additions. Met some devoted Christians in Ottumwa. Among the preacher number was Brother Burley E. Bie number was From Ottumwa, I went to Hartwick for a few days. Here I met some splendid brethren, and among the number was old Brother H. B. Smith. I was impressed with Brother Smith's roddy manner, also his devoted wife. I found them satisfied with what is written.

From Hartwick went to Montezuma for a short stay. Found a little band of devoted brethren near Montezuma working for the Master. Seemed to be very loyal to the Book.

From Montezuma I went to a point near Ottumwa for a mission meeting. Began August 30th and closed without visible results September 13th, returned to Ottumwa and stayed there over Lord's day, then home.

I want to say that I have never been anywhere where there is a wider gap between the Church and the world than in Iowa, at above places.

Brethren who oppose innovations will find a welcome with these brethren, but if they are not strictly sound they would better stay away.

HOMER L. KING.

Route 2 Lebanon, Mo.

I live near Waterloo, Ala. Have been preaching twenty-five years, and have baptized scores of people. I have never advertised in any paper. I have a small farm here but want to locate somewhere in the West or South, where it is healthy, where I can have plenty of Evangelistic work to do, and employment for my children.

I have four grown girls. They are in the sixth, seventh and eighth grades in their books.

I lost my wife one year ago last March.

I want to visit the place before moving. I want to go to Texas, Arkansas or Oklahoma on a preaching tour any time this fall or winter, but the sooner the better will suit me.

Any one who wants a meeting, or who wants a preacher to locate with them, write me.

J. M. HUTTON.

Waterloo, Ala.

I am sending in a few subs to the paper. I have just closed a week's meeting in Red River bottom, seven miles from Huston, La. I baptized fifteen, reclaimed one.

This is a young congregation, just began to meet in August.

There were fifteen babes added to the family, and they will need help. If you have anything that will help them, I would be glad for you to send it to them at anytime you can. They are loyal and want to work.

I baptized the Baptist leader, a man 56 years old, and I believe he will make a leader for Christ.

This is a fine field for true Gospel preachers. Others coming this way will find a welcome here.

I. G. HAYES.

My meeting began at the Shannon High School House on August 31st, continuing until September 8th. This place is situated two and one-half miles northeast of Piedmont, Ala. It is a sectarian stronghold. I have arranged for another meeting some time in November, about the 10th. We had two baptisms. One from the Methodist, and a young woman who had been brought up as a believer in the Church of Christ, but had never obeyed from the heart the form of doctrine. Much good was accomplished there.

From there I went to Antioch Church of Christ, and began a series of discourses, Wednesday, September 10th.

H. H. STANBURY.

Piedmont, Ala. Rt 3.

The meeting at Mayerick embraced the first two Lord's days in September and while we were almost rained out, yet the meeting was a success. This congregation is only two years old, but have made good progress. We have some fine material at Mayerick and I predict a great ingathering of souls in the near future. This is the home of Alva Berrv, Vireil Jackson and Will Hanley. These brethren are young preachers and sound as they can be. Three were baptized and three restored.

J. A. BRADBURY.

Sweetwater, Texas.

I held a ten day meeting at Newber, Ark. the last of July. It resulted in six baptisms.

Held a meeting the first of August at Vandervoort, Ark.

Held a meeting at Pine Grove near Mena, Ark. Eight baptisms.

Held a short meeting in this month at Cove, Ark. with no additions. It is generally believed that there was much good done there.

I will say to the brethren of the good Old Way that I was in no wise in favor of the Sunday school. For I realize that these innovations have ruined, and are ruining the Church of Christ. I am a man that believes in taking God at His word, and speak where the Bible speaks, and keep silent where it is silent. I realize that I would be better off, financially speaking, if I could see, as some preachers claim to see, but I cannot find such things in the good Old Book, we call the Bible.

My time for protracted work will be over about the middle of October. If any Church wishes a meeting, held by a man who preaches the Gospel, write H. C. Barnett, care H. H. Liles, 1104

South 2nd Street, Mena, Ark.

H. C. BENNETT.

I have been at McLean about three weeks. I have been very busy preaching all the time. Held a meeting at Carpenter School House, baptized four. I arranged then to hold a meeting for ten days with a Methodist preacher to preach sermon about. I opened the meeting. My first subject was: "What must I do to be saved?" and the Methodist would not preach. Said I could preach that week and he would preach the next, and so I did and the meeting went on with good interest, large crowds. Arrangements were made for dinner on the ground for Lord's day, and the Baptist got worked up and blowed in one, J. W. Brewer from Enloe, Texas, and challenged for debate and we spent the evening debating and "I suppose Brewer was caught away, I saw him no more."

I rejoiced in baptizing eight, and if the Lord will, I will return there next August for two weeks meeting. I like this country fine and think I can do lots of good for the cause of the Master. I know the Lord by His word only. He saith His will is perfect; His way is right; His reward is salvation; His promise is my hope; His word is my guide; His way is my path. This is sure, no chance to take; no risk to run.

BOB MUSGROVE.

Returned home Monday from Calhoun County, after being gone over two Lord's days. Preached for Mozier Hollow congregation four times. Also preached funeral of one of the members, an old lady who died suddenly. Preached three times at what is called the Bay, and twice at Bellview. Results, two restored, one baptism, and one confession last night. Left Brother Wilson to do the baptizing. At all places I was treated well, and remunerated well. I promised to return in October. Mozier Holy, Church spoke to me about helping them in two weeks meeting at that time.

L. L. CURRY.

On September 6, Alva Johnson and a Baptist preacher, from Amarillo, named Breeding, closed a sermon about meeting. The baptists did not want to go into an open discussion, and thought the sermon route the cheapest for them, now I don't know what they think.

Two were baptized during the meeting and one erring brother returned. We are for the New Testament worship as taught by the Apostles, for we do not find where God has changed the Law, and man is too weak.

F. A. MEACHAM.

Turkey, Texas.

There is a small congregation at Fowler, that meet the first day of every week, and worship according to His divine will, which we believe is acceptable and pleasing in His sight.

Any brethren passing this way are invited to meet and worship with us.

E. S. VAWTER.

Fowler, Colo.

Brother R. H. Howard, of Holdenville, Okla., closed a ten days meeting for the Church of Christ at Broken Bow, Okla., last Lord's day night. Four confessed their faith in Christ and were baptized for remission of sin. Three denounced the Sunday school and took membership with the Church of Christ here. The meeting was a success in every way, much and lasting good was accomplished.

Brother Howard is one of the best preachers I ever heard. We all learned to love him while here, and pray God that the time may soon come when he can be with us again. The Church is in fine shape here now. I don't think we will ever have any more

trouble with the Sunday school Church. Our Church house burned down in the spring. We have built it back, better than ever. Brother Howard held our first meeting in the new house. So Brother Duckworth, you see we have gone through every thing here, even fire. It takes faith to serve the Lord in truth. I will try to send a list of subscribers soon. I pray that the Apostolic Way may live on and on.

ED STOUT.

Broken Bow, Okla.

I have just closed a mission meeting here with the few faithful. The Modernists instructed their members to stay away, and believe me, they have them under perfect control, for they did not come a single time, but of course, that's the Devil's way.

I have calls for several mission meetings in New Mexico, and West Texas, and have promised to hold them, but don't know how I will do it. I am the only faithful preacher of the Gospel in this great mission field, and a cry on every side to come over and help us. Brethren will you help me hold these meetings? I will go if the Lord wills, whether I get help or not, but I believe the faithful ones will help me. I have already held six mission meetings almost at my own expense. Send your donations to me at Clovis, New Mexico, and help give the people the Bread of Life.

A. N. KENNEDY.

Lord's day, September 14th, was spent with the Church at Schoolfield, Va. The Church was set in order Lord's day, August 17th, with seven members, and Lord's day, September 14th, fourteen broke bread with them. The Church worships with the Assembly undivided. One teaching at a time and are in full accord with what is written.

This is a most promising work and the readers of the Apostolic Way and the Churches are asked to fellowship the Church in the support of an Evangelist that the message may be given to others.

Schoolfield is a factory city, which employs 5000 hands. Living conditions are such that these people are of the type that will be valuable workers in the Church.

R. I. LUDLAM, JR.

3113 Cliff Street, Richmond, Va.

I am at this writing, September 22nd, doing my best, trying to hold forth the word of truth at Broken Bow, Okla. I reached here last Friday, and will remain until next Monday. Two confessed their faith last night, and we hope others will do likewise.

My meetings have all been reasonably good through the past summer. A number were baptized at each meeting. I go next to Miami, Texas, thence to a point in northwest Oklahoma. Calls for meetings come thick and fast.

R. H. HOWARD.

Holdenville, Okla.

I am now open for meetings anywhere that I can do any good, for monthly appointments or a protracted meeting. I must not be idle, as my time here is too short.

D. D. ROSE.

Mullin, Texas.

I held two short meetings at Flower Grove and Brown School houses. At the first place, we have a loyal congregation of eighteen or twenty faithful brethren and sisters. No congregation at the Brown School house. We had no additions, but believe much good will result from our labor. The brethren were well pleased with our efforts.

After I finished work in Martin County, I went to Coleman County, and preached several times at Novice

(Continued on Page 3)

Meeting Reports

(Continued from Page 2)

and Goldsboro. Found faithful Churches at both places. These brethren are anxious for some true preacher of the Word to locate in their communities. They also want brethren to move there and help them build up the Cause. Brothers R. B. Griffith and J. W. Martin are the leaders at Novice and Goldsboro, respectively.

I hope to assist these faithful ones again in the work at some future time, the Lord willing.

W. T. TAYLOR.

Carpenter, Okla.

I closed my second meeting in Haskell County, the night of the 26th. We had no visible results in the first, but had a good attendance. Brother Townsley preached the Sunday following, and baptized one. Had two baptisms in the last meeting. These two places are destitute. The people seemed to be interested in the truth. If you need me next summer, write me.

J. M. WHITE.

Munday, Texas.

Brother J. E. McVey, of Parkersburg, West Virginia, held a meeting of thirteen days with the Church of Christ at Mickey, Texas. No visible results. The crowds were good, the attention splendid and the preaching fine. If you need a meeting, don't hesitate to call him.

C. W. SMITH.

Mickey, Texas.

We wish to state that Sister Ethel Cooper is a member of the Body of Christ, and is in need of financial aid. Her husband having deserted her, leaving her with four little children with no support.

The Church here has helped her some, but we can't do much, on account of recent division in the church, over unscriptural things that caused division.

Send contributions direct to Ethel Cooper, Carmen, Oklahoma, or W. S. Graves, Carmen, Oklahoma, Route 3, Any assistance rendered will be appreciated.

The Elders and a part of the congregation that opposed innovations went to the Lake School House and are now permanently located there.

A part of the congregation stayed at the Star School House, our former place of meeting.

Elders,

JOE WAKEFIELD,

Aline, Oklahoma.

E. B. CRAWFORD,

Carmen, Okla., Rt. 3.

Please find enclosed \$2.00 for which move my subscription to The Apostolic Way up as far as you please.

On account of my health, I have located here. Am going to do mission work most of the time and be supported by some of the congregations in this part of the country. So you may send my paper here instead of to Evertown, Arkansas.

I would be glad if you would make a statement in the Way in regards to my address being changed.

JAMES DOUGLAS PHILLIPS.

Tucumcari, New Mexico.

I am sending you my renewal for the Way and a new subscription also. We like The Apostolic Way fine and am sure that all like it, that like the truth, but some love darkness rather than light.

The Church here is about 85% or 90% Apostolic Way readers. We are opposed to everything not found written in the Word. We meet at 11 o'clock sing songs, some man reads a chapter, then we have prayer, then teach a lesson to the Church. Next we take his Body (broken) and Blood (shed) and use cup, not cups, contribute of our means, sing a song and dismiss.

We hope the Way will soon be a weekly. Come on brethren with those letters instructing Christians how to live the Christ like life. The scripture is for correction, reproof if I do wrong, apply the Word. I know it is very sharp, but feelings don't stick out. If every reader will renew, and just send one new subscription, how much it would help.

FRANK CLAYTON.

Yantis, Texas, Route 1.

I would be glad to correspond with someone regarding buying a small farm home, say any where from 40 to 160 acres, near a loyal congregation. West Texas or on the Plains preferred. If any Brother knows of a good little desirable place that can be bought reasonable, would appreciate it if you will write me.

W. P. PERSER.

Dreckenridge, Texas.

You will find enclosed money for our renewal to The Apostolic Way, as our time is about up and we do not want to miss a copy. We are making a book out of them, and do not want to miss one. We think it is the best paper published by our brethren. Every paper is "chugg" full of good things for the home, the church and the world. Let the good work go on.

Brother J. N. Cowan has just closed a good meeting at Deming, with several additions, and the best of interest. Brother Cowan may not have passed the 5th grade, but he can preach the old time Jerusalem Gospel.

May Brother Cowan, and all of our true Gospel preachers live long and continue to preach the old story, as it is written, that many sinners may be led into the fold, and that our erring brethren may see the old path and walk therein. And may we all confess our wrongs, and walk together for the blessed home over on the other shore.

C. H. JAMES.

Denning, New Mexico, Box 235.

I met with the loyal congregation at Loco, Oklahoma, today, who just about one month ago withdrew from the Sunday school folks and began to worship as the Bible directs, and enjoyed my visit with them very much. I preached for them in my feeble and humble way. They seem to appreciate my efforts.

Any loyal gospel preacher who is satisfied with what is written, will be welcome to stop over when passing that way.

Loco is a small country town, located about thirty miles southwest of Duncan, Oklahoma.

I am now traveling for a company in Southern Oklahoma, and visit the following larger towns, as well as the smaller towns: Durant, Atoka, Coalport, Ada, Pauls Valley, Wynnewood, Sulphur, Duncan, Waurika, and all inland towns. Any loyal congregations who are opposed to the Sunday school, and other unscriptural innovations desiring my service, on Lords day while I am passing their way, may write me at my home, 605 West 7th Street, Ada, Oklahoma, then I can arrange an appointment.

I worship somewhere every Lord's day. I drove sixty miles today (Oct. 5th) in order to worship with loyal brethren.

Please write me brethren. I want to meet you and get acquainted with you.

I have received two donations from the appeal made by Brother Scrimshire, Brother Thompson at Sabal, Texas, and Brother J. W. Martin at Goldsboro, Texas. We thank these brethren for their zeal and courage in the work of the Lord.

G. B. HARRELL.

W. C. Mitchell departed this life September 28th, at the age of 69 years. Brother Mitchell had been afflicted for several years, almost blind, but an un-

GET TO WORK

"Get to Work."

Are you feeling blue and sour?

Get to Work!

Can't afford to lose an Hour,

Get to Work!

All your criticisms cease,

With your brethren you at peace,

From your troubles get release

When you Work.

Does the preacher seem too slow?

Get to Work!

Things look different, you know

When you Work.

Be a partner in the fight,

Bring the devil to the light

He will soon sneak out of sight

When you Work.

Does the Church of Christ seem slack?

Get to Work!

It's the vision that you lack,

Get to Work!

If you wish to win the fight

Do thy task with all thy might,

Church, and you, will be all right

If you Work.

R. O. CONNER.

TEURMAN SPECIAL FUND

Reported in October 15th Issue.....	\$106.75
Arnattville Church of Christ, Hillsboro, Texas.....	6.00
J. H. Richardson, Ireland, Texas.....	5.00
Church of Christ, Shannon Creek, Sherman, Texas.....	5.30
R. R. Seymore, Wingate, Texas.....	25.00
H. H. Montgomery, 2724 Penick Street, Shreveport, La.....	3.00
A. Brother and Sister, Pekin, Indiana.....	1.00
T. J. Latham, Woodson, Texas.....	5.00
Church of Christ, Guntur, Texas.....	97.75
S. E. Stout, Mereta Route, San Angelo, Texas.....	5.00
S. W. Higdon, Hamilton, Texas.....	1.00
Total	\$260.80

JNO. R. FREEMAN, Guntur, Texas.

TO THE PREACHERS AND ELDERS

My dear brethren, do you really believe that the spirit of Christ is harmless and that Christians should not go into carnal warfare? If so what are you doing in soliciting the names and addresses of members of the Church of Christ who oppose carnal warfare?

Wake up and work as you never did before, for the time is short. Prove that you are a soldier for Christ.

J. W. KELLY.

iring worker for the Lord. He has borne the heat and burden of the day. Thirty-one years of his life was spent in preaching the Gospel, but his labor was not in vain in the Lord. He leaves a wife, one child, and many friends. The writer spoke words of encouragement to the bereaved ones.

Sister Mitchell's home is Bay Side, Texas. She needs the fellowship of those congregations where Brother Mitchell has labored and sacrificed to build up. Will you respond? If so, send direct to Mrs. W. C. Mitchell, Robstown, Texas.

T. J. THOMAS.

Robstown, Texas.

Just a few words that some good Brother might read and come this way. I live in Lake County, Ferndale, Florida, where there is every kind of a sect. Wife and I are the only Church of Christ folks here. We need the

Gospel of Christ preached. These people seem to be honest, but they don't know what to do. They have heard everything but the Gospel preached, and now we need it preached, but if you are in favor of Sunday school, don't come for they have it here all kinds.

Sould any Brother in Christ, opposed to three Sunday school, decide to come this way, inquire for E. Black, Ferndale, Lake County, Florida, better known as West Apopka, 14 miles Northwest of Winter Garden, Florida, by the way of S. A. L. & T. & G. R. R.

E. BLACK.

THE APOSTOLIC WAY

2105 Second Avenue, Dallas, Texas.

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SOME COMMON ERRORS.

No. 1

We all make mistakes. Sometimes a little attention to very simple matters will enable us to avoid errors, especially in the case of language. Nowhere is this more important to all concerned and more embarrassing to both speaker and hearer when blunders are made, than in a public talk on a religious subject. Not all men can be educated, even well enough to use good every day English. But even a little careful attention to one's vocabulary and grammar will work wonders. But I am concerned in this article with errors of a different kind, errors whose influence for harm is much greater than any mistakes we can make in grammar or rhetoric. I speak of errors in the interpretation of certain things we find in our Bibles. I shall now mention and discuss briefly some points over which I have heard brethren make mistakes.

1. Errors of Time—Chronology. Usher's Chronology is usually followed by publishers in giving marginal dates. Usher estimated that Adam was created 4004 B. C. This may be correct or it may be very far from correct. New Testament Chronology can be more exactly fixed, because we have the events of profane history as a background. But even here, many uncertainties concerning exact dates still exist. We should always remember that God has not told us how long before Christ Adam lived. And we should always be careful that we do not charge the Bible with some doctrine it does not teach.

2. Marginal Notes, References, etc.—In some Bibles, marginal notes, translations, etc., often occur. We should know that these have been prepared by some Bible student, that they are usually not the work of the translators, and, of course, no part of the Bible itself. Their value is on the whole very uncertain. The same is true of marginal references. Various systems of reference to other Scriptures have been prepared. We have the so-called "Cross-References," the "Chain-Reference," and various other kinds. Some of these are quite valuable to the student. None that I have seen is complete. I once examined a well-advertised reference Bible in which every passage bearing on each

subject treated was supposed to be included. On the common subject of Baptism, I found the author had omitted important passages. Hence, the student should not depend too much upon such helps.

3. Chapters, verses, etc.—No Bible writer divided his work into chapters, sections, or verses. All this was done many centuries after the writers were dead. Of course, such divisions are convenient for the student and no doubt usually correspond to the sense intended. But in some places, these divisions obscure the meaning. For example, it is hard to appreciate the setting of the 13th Chapter of 1 Corinthians unless we read it in connection with the preceding and the following chapters. The same is true of many other divisions.

4. Punctuation—Marks of punctuation are designed to assist the eye to get the meaning of a passage. The original texts of Scripture had no punctuation. All such marks in our English Bible, or even in the Hebrew or Greek Testament of today are the invention of more modern scholars. Hence conclusions based upon the punctuation of a passage of Scripture, are really based upon the opinion of the translators who punctuated it. Compare, for example, the punctuation of 1 Cor. 14:33 in the King James version with that of the American Standard Revision. If we move the semi-colon in Col. 3:16 (King James) from its place after the word "wisdom" and place it after "one another," it makes for better sense and takes away the idea of teaching from singing, which it should never have had. And remember we do no violence to Scripture when we do this.

5. Capitals—I have heard earnest contention, even in public debate, over the use of a capital letter in a word of Scripture. Of course we pity the man who knows no better; but we have such contentions from those who are called representative men. In fact, the entire Bible was originally written in what we call capitals. Manuscripts in New Testament times were prepared by hand, the letters all being an inch in height, hence called uncials, from a word meaning an inch. Translators have made the usual distinction between proper and common nouns, hence when they thought the word "Spirit," for instance, referred to God's Spirit, they commenced it with a capital. But it is only their opinion. Nobody can tell from the mere use of a capital letter what any word in the Bible means.

6. The Definite Article—It is interesting and sometimes almost amusing the little word "the" in a passage of Scripture to see how critical one can be in speaking of the use or omission of Scripture. We read of such distinctions as those between "law" and "the law," "faith" and "the faith," etc. Of course such distinctions actually exist; but we must look further than the English translation to find them. The Greek language used the definite article a great deal more freely than the English does. In the Greek New Testament the article usually accompanies such abstract nouns as faith,

courage, hope, etc. It is also found in many other connections where the English does not permit it. Every language has its own peculiarities. We must know these about any two languages before we can safely compare them.

(To Be Continued).

N. L. CLARK.

Box 183, T. C. U. Fort Worth, Tex.

A MIRACULOUS FEAST

"And when even was come, the disciples came to him saying: The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food. But Jesus said unto them, they have no need to go away; give ye them to eat. And they say unto him, we have here but five loaves and two fishes. And he said, Bring them hither to me, and he commanded the multitudes to sit down on the grass; and he took the five loaves and the two fishes and looking up to heaven, he blessed, and brake, and gave the loaves to the disciples, and the disciples to the multitudes. And they all ate and were filled; and they took up of that which remained over of the broken pieces twelve baskets full. And they that did eat were about five thousand men, besides women and children. And after he had sent the multitudes away, he went up into the mountain apart to pray. And when even was come he was there alone." Matt. 14:15.

Now, pious reader what is the impression made upon your heart by the lesson? If I knew it was all a home-made story I could weep with sorrow of heart for more of his sacred work might be false. But believing as I do, I can weep for joy. Could the partakers themselves have been deceived? No, they knew before partaking they were hungry, and they knew after partaking they were filled, and that their hunger had been appeased. Sinners had seen the small amount of provisions offered, not one-fourth enough to satisfy the guests. But the number who had been fed—five thousand men, besides women and children, who might have increased the guests to ten thousand, then they took up more provisions after feeding the multitudes than had been put down.

After the feast people presented their sick, and Jesus healed them.

Another thing occurred after he sent the multitudes away, which was manna to the saints, who hungered after righteousness was, that Jesus went up into the mountain to pray! But why should the spotless Son of God pray at all? But we see in this act a crumb of heavenly bread, in that man may bow down and pray, and with all assurance that if we pray in the proper spirit, and for things promised, blessings may be expected.

But there are many feasts being held now, not like this one. Let us kindly draw a contrast, and mark some points of difference. While the history of this feast is fresh in your mind, we need say nothing more of it now.

The feast I wish to bring up in contrast with this one is called by a class of people who wear the same name and make in part the same profession, but in observing their feasts many do not bow down. They use patent music, made by the aid of musical instruments, they clip their hair and their dresses instead of weeping tears of joy. They are gay, and frivolous instead of solemnity, they are worldly and do not bear the semblance of a broken heart.

Unto such feasts our Saviour would not go, except for the opportunity of teaching the true spirit of the gospel. If teaching were all, this he could have done direct from heaven, but then, as many do now, they need the character of the peerless, spotless, immaculate, perfect Saviour placed before them, and ground into their hearts in such a manner that they never can obliterate it, hence he taught that men might hear, and he practiced that men might see. And how discouraging that men will not hear, accept, and obey. But we are assured that all who will accept will be saved.

Pray for me.

ALFRED ELMORE.

Covington, Ind.

The Strength of God's Love

We can more easily see what God's love has done for humanity, than to try to penetrate its depths with the human mind. It is the very foundation of Christianity and under-lies every act of obedience to God's law. It has been exhibited in the death of Christ by permitting the just to die for the unjust. In John 3:16 we see that God loved the world, which means the sinners and Jesus commands us to love our enemies. Matt. 5:44 which is a love that the worldly person does not possess. The prayer of Jesus for his enemies on the cross is a wonderful exhibition of love in the superlative degree. We are taught that if we only love those who love us, that even Publicans and sinners do that much. Matt. 5:46. Hence, our reward will be no greater than theirs. Jesus says, "If we love Him we will keep his Word." Now by noting the conduct of people you can tell exactly who loves the Lord and who does not. Jno. 14:23. All things work for good to those who love God, whether we can see how they do or not. See Rom. 8:28. Death itself cannot separate us from His love, which is in Christ. Our love for Him must be fervent, 1 Peter 1:22. The evidence of salvation is loving the brethren, 1 John 3:14, and the knowledge as to loving the children of God is in keeping his commandments. 1 John 5:3. "Love thinks no evil, does not vaunt itself, is not easily provoked." 1 Cor. 13th chapter and is as eternal as God himself and beside all that it covers a multitude of sins. If the Christians all had such love, that beareth all things, there would be less bitterness among them today and the church in much better condition.

D. D. ROSE.

Mullin, Texas.

BATON ROUGE MEETING

Again we say that the meeting held with the brethren of Baton Rouge, was a feast of good things. There is evidence that the good seed sown there in that meeting will ere long result an abundant harvest of souls.

These brethren have been zealous and faithful. They now have a well-located, well-seated, and well-lighted building, in which to worship God. They have met regularly since being called together after the debate with Elder Garner, of the Missionary Baptist Church, a little over a year ago. And now we look forward to a steady growth. They have had to meet from house to house until their building was finished, just in time for the meeting to begin on September 27.

Many of the people have expressed a desire to hear Brother Duckworth in a meeting, having heard him only in the debate with Elder Garner; and the brethren there have decided to have Brother Duckworth to come and hold a meeting. I have promised to be with them again on my way to Texas for meetings early next summer, and any faithful preacher passing their way is urged to visit them and preach. They are developing the talent of the church as the New Testament directs. When the Sunday school brethren and the Christian Church learned that they had no chance to take the property nor to dominate the church and pull it into digression, they were conspicuous by their absence. They seem to be more at home worshipping (?) with the sects.

Many questions were propounded during the meeting, and there was an evident awakening along Bible lines of thinking and talking. Oh, the sin and the blight of division and the awful doom of those who uphold it in any way! May God graciously bless this faithful church, and may they be, as the apostle says, "always abounding in the work of the Lord."

H. C. HARPER.

ANSWER TO H. C. HARPER

Taking death at just what it means, there is not only a death to sin before baptism but also a death to sin after baptism. Death means a cessation of life; a separation. When one hears the gospel and believes it, he is convinced that there must be a cessation of his sinful life, and this means death or separation. He is then ready to go down in the watery grave (baptism) in order to receive the pardon or remission of his alien sins. This being done, he arises a new creature to walk in newness of life. So the same man does not come out of the water that went in and I still hold proof that man must become dead to sin before he is a fit subject for baptism, else what good would it do to baptize him if he were to continue in sin?

Now for the comparison. Man dies a physical death, and his physical or

natural body returns to the dust from whence it was taken and the spirit returns to God who gave it. When it pleases God, He will send the spirit back to this body and it will come to life and be resurrected a spiritual body. 1 Cor. 15:44. Neither does the same body come out of the watery grave that went into it. The sinful man goes into the watery grave but comes out a new creature. When this is accomplished, there must be a cessation of the sins which so easily beset him; in other words, he must separate himself from evil. Then this passage from Paul is very applicable: "How shall we that are dead to sin live any longer therein?" Rom. 6:2.

Now if Brother Harper will compare Col. 2:12, 13; Col. 3:1-3; Rom. 6:1-22, with the all-important fact that man comes out of the watery grave a new creature and then tells us how there can be a burial without there first being a death then the question which he has propounded to so many will have been solved.

M. J. WALTERS.

Hillyard, Route 6, Washington.

REMARKS.

1. Certainly there should be no "burial without there first being a death." But the Bible teaches that one is "dead in sins," not "dead to sin," before burial (baptism). Here it is: "Buried with him in baptism, wherein also ye are risen with him through the operation of God, who raised him from the grave. And you being dead in your sins and the uncircumcision of your flesh, hath he quickened (made alive) together with him, having forgiven you all iniquities." Col 2:12, 13. Then it is that one is urged to "walk in newness of life." "That like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life." Then it is that one is alive—"alive unto God"—and "dead to sin." Here it is: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God." Rom. 6:11. And we read: "For he that is dead (dead to sin, of course) is freed (or justified, as in the margin) from sin." Verse 7: One is "made free from sin," when one obeys that "form" of doctrine (verse 18), and this includes baptism (verses 3 and 4).

2. If one is dead to sin before baptism and is yet dead to sin after baptism, he never was quickened after his baptism; hence never had a resurrection in baptism, as the Bible teaches he should have. Then such teaching is not scriptural.

3. If ceasing to sin constitutes one "dead to sin," for burial (baptism), as you teach, and one is "quickened" (made alive) in the resurrection in baptism, as the Bible teaches, then one is made alive to the practice of sin, else there is no change "from the watery grave." Escape this you can not.

4. If death is "separation" (granted for argument's sake), from what is one separated who "is convinced that there must be a cessation of his sinful life" before baptism? Not from his sins, as we have seen. Then what is it? Simply nothing. And the teaching is wrong.

I am glad that the brother has un-

derstood to clear up this matter, but all can see that he has left it in a tangle, and I ask him to try again.

H. C. HARPER.

MY YEAR'S WORK UNTIL OCT. 1924

The first Sunday in January I visited Wingate, a congregation that I have labored with for fifteen years. They are strictly for the Bible way. Then to Bethel, near Moody, and made my home with Brother and Sister Hays, certainly a good home, a loyal band of brethren at Bethel.

The first Sunday in February at Munday, with Brother Trot and the faithful there. Then to Henrietta, Texas, and spent a few days with Brother L. C. England and the faithful there. They gave all to the Sunday school people at Blue Grove when threatened with the law, rather than go to law. But their faith in the law of Christ is unshaken.

Then to Crowell where Brother E. J. Smith and the faithful had bought the Methodist house and fixed the deed so the Sunday school could not be put in. About that time A. F. Saunders moved there and saw he could not put the Sunday school in the church. He and a few others left the church and went to the Odd Fellows Hall. No Sunday school man paid one cent on the church house.

I preached at Gilliland Sunday afternoon and night. Then by home, on to Hatchel the first Sunday in March, where we have a large loyal band of brethren.

Then to Eldorado, Texas, where the church has had many ups and downs. The faithful there are in better shape than for some time.

I came by home, then to Ramsey Church, near Rucker, a fine loyal band.

Then to Hamilton and preached three nights, quite a feast to be with that faithful soldier, J. S. Hall, and the faithful few there. They have built them a house of worship, and are at peace.

I spent the fourth Sunday in March at Ireland. They also have built them a house and are true to the Book.

In April I visited Morena and Corsicana.

I spent the first Sunday in May at Abilene. Then I went to Carter, near Davidson, Oklahoma, and to Crowell the third Sunday, and Gilliland the fourth Sunday in May.

I then returned home, on to Hatchel again the fifth Sunday, and spent a few days with my oldest son, E. E. Kelly.

I preached at Morena the first Sunday in June. Then went to Corsicana and spent three weeks in a meeting. I believe the faithful few there are doing more according to their number, and ability than any congregation I have visited.

I preached the fifth Sunday at Medicine Mound. Then to Gilliland July 1, and moderated for Brother Cowan, with A. J. Saunders in debate. A complete victory for truth. I preached on there until the second Sunday night. The Lord willing I will hold them a meeting the third and fourth Sunday in August, 1925.

I held a meeting at Morena the third and fourth Sundays in July. A finer band I have never met, yet I fear some of them are yoked up with the world, in violation to the law of Christ.

The first two Sundays in August I held a meeting at Mountain View where I held one last year, a true body of disciples.

The fourth and fifth Sundays I spent at Carter, Oklahoma, a loyal band. I give Brother A. A. Patterson, of Littlefield, Texas, credit for the faithfulness of these brethren. This is his old home. I have agreed to hold their meeting next year, the first and second Sundays in August.

I preached at Medicine Mound including the first and second Sundays in September. A fine body of brethren, while a few of them are inclined to digression, but I believe the most of them are honest hearted, and will come to the Book when they learn it. I have promised to hold them another meeting in April.

I closed a meeting fifteen miles west of Crowell September 29. I have labored harder to strengthen the church and call the brethren out of Babylon, than to convert people, for I believe that is the need of the times.

J. W. KELLY.

762 Pecan St., Abilene, Texas.

All who possibly can, send a donation to old brother J. B. McGee, as he is 74 years old and has been down, unable to work or preach, for more than a year. I have known him for fourteen years and know him to be a true, loyal, minister of the Gospel. He has spent his life and all he has ever made preaching. He is making his home with Brother Lacy Smith, but Brother Smith is a poor man, and Brother McGee needs clothes and medicine. I am sure that he will gladly receive any amount sent him, and will report to the Way all donations made to him.

Send your contributions to J. B. McGee, Parker, Oklahoma, care of Lacy Smith.

J. A. COFFEE.

Parker, Oklahoma.

I have a small farm located in N. W. Arkansas, six miles from the county seat of Madison County. I want to get a good man on it, a Christian preferred, who understands improving a place and is not afraid of work. Most of the cleared land is in meadow, clover, timothy and orchard grass. It is good fresh land and I will lease it to a man who wants a home for three years, give him all he makes above taxes which are about \$8.00 or \$10.00. Of course, I want a man to put in some more new land, do some fencing and I will furnish the wire.

I have an extra good three-room house. It is a good fruit country, also poultry.

T. S. FOWLER.

Allville, Mo.

FROM HEAVEN OR OF MEN?

On one occasion, when Jesus was teaching the people in the temple and preaching the gospel unto them, the chief priests and the scribes with the elders demanded of him his authority for so doing, but Jesus answered by asking them this question: "The baptism of John, was it from heaven or of men?" Luke 20:4. After they reasoned among themselves, they answered they could not tell whence it was.

The question Christ put to the above parties was a hard one for them, for the reason they did not want to acknowledge that he was the Son of God, but it is easy for all who believe him to be the Son of God, to understand that the baptism of John is not of men but from heaven.

It is necessary, in order to be safe, to know something about the authority of those who pose as teachers of the gospel of Christ and to know if they are preaching that same gospel that Christ and the apostles preached. So now we ask by what authority has the hired pastor or the hired located minister, who is pushing himself on so many congregations of the Lord, for his existence. Or in other words, is the hired local minister or pastor from the Lord or of men?

Paul tells Titus to "ordain elders in every city." Titus 1:5. Again Paul says, "Let the elders that rule well be counted worthy of double honour." I Tim. 5:17. We learn from the seventeenth verse of the twentieth chapter of Acts that Paul called for the elders, then in the twenty-eighth verse he tells them the Holy Spirit made them overseers and for them to feed the Church of God. This is done by instructing the members in the way of the Lord, hence they must be apt to teach I Tim. 3:2. Now, since by investigation of God's holy word, we

find that the Lord has chosen a plurality of elders to feed or teach his blood purchased church, all who believe that Christ is God's son and that His teachings are final, can readily say that the hired local minister is of men.

Well, what about the woman teacher in the assembly of the church? Is she of the Lord or of men? When Jesus selected teachers to make known the conditions of salvation to all nations (Matthew 28:19) he selected men who were to "go into all the world and preach the gospel to every creature." Mark 16:15. This was done without the aid of the Sunday school for Paul says it "was preached to every creature which is under heaven." Col. 1:23. This preaching to every creature which is under heaven was done before Paul departed this life. My reason for saying this knowledge of salvation went to every creature on earth without the aid of a Sunday school is, first, because we have no mention of it in the Bible. Second, I don't suppose any truth loving, well informed man would contend for a moment that such institution existed prior to Robert Raikes' day, which was a number of centuries after the gospel had been preached to every creature under heaven.

And every creature which is under heaven includes all children we are commanded to teach. Paul says to Timothy: "The things that thou hast heard of me the same commit thou to faithful men who shall be able to teach others also." He could have said commit them to faithful men and women but he was under guidance of the Holy Spirit and spoke as the spirit directed him to speak. The spirit speaking through this same Paul had exempted the women from this type of teaching and even forbade her, as we shall see by examining I Cor. 14:34. "Let your women keep silence in the churches for it is not permitted unto them to speak." Also in I Tim. 2:12, Paul says: "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." By examining the above scriptures, all who believe the Bible is of divine origin can readily answer that the woman teacher in the assembly is of men.

F. R. KEELE.

THE SAFE SIDE

It has come to the point these days, that a preacher can hardly preach a sermon that all the brethren present will accept. Some of them are displeased or offended at some part of the discourse. This is quite discouraging. But when it becomes necessary to mention certain subjects, I try to take the safe side of all doubtful questions. To many questions, by the critics, I have to answer: I don't know. And I use these three words very often.

But I venture to teach about as follows, when these questions come to the front:

God will not condemn the man whose wife was untrue to him, and is put away by him, yet who refrains from marrying another while she liveth. This is safe, the other side is doubtful.

He will not condemn the woman who, under the same circumstances,

refrains from marrying another man while the first one liveth. This is safe. The other side is doubtful.

He will not condemn the widow for marrying again "only in the Lord." This is safe.

He will not condemn the sister for marrying (the first time) in the Lord. This is safe. The other side is doubtful.

He will not condemn the brother for marrying (first time) a sister in Christ. This is a safe principle.

He will not condemn us for remaining in one body or assembly without dividing into classes or groups in the same house or meeting place; for that is exemplified in the work of the Apostles and of Jesus himself. To divide, is the doubtful side.

He will not condemn us for one speaking at the time in our meetings. This is safe. The other side is doubtful, and He might condemn us for engaging in confusion, which more than one speaking at the time causes. "God is not the author of confusion."

He will not condemn us for singing psalms, hymns and spiritual songs, in the assembly, with the spirit and the understanding, making melody in our hearts unto the Lord, and singing with grace in our hearts unto the Lord. This is safe. But He might condemn us for making instrumental melody in the worship. Stay on the safe side always.

He will not condemn the woman for refraining from teaching, or usurping authority over the man. Nor will he condemn her for refraining from speaking in the churches or assemblies. "For it is a shame for women to speak in the churches." The other side is doubtful, and God might condemn her for venturing to make speeches in the assembly, or for teaching therein. Stay on the safe side, sister, for on that side there is plenty for you to do that is well pleasing to the Lord, and helpful to the cause of Christ.

He will not condemn the church in her own organized form or state, for teaching all who may come into her presence; as the church is "the light of the world—the salt of the earth." This is safe: but to make another organization through which to do the teaching, might bring condemnation, as "every plant not planted by my heavenly Father shall be rooted up."

He will not condemn the church for supporting the truth: for she was intended to be "The pillar and support of the truth." It is safe for the church, in her own organization, to do this: while God might condemn us for making another organization for the doing of this work.

He will not condemn the parents for bringing their children up in the nurture and admonition of the Lord. This is the safe side. But he might condemn us for shifting this responsibility over onto other organizations, as some are doing.

He will not condemn the church for using nothing but the Bible in all her meetings for worship and for edification. This is the safe side. He might condemn us for bringing in other things that have divided the church, and will continue to offend and

divide the brethren. Stay on the safe side. Seek peace, and ensue it.

He will not condemn the Christian for remaining out of all other organizations: for doing all his good works just as a Christian, in the name of Christ; thus doing all he can to make the church the best organization of body of people in the world. This is the safe side. He might condemn us for doing part of our good works in other names, for he has said: Whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ. Stay on the safe side, brethren.

He will not condemn the organization known as the church, for following the approved examples (shown by the scripture) of the primitive church, in way and manner of doing the teaching of herself and others, or of conducting the worship. This is safe: while to follow other ways and manners might bring condemnation, especially if it makes division.

He will not condemn a preacher or any other teacher for standing up and speaking the Word of the Lord to a body or audience of people of varied capacities for learning, leaving them undivided into two or more groups while he is teaching them. This is a safe way to follow, to which none can scripturally object.

He will not condemn a preacher or teacher for classifying his discourse so that different parts thereof might suit the smaller and larger capacities of the hearers, though they of different capacities may be promiscuously mixed and mingled with each other—children, adults, wise and simple. This is safe, for Jesus and his Apostles did it that way. They classified their discourses, but did they ever divide or separate their audiences into groups or bunches, and then go from group to group teaching first one and then the other? or did Jesus have Peter, James, John and Matthew to all teach these groups, at once in the same building? and have some "motherly woman" to teach the children over in one corner? Certainly not. Can we improve upon the Lord's way? Let us stay on the safe side—the Lord's side—in our ways and manners of teaching, and worshipping. To do otherwise may bring condemnation.

"Mark them which cause division and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

The safe side of all these questions is easily found. C. D. MOORE.

Two fine meetings South of Kinston, Alabama. Six baptisms and restored.

Last Monday night, I preached in the town of Samson. A Sunday school and "she elder" outfit. I am glad you are getting out a list of loyal preachers, so we brethren that are loyal, can know the goats from the sheep.

Tuesday night, October 7th, a Holy Roller promised to meet the writer in a debate on the baptism of the Holy Ghost, but did not show up. I am going to Esto, Florida, for a meeting.

W. W. STILL.

Kinston, Alabama, Route 2.

Charlie Nichol Perturbed

When I invited Brother Nichol to write an article, setting forth his reasons for believing in and advocating the Sunday school, he wrote me a letter, trying to show why I am wrong. I announced that I had invited several to write on the subject and in October 1st issue of The Way, I told our readers about Brother Nichol declining to write in defense of his position. Now he writes me a note, in which he wants me to publish his letter in full. All right, Brother Nichol, I will still leave the opportunity open to you. You may write us, not a harangue of why you think we are not right; of what we ought to do and not do, but a plain affirmative, in advocacy of your own position, of fifteen hundred, or two thousand words, for publication.

R. F. DUCKWORTH.

JUDGE NOT THAT YE BE NOT JUDGED

In the Gospel Advocate of August 14, 1924, Brother J. A. Allen commenting on a book written by E. Y. Mullins, entitled, "Christianity at the Cross Roads," says, "Christianity must be distinguished from its modern counterfeit, nothing is Christianity that is not as old as the age of the Apostles. Infant baptism; infant church membership, sprinkling for baptism, instrumental music, and everything else originated since New Testament times are not in any sense a part of Christianity. Nothing is Christianity that was not taught by the Apostles."

Brother Allen also quotes from a letter from Brother F. B. Shrigley reporting a meeting that he was holding in Milan, Tenn., in which Shrigley says, he had no additions and intimates that his failure might have been caused by the false teaching of Burk Culppeper who had preached there. Culppeper called every child that could be induced to say that he expected some time to join some church, a convert to Christ. Shrigley in commenting on this says: "I thought that the gospel is the power of God unto Salvation to every one that believeth. But either I am stupid, or these men have discovered some way to show that plain language does not mean what it says."

Now, what these two able brethren have said above is well said, and strictly true, and I have no doubt they both condemn all such erroneous teaching and practice. Now let us go to Mat. 7:1-5. "Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged." How will these verses apply to these brethren? They both constantly contend that in all Christian work and worship we must have a "Thus saith the Lord." Brother Allen says: "Any man who teaches any thing for which he cannot produce a 'Thus saith the Lord,' reduces Christianity from what it is into a caricature of itself.

Both of these brethren contend, as I understand, that the Sunday school is a scriptural institution, and endorse it. If they cannot find a "Thus saith the Lord," for it, in the New Testament, do they not stand condemned in their judgment of Mullins, Sunday and Culppeper, according to Mat. 7:1-5?

I have been hunting for a "Thus saith the Lord," for it, for more than thirty years, and have never found a hint of such a thing. The Apostles never taught or practiced such a thing.

Sunday school men have persistently labored to make something out of "Go ye, therefore and teach all nations, baptizing them in the name of the Father, Son and Holy Spirit." They try to teach the children, but do not believe in baptizing them. Why do they cut this command into in the middle?

A. M. GEORGE.

Albany, Texas.

My doctor says I am getting well. Am sitting up today while I write this. After two severe backsets and suffering unspeakable agonies, I am today feeling pretty good, and Oh! how thankful.

I am going home about the first of October. All who wish to help bear our great burden, until I can get able to do something, will note my return home and address me at 1702 McKinney Avenue, Houston, Texas.

Thanking all who have helped me to regain my health this far, and praying God's blessing upon all the faithful in Christ, I am your brother.

C. W. WOLF.

Received too late for October issue. Publishers.

Two Hours.

Bro. and Sister A. and children, Bro. and Sister B. and children, with some of their neighbors' children, and all else they can persuade to come, meet on Lord's day.

FIRST HOUR.—Bro. A. and B. make the proper divisions, so each can receive milk and meat, thus giving the proper food that the very best growth can be obtained. (Bros. A. and B. are the elders.)

After selecting 1st Cor., 14th chapter for the lesson, they proceed. Bro. C. arrives after the first hour services are under good headway. Wishing to take part in the good work and not knowing what chapter had been selected, asked the following question. In Luke 20-4, the Savior asked the Chief Priests, scribes and elders, where the baptism of John came from, in verse 7. They said they could not tell. Why couldn't they tell?

Bro. A. responds quickly that is a good question Bro. C. Now our motto is to speak where the Bible speaks and be silent where the Bible is silent, so we look at verse 5 and 6 that makes it plain.

You see Bro. C., they could not say of heaven (verse 5) for that put them in a position they would have to accept it, and they did not want to. In verse 6 they were afraid of being stoned, that accounts for their answer in verse 7. You see Bro. C. that put them in a very embarrassing condition. (Hence they made lies their refuge.)

Bro. C. expresses himself well pleased with their motto.

Bro. A. informs him it will work in all Bible cases.

Bro. C. our lesson is with the 14th chapter of 1st Cor. The meeting proceeds in the manner, leaving Bro. C. in deep meditation.

SECOND HOUR.—Same assembly sings, prays, reads scriptures, male members exhort one at a time, lay by in store, partake of the body and blood of the Lord, then dismiss the assembly.

Bro. C. comes forward and says, I am awfully glad I met with you brethren this morning. That motto of yours is fine, I shall never forget it. Hereafter, I shall use it that I may come to the proper understanding of the scriptures.

Would it be out of place for me to ask another question? Surely not, Bro. C., what is it?

This last hour surely is the church, according to your motto. It is a great help to me in finding the church, but what is bothering me,

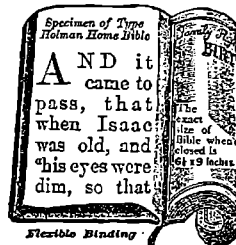
what is the first hour?

I went according to your motto, to speak where the Bible speaks and be silent where the Bible is silent. I found a verse in your lesson like this, you may all prophesy (teach) one at a time. But I must be going. Say, another thing struck me that I won't forget soon, was the predicament the chief priests, scribes and elders got into.

Bro. A., what was the first hour service?

H. B. SMITH,
Hartwick, Iowa.

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SOMETHING TO THINK ABOUT

Immediately following the division, over Instrumental Music, Missionary Societies, Ladies Aid Societies, and other innovations, there was a desire on the part of most congregations, taking their stand against this human machinery, to follow the Divine plan.

It seemed, however, that the desire was not strong enough with a sufficient number of male members of such churches to cause them to put forth the necessary effort to qualify themselves for carrying on the work as the Lord had planned.

There went up a general complaint, "We are not doing anything, we are just dragging along," but instead of making a search for the Divine remedy, human ingenuity began to lay plans for over-coming the seeming lack of interest. Preachers were anxious to preach and most of the members liked to hear preaching and so they began to have monthly visits from preachers, such visits brought a manifestation of interest. Larger crowds attended, and the hungry rejoiced at receiving, already digested for them, food for their souls. The leaders, whose lack of competency was largely due to their failure to study the Bible with that determination that brings qualification, felt embarrassed as a result of the comparison of interest, ability and words of commendation, administered by the membership occasioned by these monthly meetings. They felt that something must be done, and in most cases, failed to realize that this something should have been at their own door, in their own hearts, in their own determination, to meet the demand with personal service, but began to look afield, searching for someone or something to "teach," "interest," "entertain" the folks more effectively. In many cases they decided to have a "Located Preacher," "Located Evangelist," or "Located Minister," and soon he felt the necessity of reaching the people some way, other than the public speaking, which he was able to do. So "Sunday Schools," "Bible Classes," etc., began to be installed. The Divine plan was forgotten. The human plans began to appeal to the human tendency to drift with the tide. The more worldly these meetings became, the more they attracted the worldly minded. The folks were being entertained. The doctrines and commandments of men took sway over the simplicity of the doctrines and commandments of Jehovah.

These conditions grew from bad to worse, until the few who had never yielded their contention for the book, and book alone, found their ranks swelling with those who began opposition to the humanizing of the Divine services, and as the number grew, the demand to put away the human methods became so strong, that another division has been the consequence, and now throughout the country are to be found hundreds of congregations endeavoring to carry on the work and worship of the Lord without human devised machinery. Naturally we can expect the untrained leaders to meet with some of the similar difficulties of the untrained leaders of forty years ago, who were driven out of the congregations by the human inventions brought into the work and worship. The question is: What will they do about it? Some will clamor for the preacher again. They want the trained public speaker to do all the public teaching and the old time plea for entertainment, in order to have larger crowds, must be met and dealt with. Humanism will creep in and human machinery will again be installed. Not that that has brought division, some substitute for the Divine plan, will be just as bad, unless there is a determined fight made against it. Preachers, will we yield, leaders of congregations, will we submit? Do we have that love for God and His truth, that will cause us to hold to and stay with, the simple Divine plan until teachers may grow and develop, until experience may teach us that entertaining is not service to God, but that our interest in the meeting must come solely from the fact of our getting close to Jehovah and to get close to him in any work, service, worship, must be attained by abiding in His truth.

R. F. D.

STANDS WITH US

Dear Brother Duckworth:

I appreciate the work you have begun in trying to get the names of all members of the Church, registered together against war. Wife and I stood with you and Brother Douglas during the World War, and we will be glad to have you put our names on the list, and I am enclosing money order for \$1.00 to help bear expense of the work.

Wishing you and The Apostolic Way success, I am

Yours in Christ,
W. E. WILLIS, Loop, Texas.

COMMENT.

We thank Brother Willis for his contribution and we have opened a war fund account in which he will be given credit for the \$1.00. We have not asked for funds for this campaign, but Brother Willis realizes that it will take extra money to meet this expense, and it will, and I am not a particle uneasy but that brethren who are genuinely interested in this matter, will see to it that the necessary funds are furnished to carry on the work we have begun. During the World War, I preached a discourse at Atlanta, Georgia, condemning Christians taking part in carnal warfare, giving a synopsis of my discourse to the daily papers. It was printed on the front page of two of the largest dailies, but I was not molested, for the reason that I did not tell the government what it should do, or should not do, but simply advised Christians as to their duty in the matter and we expect to push this campaign upon the same basis. Whatever

influence we have upon the government will be by education, and not as a result of our criticism or condemnation of the government's policy or action, in time of war.

R. F. D.

SOME COMPANY

From the first to sixteenth of October, we had eighteen out-of-town people visit us, eleven of them preachers. This is fine. I would be glad that brethren from every community could visit us, and if every preacher could visit the office, he would go away with a better understanding of our efforts.

We have to work, both Mrs. Duckworth and I. We do not have time to entertain anyone. We do not have as much to eat as we did when we lived on the farm, but not many who have visited us have gone away hungry. Our visitors have not been looking for entertainment, but information concerning our work.

So come to see us as you have opportunity. We expect the brethren to send us enough to be able to get something to eat and as long as they do, we will divide with you.

The brethren here in Dallas have shown themselves ready and willing to assist in caring for our visitors. In fact, these brethren are always finding some way to assist us in our work, both with money and service. During the last twelve months they have made us ten monthly contributions, ranging from \$25.00 to \$50.00, and this help is not conditional upon the amount of preaching I do in Dallas. What preaching I do, is done as a member of the Church here, without regard to their contributions. We are being persistently, quietly, but none the less determinedly, opposed by advocates of the Sunday school living in Dallas. The brethren worshiping on Fitzhugh Avenue have had much opposition, and effort put forth to thwart them in their simplicity of worship, but the number attending the services continues to grow and it is only a question of time, it seems, until the brethren here must increase the size of their building in order to accommodate all who attend.

R. F. D.

SUBSCRIPTION PRICE INCREASE, APPRECIATED

Dear Brother Duckworth:

The Church here, at Farmers Branch, desires to express their endorsement of the action of the management of The Apostolic Way in raising the subscription price to \$1.50.

The close touch we have had with the office, since it has been in Dallas, convinces us that this was a wise step. If we made any criticism whatever, it would be that you did not raise the price to \$2.00.

You shall continue to have our co-operation in helping to hold up your hands, in your efforts to forward the cause of Christ and defend the principles of the Gospel through the columns of The Apostolic Way.

We are sending you some renewals and including the extra 50c.

Yours for the defense of the truth.

C. E. PENDERGRASS.
P. B. HARBIN.
E. C. CHAMBERS.
EARL RILEY.
M. J. PENDERGRASS.

We appreciate the foregoing statement from the Church at Farmers Branch, for they have been in close touch with the office since we have been located in Dallas. As will be found in another statement in this issue, they have repeatedly helped us with their means.

We are sure that if all of the readers of the Way were as familiar with our work as the brethren at Farmers Branch, the demand for us to raise the subscription price of the paper to \$2.00 would be so strong, as to compel us to comply with their request. The enthusiastic reception this increase is having encourages us and we promise the readers to use every economy, compatible with good religious journalism, putting forth every effort to make the paper efficient and useful.

R. F. DUCKWORTH.

SUBSCRIBERS TO FOUNDATION FUND

We have to date, eighty of the Foundation Fund blanks signed, leaving us still twenty blanks short of the one hundred, necessary to complete this fund.

We are asking the subscribers to the Foundation Fund to help us in securing the other twenty subscribers.

We are now figuring with printers and engravers and want to close our arrangements for publishing the album just as soon as we can complete the list of subscribers to this fund. Brethren, please attend to this at once.

R. O. CONNER.

P. S. Individuals having Foundation Fund blanks, will please return them at once, signed or unsigned.

THE APOSTOLIC WAY

Issued Semi-Monthly.

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

\$1.00 the Year.

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DALLAS, TEXAS, NOVEMBER 15, 1924.

NUMBER 8.

Is Singing Teaching?

Dear Brother Trott:

Please harmonize Eph. 5:19 and Col. 3:16 with 1 Tim. 2:12 and 1 Cor. 14:34, 35.

Seeing Paul in Ephesians said, Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, and 1 Cor. 14:34 says, Women keep silent. Verse 35 says, For it is a shame for women to speak in the church. Col. 3:16, Teaching and admonishing one another in psalms and hymns and spiritual songs. In 1 Tim. 2:12, But I suffer not a woman to teach.

If the woman sings in the church, is she silent? Please answer thru the Apostolic Way.

J. B. BOSHEARS,
Nevada, Texas.

REPLY

As Bro. Boshears requests me to give a little more light on the above from an affirmative standpoint, I will endeavor to make the Bible teaching stand out as clearly as possible. Bro. Cowan has shown, in a manner which cannot be refuted, that those who try to falsify Paul's command simply stultify themselves when they permit women to sing (which they all do) but the real harmony of the above commands needs to be so plainly elucidated that he who runs may read.

In order to do this, I shall present the contention of those who advocate the right of women to teach in the church in the form of a syllogism.

Major premise: Singing is teaching; Eph. 5:19; Col. 3:16.

Minor premise: Singing is unto God; Eph. 5:19; Col. 3:16.

Therefore those who sing teach God.

It is evident that such a conclusion is unthinkable and blasphemous, yet it is the inevitable result, if both premises are correct. That the minor premise correct cannot be doubted, since in both passages Paul says, in plain terms, that the singing is to the Lord.

Then how about the major premise? Looking at it, we find that it is the punctuation alone that gives plausibility to the assertion that singing is teaching and as there is no punctuation in the Greek, it was supplied by the translators to accord with their own views and their idea is contrary to every teaching of God's word.

In it there is no single hint that we teach by singing. The Bible everywhere emphasizes the fact that God's word is the only medium for teaching; see Matt. 28:19,20; Acts 15:35; Acts 18:11; 2 Tim. 2:2, etc. Put the punctuation where it belongs and Paul's language at once becomes clear as sunlight and in perfect harmony with every other passage in the Bible concerning teaching. Let us see: "And be not drunk with wine; but be filled with the Spirit, speaking

to yourselves: in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:18, 19. The Spirit, through the word, fills us with that which we are to speak to one another and we sing to the Lord. Again, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another; in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16.

By using the English order of expression instead of the Greek, the matter becomes still clearer, without changing the context in the least. "Be filled with the spirit, speaking to yourselves: singing and making melody in your hearts to the Lord. in psalms and hymns and spiritual songs. Eph. 5:19. "Teaching and admonishing one another, let the word of Christ dwell in you richly in all wisdom; singing with grace in your hearts in psalms and hymns and spiritual songs." Col. 3:16.

Now for another syllogism.

Major premise: The word of God is for teaching one another.

Minor premise: Singing is to make melody to the Lord.

Therefore, when women are commanded to be silent in the teaching of the assembly they are not prohibited to sing. Women are not silent when they sing and are not so commanded.

G. A. TROTT.

Brotherly Admonition

"The name 'The Apostolic Way' is presumptuous in a high degree. It is so exclusive that it rules out the Book of Acts, and even the entire New Testament from being apostolic. The simple name 'Apostolic Way' would be presumptuous because of the use made of the word 'way' in the New Testament. But 'The Apostolic Way,' as a name for a human enterprise, is unreasonable and presumptuous, if not sacrilegious and blasphemous. The gospel of Christ is the apostolic way, and Jesus said of himself, 'I am the Way.'

"And then the motto of this same paper is, 'Yet I show unto you a more excellent way.'—Paul. But according to the apostle Paul the 13th chapter of the first letter we have from him to the church at Corinth sets forth that 'more excellent way.' And in that chapter we find the doctrine of extreme charity. But of all the uncharitable writers I ever read after I find the worst of them appearing in this so-called 'The Apostolic Way,' with a motto concerning the way of charity. What could be more ridiculous?

"And here is something from Dr.

Trott, an editor of that so-called, 'The Apostolic Way,' concerning the use of individual communion cups: "The very word 'individual' is the opposite in meaning to 'communion.' Such a thing as individual communion is unthinkable to any one who has even the crudest conception of the meaning of words." This is all wrong, and if Dr. Trott had examined his Greek text he would have found that the Greek word that has been translated into English by the word 'communion' is 'koinonia,' and that it means 'fellowship, partnership; participation, communion; aid, relief; contribution in aid.' Then he would have found that the verb form of the same word means 'to have in common, share; to be associated in, to become a sharer in, to become implicated in, be a party to, to associate one's self with.' Then by a little sober thought Dr. Trott could have found that he could reasonably use the word 'individual' with any one of those meanings without descending to 'the crudest conception of the meaning of words.'

"But Dr. Trott and I may soon engage in discussion of the classifying question, also of the scripturalness of women as teachers of a class in a meeting house or elsewhere, and for this reason I shall not press my criticism of his mistake about individual communion cups any further—at this time. But whether we engage in the proposed discussion or not, yet I suppose that he and I will soon know each other better than we now do."
—Apostolic Review.

Brotherly admonition is a duty made binding upon us by the apostles and is a pleasant task when given and received in the proper spirit, and I have seldom seen a more appropriate occasion for it than in the above clipping from the Apostolic Review. The name of any publication is to indicate what it stands for, defends and sponsors; therefore it is rather astounding to any reasoning mind to have one assert that it "is unreasonable and presumptuous, if not sacrilegious and blasphemous" for us to insist upon doing things in the way the apostles did. Brother Sommer's conviction fit over the name may be better understood by considering the name of his own paper. "Apostolic Review." The New Standard Dictionary defines "review" as "A second, repeated or new view, examination, or consideration of something," and we certainly do get some "new views" of apostolic ways in Brother Sommer's paper: views in direct conflict with some of the plainest utterances of the New Testament and which fairly bring his paper under the ban of his own indictment. I would kind-

ly admonish Brother Sommer to discard the idea that uninspired men can devise a more efficient way than the apostolic way, change the name of his paper, take up the sword of the Spirit and help us fight all innovations.

If he will do that, he may consistently adopt the same motto we have selected, reserving his charity (or love) for apostolic ways and teaching and expending less of it on false doctrines and traditions of men. He will then be following in the steps of Jesus, who "loved righteousness, and hated iniquity." (Heb. 1:9).

The further the poor, deluded brother goes the worse he gets, and his exegesis of communion would be laughable if the subject of it were not so serious. He has saved me the trouble of looking up koinonia (in fact, I have been perfectly familiar with it for a long time) and it is only necessary to apply individual to his own definition to see how absurd his position is. Really he ought to have just introduced the Greek word without any definition and then his argument would have been "all Greek" to his readers, therefore incomprehensible; but now we have only to combine "individual" with the definition he gives from the lexicon to see how truly ridiculous he has made himself. Just try to imagine individual fellowship or individual partnership. Of course, the communion of the body and blood of the Lord is not aid or relief and so that secondary application of the word does not apply. An assumption of profound scholarship is often very impressive with people of limited education, but it is hardly safe to risk an utterly incompatible conjuncture of plain English words. From his acrimonious language about Brother Harper in another place, I would hardly consider Brother Sommer excessively devoted to loving ways, but I suspect he is still sore over the overwhelming defeat he suffered at Brother Harper's hands on Baptism. All who have not read that discussion should send to Brother Harper for a copy.

As to the discussion with Brother Sommer, I fervently hope it may materialize, for I have long been seeking for some one to champion that forlorn cause, but they all have seemed too timid. Considering their boasts, I have found the Sunday school preachers extremely bashful. However, we will await further developments before saying anything more about a debate.
G. A. TROTT.

I am teaching a little school which will soon be out. I will then go into evangelistic work again. My health is better. I will go anywhere the Gospel may be wanted, God will provide.

There is much mission work near me and some of this I shall do.

J. F. DAVIS.

Lookout Mountain, Tenn.

Report of Work

Since my last report I have been in several meetings and debates. Had the best meeting at Bunker, Young County, Texas, that has been held there for some years. Several were baptized, and the church was greatly encouraged. The Bunker brethren had sisters are of the true type, and are doing a great work not only at home, but helping the cause elsewhere. They are readers of the Apostolic Way and helping to maintain it with their means.

Had one of the best debates with the Baptist under way at Holt, San Saba County, Texas, that it has been my pleasure to engage in for several years, but it rained us out at the end of two days. We have agreed to have it out the last of next July. J. L. Davis was my opponent, and he did his best to make Baptist doctrine look right, and was very nice about it. This was a great opportunity to get the truth before the sects. We had no congregation there, and many of the people had never heard a Christian preacher. Had the largest crowds I ever saw at a country debate. Am sure much good was done.

I went from there to Deming, New Mexico for a meeting. I was to have preached at El Paso, but the brethren could not get ready for the meeting, so they turned me over to the Deming brethren. I must say here that the brethren at El Paso, while few in number, and of the true faith, have a hard fight. They meet in the Court House, and are greatly handicapped on that account. They have money enough to hold a good meeting, but no suitable place to hold it. I am sure that they will do some good work as soon as the warm weather comes again, so that they can have a meeting outdoors. At Deming, I found a very loyal wide-awake band of Christians. Brother S. W. Ruebush is largely responsible for the present good work that they are now maintaining. I enjoyed a good hospitable home with him and his good wife, and eleven boys. All of these boys who are of age have obeyed the gospel and are zealous Christians, notwithstanding the fact that neither of them were ever in a Sunday school. I heard very favorable comment all over the city about the wonderful success in the rearing of these boys. Brother Ruebush brought them up the Bible way.

The meeting was a success from various standpoints. Several obeyed the Gospel, and much prejudice removed. The sectarian preachers did all they could to keep their flocks away, but they did not wholly succeed. The Dis-
gressive preacher put out the report that the only difference between us was the music question. I stayed over one night for the special purpose of showing the difference, and we had a packed house, and I used about one hour and a half on this subject. I am persuaded that the people saw the difference. The Deming church is now in shape to do some mission work, and looking for a competent man to put in that field.

The next meeting was at Hagerman, New Mexico. Here we found

another good band of brethren who were meeting in a picture show hall. This congregation is but a little over a year old, but is doing good work. It was built up, mostly, through the labors of T. F. Thomason, a preacher of no little ability, and whose life among his neighbors has won the confidence of all who know him. Brother Thomason lives at Hagerman, and is farming and preaching. I think he has some time for meetings next summer, and brethren wanting a meeting cannot get a better man. He will do you good work, and will preach the truth and condemn all forms of digression. The meeting resulted in a number of baptisms and restorations, and the brethren were pleased with our efforts. Meeting should have continued longer, but I was engaged to meet J. T. Whitt in debate on the Sunday school in San Saba County, Texas, and I had to leave for it.

Cowan-Whitt Debate

This debate was pretty well attended, especially by brethren from different parts of the state. The general status of the debate was nice all the way through. Not much difference in the arguments generally made. I do not deem it necessary to give the arguments here.

Brother Whitt did what P. J. Taylor did at Ballinger, launched out on the woman question first, and he could never get it fixed up so he could afford to leave it, and hence, did not get to introduce very much on the class question. He gave the woman the same right to preach as a man, said that the word "prophesy" meant to speak in public, and never in private, and called on me for proof to the contrary, which I gladly furnished from Thayer. He said that domestic duties should be taught in the church, but when he went to interpret I Cor. 14:34-5, he said that the woman was to keep silent about domestic duties, but not about spiritual matters. He said that the question the woman wanted to ask, and that she should ask her husband at home, was about domestic affairs. All of this is refuted upon its very face, but I drew a picture of a meeting where the brethren were speaking one by one about spiritual things for the edification of the whole church, and the sisters hearing such spiritual instruction were filled so full of domestic duties that they were inclined to ask their husbands right in church about some home affair. Truly, man is seeking out many inventions to evade the truth. When one of these Sunday school fellows imagines he has something new on the subject, he thinks he can debate. Some of the Lometa Sunday school brethren were over to hear the debate, but after the second night they went home, never to return.

F. W. Dent of Lometa, and one of the elders over there, said that Whitt had covered me up the first night. The next night I said that if Whitt could cover me up so nice at Skeeterville, why would it not be nice to have me covered up at Lometa, and Brother Dent said that it would be nice, and then I replied, "Alright we will have a debate at Lometa." Now it is up to Brother Dent to cover us up at Lo-

meta, or back out. He is in a bit of a tight here. If he should get Charlie Nichol, it would mean that he did not think that Whitt covered me up so nice, and I do not believe he will risk the cause in Whitt's hands at Lometa. For me, I hope he will get Nichol. In case they put up Nichol, I mean to have competent stenographers to take the debate, and publish it in book form, and that is what my brethren have been wanting for about three years. I have heard that the reason Nichol would not meet me at Hastings, Oklahoma, was because he did not have time to fool with me. He may keep making his brethren believe that, and thus avoid a debate. I have a letter from Lee P. Mansfield to that effect.

I am sure the debate with Brother Whitt did much good and that another debate with him will be in the far distant future if at all, after the report of this debate goes out among the Sunday school people.

I am at home now for a few days, and preaching at nights while here. My next work away from home will be in mission work in Runnells County. I am to meet Mansfield again January 12th, 1925, at Hastings, Oklahoma.

J. N. COWAN.

Bobbed Hair

A brother in Texas asks the following questions:

1. "Is the general tenor of the teaching of the Scriptures for or against the present fashion of women bobbing their hair?"

2. "Or do the Scriptures encourage Christian women to wear long or short hair?"

First of all, I wish to say that regardless of what the Scriptures may say on this or other matters most people will follow the fashion. It is unfortunately true that most people will do what is popular whether right or wrong. Like King Saul who lost his kingdom because of his disobedience: "Fear the voice of the people."

There are two ways to arrive at conclusions. One is the direct statements of the Bible. The other is the "general tenor of the teaching of the Scriptures." Some things should not be done because a violation of direct Scriptural statements. Other things should not be done because of the tendency, influence, possible or probable results that may follow. A good Christian will never fail to consider influence and results. In I Cor. 11:11, 15 the contrast between "long" hair for women and "short" hair for men is so clearly presented that it cannot be ignored safely. Of course, the question of "long" and "short" may be a relative matter, as no particular length is specified. It may be possible that those who bob the hair may leave enough to keep up the distinction between long for women and short for men; that is, may be with hair just bobbed; the distinction between men and women may be kept sufficiently clear to avoid sin. But, it must be confessed that with this step there is grave danger of destroying this distinction by further shortening the hair. When the fashion first started I said

I was afraid of it even if it were permissible. I feared that it would develop the habit of women and girls cutting it like men. This fear has already been justified. Many women cut it like men on the back of the head, and some about the same all over. This is undoubtedly a violation of Paul's teaching as well as disgusting to a large part of the male sex.

I still fear that this habit will grow until women in general will cease to have any respect for Paul's teaching. It is my judgment that all Christian women who have had their hair bobbed better let it grow again, and those who have not had the hair bobbed better refuse to do it. I expect some of them will call me a crank for such advice and will continue to bob their hair. But I shall take some satisfaction in the thought that I may be right in spite of such opinions. At any rate I know that my advice is safe and can lead to no bad results.

JOHN T. HINDS.

The article given above is a clipping from the Firm Foundation. It, to my mind, is as good as the best. The time has come when we should make war on bobbed hair, using the sword of the Spirit as our only weapon.

Let us turn to I Cor. 14:34, 35 and see what Paul says in regard to women taking a public part in the church. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is a shame for women to speak in the church." See also I Tim. 2:11, 12. Why some brethren will oppose bobbed hair and at the same time encourage women to teach in the assembly is a mystery to me. But the time has come "when they will not endure sound doctrine" and we need not be surprised when we see brethren encouraging the modern innovations.

JAMES DOUGLAS PHILLIPS.
Tucumcari, New Mexico.

I am now located in Phoenix, Ariz., but am ready to preach in Texas, or anywhere they call me. Because I am in Arizona, is no reason that I cannot return to Texas for meetings.

Love to you, and please remember me to your good wife. They will not let me work. Marie is now working in a laundry. Anytime that I can be of service to you, fear not to call me.

J. E. McVEY.

215 East Polk Street,
Phoenix, Arizona.

Dear brother in Christ: I have just received your letter of the 14th inst., which makes me want to step right in and shoulder the whole burden of the "Way," but I am like most all of the other preachers, always too poor to do what I want to do and see should be done. I am sending \$1.50 for my past subscription and \$1.50 for my renewal. I think it a good plan to raise the subscription, as many brethren will willingly pay that, that would not help any other way.

Crowell, Texas. E. J. SMITH.

A Growing Religious Evil

Those who have the most Sunday schools know less about the Bible than those who study the Bible first hand. The Sunday school has ruled the bishops out in various places. The Sunday school ruled Brother Joe Hall out at Lake Victor, Texas, also Brother Thomas McMillan at Lometa, Texas. Now, if bishops are in the Church by divine right, then a human organization has assumed the authority to rule out God's appointed men.

If it is admitted that a Church can be scriptural without the Sunday school, then the Sunday school people are the ones who occupy the doubtful ground. No one can deny, but that the Sunday school is a questionable institution. The publication of uninspired literature, to be used as a text book, is a useless speculation imposed upon the poor disciples of Christ, over their protest, and they must help pay for it, or be excommunicated.

If the Sunday school is a humanly gotten up thing, which it is, since it is dividing the Churches, is it not a great sin? Different classes with plurality of teachers in the same room, at the same time, is a confusion that God is not the author of. See I Cor. 14:31. The Lord's way of converting sinners, and edifying the Church is by preaching. I Cor. 1:21, also I Tim. 4:16. God has given to us, through his word, all things that pertain unto life and godliness. 2 Pet. 1:3. And since he has not given the Sunday school, the best that can be made of it, is that, it is a lifeless and ungodly affair. God has given to us all things that pertain to good works. 2 Tim. 3:17, and he has not given to us the Sunday school. It is, therefore, not a good work, accursed be the man or angel who adds to, or takes away, from that which God has given us. Gal. 1:8-9.

What is the difference between another gospel, and another organization? Gal. 1:6. It weakens one's conception of the worth of the Church, by centering their affections on the Sunday school. Therefore, it hinders their conversion, and blinds their minds to real Christianity. It distracts the minds of the people from Church work, and thereby, hinders the cause of Christ. No servant can serve two masters. The prominence of the Sunday school has caused the ignorant to esteem it equal to the communion service, or the Worship of God.

D. D. ROSE.

Mullin, Texas.

Carnal Mind

"For to be carnally minded is death; but to be spiritually minded is life and peace." Notice the carnal mind bears the mark of death; the spiritual mind the mark of life. (Rom. 8:6). Therefore, a question of life and death.

There are but two ways. One leads to life; one to death. There are but two minds, vs., carnal and spiritual. One is subject to the law of God, the other is not. One an enemy; the other a friend. One is on the broad way; the other on the narrow way. (Rom.

8:7). If I can show a New Testament example of a carnal mind, I can then show a people that were not subjects of God's law and if like cause produces like effect, I can show you the same class today. Notice Paul addressing the body of Christ at Corinth. "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?"

All who will investigate, can see the real cause of division. Following men was, and is, and will always be, the real cause of division. There never has been a division over the things that are taught, but always over things not taught. When we begin to urge the untaught questions, we become followers of men. Therefore, create division and strife.

Paul addressing the same class of people in the third division of the same book says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet are ye able. For ye are yet carnal: for where, as there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" 1st Cor. 3:1-3.

Therefore, we conclude that like cause will produce like results. If divisions caused carnality among the brethren in that day, why will it not produce the same in this day? Sometimes we become converted to our leaders, and run blind to the Word of the Lord. Well says one, some of our leading brethren say this is right, that is right. How does any man know what is right, except by what the New Testament says? I will say in conclusion, the Sunday school and division into classes creates division and strife, where there is division and where there is a carnal mind, it is strife, there is a carnal mind, and not subject to the law of God and has death written upon it.

J. I. GRANTHAM.

Kempner, Texas.

Are They Brethren?

Dear Sirs:

I have just finished reading articles written by Brother John E. Dunn, and Brother Van Bonneau in October 1st number of The Apostolic Way, and agree with them, but would like to ask a few questions.

First. Is it scriptural to call sectarian preacher or elder, brother?

Second. If not, is it scriptural to call J. W. Chism, or C. R. Nichol, or Joe S. Warlick, brother?

Third. If so, where is the difference? Is not the Sunday school of the world and Sectarianism?

Please answer through the Way.

J. R. CASH.

Truscott, Texas.

ANSWER.

While I recognize the fact that the

Sunday school is unscriptural, I cannot conceive the idea of refusing to admonish members of the church, who participate therein as brethren. I do not think that when one takes part in the Sunday school that, he then, ceases to be a brother. He is a brother, but an erring one, and as such, we should consider him.

Paul says, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." 2nd Ths. 3:14-15.

Now, to Brother Cash's queries.

First. A sectarian preacher or elder has never complied with the conditions that would make him a brother, and hence, has never been in the Kingdom; therefore, we could not call him a brother, for he is not, and never has been.

Second. The brethren mentioned here have obeyed the Gospel and entered the family of God, but at the present, are deviating from the truth, and should be reproved as brethren.

Third. The difference is, the latter are in the Kingdom, while the former never were. It is true the Sunday school is of the world, for it has no divine origin, but we should regard our people therein as brethren or sisters and do all in our power to restore them in the spirit of meekness.

VAN BONNEAU.

Gunter, Texas.

A Dodger Trapped

Spaulding the Church of Christ at Frauding, the ones that contend earnestly for the faith once delivered to the Saints. Sorry that the division came at this place for we were left with no place to meet and no one to take the lead, either in making a public talk, or to lead the song service, but am proud to say we have a house to meet in now. After we completed our house, the Holdenville brethren met with us on the first day of each week, which we appreciated very much. Later, Brother Knight, from Booneville, Arkansas, preached here two weeks, baptizing one. Proud to say the one baptized leads our song service each Sunday and does it well. Anyone wanting a preacher would not make a mistake in calling Brother Knight, for he shuns not to declare the whole council. After Brother Knight left here, Brother Slater preached for the Sunday school people. As we had no P.H.D. degree folks in Spaulding, the first thing Slater did was to make a query box, agreed to answer all questions. In order that the readers of the Apostolic Way might know what Brother Slater is teaching, will give some of the questions that were asked.

Rom. 10:17 says, we get faith by hearing God's word.

Rom. 14:23 says, "whatsoever is not of faith is sin." Is the dividing of a congregation into classes to teach them an act of faith? If so, where does God's word command it? In answering he referred to 1st Cor. 9. Said Paul divided them in four classes. First he went to the Jews and became a Jew that he might gain the Jew, also to them that were without the

law, and also to the weak. Brother Slater forgot the word of the Lord was sharper than a two edged sword: and cut both ways. So he was asked the next night if the assembly was divided in Cor. 9? Were there more than one teacher? If there were more than Paul, who were they? He had no answer.

Question—Brother Slater, you said in a previous meeting in Spaulding that the class system was the best system known, to teach God's word. Will you tell us why you still hold to the inferior system of preaching? Did not remember saying anything of the kind.

Question—Brother Slater, in the commission go teach, if women have the right to teach, have they the same authority to baptize? Answer—I don't know, do you?

Question—Brother Slater. Paul said the scripture is the inspiration of God and thoroughly furnishes every good work. 2nd Tim. 3:16-17. If the Apostle was right, will you please tell us where the scripture is that furnishes the division into classes to teach? You say it is a good work. Answer—He referred to the time Christ fed the multitude, where he divided them in fifties.

Brother Duckworth, I received the fifty copies of the Apostolic Way. They were sure fine.

MYRVIN COTTON.

From Canada

Dear Brother Duckworth: Please place my name with those opposed to Sunday school, Bible schools, Instrumental Music in Worship, Women Usurping Authority, Christians going to War, and all other things that are contrary to sound doctrine. I was brought up to believe in a Sunday school, and taught a Sunday school class during four years. I was impressed with the confusion of the system and after prayerful consideration, study and discussion, I concluded the thing was wrong, and have been opposed to it ever since. I have always been willing to discuss these matters in private or public, orally or in writing, and have been refused space and platform because of my position. For a few months I have been reading the Apostolic Way, a brother having kindly paid the subscription for me, and from its pages, I learned of the fight being made against the Class System.

My wife and I are now isolated from the brotherhood, being in a new field where the work is up-hill all the way. We are pioneering north of the fifty-first parallel. The trials and hardships are many and severe. Remember us in your prayers. The Lord has opened up the way for some preaching and teaching, besides the occasions at two funerals which took place in the last three weeks.

We miss much the fellowship of brethren in the Lord Jesus, and if you should know of any who contemplate moving to a new field, we would welcome them here.

Our prayers are for unity the basis of the sacred writings.

May the Lord bless you in the good fight of the faith. L. L. MCGILL.
East Bay, Manitoba, Canada.

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Some Common Errors

No. 2

In my last article I discussed under this heading several rather common errors in the use or misuse of such things as punctuation marks, capitals, marginal notes, etc. I shall now discuss briefly some others of similar character.

1. Italics.—In most print, italics are used to stress certain words. It is a mark of emphasis for the eye. But this is not true of the Bible. Italicized words here indicate that the translators supplied words for the sake of the sense where no corresponding word occurred in the original text. This is especially interesting in the study of "unknown tongues" (1st Cor. 14). The reader will observe that wherever this expression occurs, the word "unknown" is in italics. Hence no such doctrine as "unknown" tongues is to be found in the language of any New Testament writer.

2. Obsolete Words, Etc.—Many words in English that were in good use in 1611, when the King James' translation was made, have been changed in spelling, or meaning, or have disappeared altogether. This was one reason for the work of the Revisers. The word "wot", an old past tense form of "wit", from Anglo-Saxon "witan" (to know), occurs several times in the New Testament. This word has disappeared from our language. The word "let" now means to permit; whereas, in 2nd Thess. 2:7 (A. V.), it means to hinder. Here is a word that has changed its meaning for its exact opposite. Other such words might be found. The word "prevent," from the Latin, literally means "go before." This is its meaning in 1st Thess. 4:15. Now it means "hinder." Not long ago I heard a brother trying to explain this passage by showing why the living saints would not wish to keep the dead in their graves. This was a serious blunder that a little attention to a word would have prevented. Many words have retained their meanings quite well but have changed their spelling. The Bible student should have a good up-to-date dictionary at hand and use it when he meets anything unusual in a word.

Aside from these antiquated forms in English, we have many current words over which men blunder. I once heard a young preacher explain how the word "beatitude" means "be" in the

proper attitude toward God." Now, it happens that this word comes from a Latin word, *beatitudo*, that means blessing; whereas, "be" is of Anglo-Saxon origin. Hence the young brother while trying to display knowledge really showed ignorance of language. A well-known old brother who writes a good deal for our papers once criticized another brother for saying that "Bar-jona" (Matt. 16:17) means "son of Jonah." To this old brother, it was really amusing to hear one say that "Bar-" means "Son." And yet this is exactly what the word in Hebrew means. Besides, had he consulted John 21, he would have learned that Jesus called Peter the "Son of Jonas."

3. Sometimes an error by translators has been used to the advantage of erroneous doctrines. For some reason, the King James' translators gave us the word "immortality" from two entirely different Greek words, *aphtharsia* and *athanasia*. The former means incorruptibility, the latter means deathlessness—quite different ideas! In Ro. 2:7 we are said to seek immortality. Here the word is *aphtharsia*. Hence, Paul means that in a state of corruptibility, we seek incorruptibility. In 1st Cor. 15:53-54 we find the other word, *athanasia*, deathlessness. A similar confusion is to be found in the use of the word "hell." The translators used it as the equivalent of two entirely different words, conveying widely different meanings.

4. Figurative Language.—Volumes have been written on this topic. A figurative expression is one in which the speaker does not mean just what he seems to say. He usually assumes that the hearer will understand his meaning and chooses his form of expression not to mislead but to attract attention in some way. When Jesus said, "I am the Door," "I am the Resurrection," "I am the Truth," etc., he did not mean just what he said. Yet no one would accuse him of intending to deceive. Again when he said, "My flesh is meat indeed, my blood is drink indeed," nobody takes him to mean literally what he says. So with the statement: "This cup is the New Testament in my blood" (Lu. 22:20). Likewise, "This is my body," "This is my blood" (1st Cor. 11:24). In all these expressions there is something to show that Jesus did not use literal language. Brethren sometimes criticize others for saying that the bread and wine are emblems or that they represent the Lord's body and blood. Surely, these are not, literally the body and blood of Christ. Even a Catholic would not so consider them till they have been blessed by the priest. If they are not literally the body and blood of Jesus, they are figuratively such. But any figure chooses one expression to represent another; hence it must be true that these elements of the Supper represent the body and blood of the Lord. It is, of course, correct in language to say "This is my body," "This is my blood," but always with the thought in mind that we use the expression figuratively, as Jesus undoubtedly did.

Sometimes we get badly tangled by

confusing figures. For example, Jesus is both Head and Foundation of the Church. How can this be? When the Church is represented as a family, He is the Head; when it appears as a building, He is its Foundation. So with many similar expressions. Again, some say that baptism cannot be both a burial and a birth. Anybody ought to see that the act of plunging one under the water is a burial, while the coming out of the water is a birth. Writers and speakers often get greatly confused in discussing the New Birth because they do not keep the figure straight. They forget the natural distinction between father and mother when they come to 1st Jno. 5:1, and either jump to the conclusion that faith is all the new birth requires or make nonsense of the passage by trying to inject baptism into it. The truth is that neither is correct. God is our Father, the new covenant is our Mother. When a man believes before baptism, he is "born of God" (begotten by his Father), but he must enter the benefits of the new covenant by baptism, thus becoming not only a child but an heir of the blessings of the family, the first one of which is remission of sins.

So, throughout the Bible, we find figurative expressions in language, types and shadows in practices. It is usually easy for the careful student to distinguish between the literal and the figurative, for such distinctions are as common in everyday language as they are in the Bible.

N. L. CLARK.



J. W. Kelly

It is the custom of people to say and write words of praise about those who have died and gone to their reward, but I believe it would be well if we would scatter a few flowers along one's pathway. It would help to encourage them and give them strength to pass over some of the rough places that are so numerous in this cruel world.

I have in mind a faithful soldier of the cross who has spent the most of his life preaching the gospel to others, while about all the encouragement he has received was knocks. I am speak-

ing of Brother J. W. Kelly of Abilene, Texas. I have known Brother Kelly since 1912, was with him while the fight was being waged at Ballinger, Texas, over the Sunday school, and am convinced that had it not been for his persistent effort, the church there would not have come out from among those who were practicing things not written. In fact, I know that had it not been for his godly life and his continuing to declare the whole council of God, many of us would still be entangled in the log.

I was also with him during the late war while men were falling thick and fast, (I don't mean in carnal conflict) while leading men of the church were bowing to the god of war and teaching others it was right to take up arms against their fellowman. Brother Kelly remained true to the Christ, even though he was arrested and put in jail for a time. I believe he would have gone to the penitentiary had it been necessary, before he would have sacrificed one truth of the gospel. It was during this time that false brethren turned their backs on him and said all manner of evil against him but, like the Hebrew children, he would not bow his knee to their idol. One with less faith, or less patience than he, would have given up long ago.

Brother Kelly's ability as a preacher, can not be excelled. We have had him in two meetings the last two years here at Corsicana and the results were better than we expected. He preaches both publicly and privately, from the public stand and from house to house, his great delight is in teaching brethren their duty to God and to each other. It is sad, but true, that brethren will neglect such men as this in a financial way. I have known Brother Kelly to hold a meeting and have to borrow money to get to his next appointment. If brethren would wake up to their duty along this line and support such men as this enough to enable them to take their minds off of financial worries, the cause would be blessed, men's souls would be saved and God would be glorified.

E. E. STARK.

Dear Editor:

In corresponding with Brother Shelby Crump of Chicago, Ill., I learned of *The Apostolic Way*. Please allow me space for a few words.

We had a little trouble in Indianapolis over Sunday school work. During my absence, a brother, eased in the Sunday school cards and quarterlies and that brought about a division. When I asked him for chapter and verse, he gave me St. Matt. 28:17-18-19. I failed to take his statement, being instructed by Apostle Peter, 2nd Peter 2:7. Also Apostle Paul, 2nd Cor. 10:16.

In Gate City, Virginia, they have a lively congregation where I preach. We built a small meeting house at Coeburn, Virginia, last year, and at Harlin, Kentucky, we have a small congregation. The Sunday school work just left fourteen standing for the one faith.

M. JONES.

2346 Highland Place,
Indianapolis, Ind.

"The Pastor"

"You can get an idea of the character of man he is by the way he handles the subject in question,"—P. S. Hall.

"Now I challenge you, or any other man to show anything wrong with my character by what I have written in that tract."—E. C. Fuqua. (See The Apostolic Way, August 1, 1924.)

The "tract" in question, written by E. C. Fuqua, is "A Warning To The Churches, And An Appeal For Unity Among Brethren," and I accept the "challenge" in the foregoing excerpt.

Following the trial of the old "divergences," the author of the tract in question does his level best to lay the blame for the division now coming up in the Churches of Christ upon those brethren who respect the motto: "Where the Bible speaks, we speak; and where the Bible is silent, we are silent." This is an old game; and this is his chief offense, as I see it.

But he wants to know what is wrong with his character. He says he has more than once requested "newspapers to not use that prefix," "Rev." and to refrain from calling him "pastor."

Yes; but some people will call a spade a spade, and will continue to do so until a change is made.

I shall now let A. Campbell give him a jolt, and I hope it may wake him up. Campbell says: "Now the word pastor is equivalent to that of shepherd, or bishop; and the word elder is often used in reference to the same office, as will be seen by comparing the scriptures of Peter and Paul.

"He must be chosen from among the flock. Step aside from this, and the hiring system at once enters with all its train of religious sprouting, preaching, etc. A church, or a number of people calling themselves a church, may choose to depart from this uniform practice of the apostolic churches, i. e., they may hire a man, who, allowing the assembly so hiring him, to be what they profess to be a church of Christ, can never, in any sense, be said to be selected from among the brethren of said church; and for their practice in so doing it is certain that they can plead neither scripture precedent nor precept. In such a case, then, we have great and manifold reasons to suspect the character of the church, as well as that of the minister."—C. B., page 88.

I have underscored the leading thoughts here so that "Brother Fuqua" can get a distinct picture of himself—call him "the minister," "the pastor," "the Rev.," or what not, his "character" he has made and it remains the same. He "allows the assembly so hiring him" to make both themselves and him apostate. And now what with the "preaching," as Campbell points out with other "sprouts," and what with the Sunday school, they move on to Rome—going in the wrong direction; and the faster they go the farther they get from Jerusalem.

And "Minister" Fuqua talks about debating "the differences." (I suppose he will not object to our calling him "the minister"—these fellows in Texas themselves sign it "Minister" or

"Pastor." California may be a little behind the times—just "sprouting," as Campbell says, and a little tender yet). But you can count on the fingers of one hand all the debating these fellows do of "the differences."

Perhaps he would debate "the individual communion cups" with Ernest C. Love. Why not? Then debate "the pastor system." Why not? Then the Sunday school. My, what cleaning up there is needed to get back to "Where the Bible speaks, we speak; and where the Bible is silent, we are silent."

When challenged to debate, he says; "This I refused to do, on the ground that we consider this question an 'untaught question.'"

He makes me think of the old colored man; he did not hoe one part of the field because it was too weedy, and he did not hoe the other part because it was too lean—so he didn't hoe any. So it seems the brother will not debate one question involving his practice because it is an "untaught question"—the Scriptures are silent on it; and it is needless to debate what the Bible teaches—so there is no debating, you see.

I don't blame him or the church that "called" him and pays him for not wanting to debate an "untaught question" and still claim to "stand on the Bible and the Bible alone"—"Where the Bible speaks, we speak; and where the Bible is silent, we are silent." And especially so in the face of this postulate we have been hurling at the "divergences": "God does not have to condemn a thing to make it wrong; the absence of authority makes it wrong."

Yes, any man can take his own "rule" laid down in his tract and whip him off the face of the earth with his practice of an "untaught question."

Here it is. He says: "If anything. (Now mark you anything—H. C. H.—we hold, is not essential to the salvation of all men and therefore commanded to be boldly preached to all, let us scrupulously hold such ideas strictly to ourselves, lest by them we militate against our unity; for my oneness and peaceful fellowship with my brethren are worth more to me, to them, and to Christ, than are my opinions. This rule, followed, will remove every unpleasant barrier to our unity." (p. 6) True! True!

Now you have it. Then why practice an "untaught question" to the destruction of a brother for whom Christ died? Why not follow the rule and hold such ideas strictly to ourselves? And I say with you: "He who will not follow it thinks more of his opinion than he does of the blood-purchased body of Christ."

We are ready to follow the "rule." Will you say the same? Then let us measure up "anything we hold" by the standard of what is "essential to the salvation of all men and therefore commanded." Are you ready for the measuring? You say: "How inconsistent, then, for Christ's disciples to separate from one another or divide over any matter whatsoever, where the Spirit has not led the way!"

But the Spirit has led the way; for we read: "Whosoever goeth onward

and abideth not in the teaching of Christ, hath not God." (1 John 9). And again we hear the Spirit in Rom. 16:17. Read it. You are causing the division by practicing untaught things. H. C. HARPER.

In The Lord's Day Worship

By H. C. Harper

"Teachers should be carefully selected. The Word qualifies them. Women can not be public teachers of men, according to the Sacred Writings, but may scripturally teach women and children, even in the Lord's day worship. (See 1 Tim. 2:9-15; Titus 2:3-5; 1 Peter 3:1-7).—Wm. Freeman Jones, in Review of July 29, 1924.

Let us see about women teaching "even in the Lord's day worship." 1 Tim. 2:11: "Women must listen quietly in church and be perfectly submissive. I do not allow women to teach or to domineer over men; they must keep quiet." (Goodspeed)

Again: "Women are to keep quiet in church for they are not allowed to speak—for it is disgraceful for a woman to speak in church." (1 Cor. 14:34, 35.)

Titus 2:3-5: "Teach the older women, too, to be reverent in their behavior, and not to gossip or be slaves of drink, but to be teachers of what is right, so as to train the younger women to be loving wives and mothers, and to be sensible, pure-minded, domestic, kind, and submissive to their husbands, so as not to bring reproach on God's message."

1 Peter 3:1-7: "You married women, in the same way, must be submissive to your husbands, so that any who refuse to believe the message may be won over without argument through the behavior of their wives when they see how chaste and submissive you are."

Now here is the Word of the Lord plainly stating that "women" are not allowed to "speak," or "teach," "in the Lord's day worship." They are to teach, train, "the younger women," but they are not permitted by the Word of the Lord to do it "in the Lord's day worship," "for it is disgraceful for a woman to speak in church."

A Proposition: Women may scripturally teach women and children in the Lord's day worship.

Affirmative:-----

Negative: H. C. Harper.

Now fill the blank if you dare.

Dance

The practice of the dance seems to be troubling some of our young members in the Church of Christ today. The Bible account of dancing is universally coupled with rejoicing, and was practiced in religious festivals. Dancing formed a part of the religious ceremonies of the Egyptians and was also used in private amusements. Dancing was mostly done by the women. Seldom and not customarily was it engaged in by the two sexes intermingling. Sometimes it is coupled with mourning as in Eccl. 3:4; Psa. 30:11; Mat. 11:17.

Sometimes with a song of refrain as is recorded in Exo. 15:20-21.

There is nothing in Holy writ that would justify anyone in taking part in the modern dance, but everything to the contrary. The practice is fully condemned by the following: Mat. 16:24; Mark 8:34.

Jesus said to his disciples. "Then if any man would come after me let him deny himself, take up his cross and follow me." Jesus is our example. Do you call to mind where Jesus ever took part in anything that could be said to equal the practice of dancing? Christ said the Spirit would guide the Apostles in all truth. Jas. 1:27, says, "Keep ourselves unspotted from the world." Can you do this dear Christian friend, and at the same time go to, and take part in such amusements as are calculated only to cause the animal nature to be aroused? There is nothing in the modern dance that is morally uplifting but it is morally degrading, calculated to injure your morals and to cause you to take up other evils that go hand in hand with it. It is God dishonoring and soul destroying, and those who desire to please God should certainly refrain from such things.

B. J. BARKER.

Sherman, Texas, Route 3.

We are very thankful to God we had the opportunity to get Brother Watkins of Petersburg, Texas, to conduct a two week's meeting. We are gratefully rejoiced over the results, which were three restored and twenty-two baptized.

Had large crowds and everyone enjoyed hearing him preach. Visiting brethren from Elk City, Sayre, Taylor, and Sunny Point attended. We hope to have another such meeting in the future. Our meeting closed the last Lord's day in September. Brother Watkins was going home and go to work, bookkeeping in a cotton gin. Brethren, a man with his ability, should be preaching all the time. Anyone desiring a Gospel preacher will do well to secure him.

T. J. VIERS.

In regard to Christians in carnal war, I am in hearty accord with you, and I want to be listed as such.

I am already on record as opposed to war. The church here is also on record. We had forms made out just before war was declared and put on record to that effect.

We are engaged at this very time, in a war with the Sunday school. The church here has divided. R. T. Howell, of Copperas Cove, Texas, worked his way in on us. He came as a non-opposition man. Said he was going to preach the Gospel and it was not necessary to take a stand either way. I, with several others, demanded it of him, then the split came.

Of course, it is regrettable, but we will know from now on what the brethren really stand for, that we are meeting with, and I predict it will be for the best interest of the true causes of Christ.

JAS. T. WHITE.

Bend, Texas.

A Sick Man

We are writing to let the brotherhood know about Brother G. W. Wolf's condition.

The operation that he underwent at Paris was a success, but a few days after he came home, he was stricken with paralysis in the face. His mouth is drawn to one side and one eye is drawn up, while the other one draws down. He suffers a good deal with his head, but not so much as at the time when he was first stricken.

I phoned the doctor, that waited on him, to know his judgment in regard to the case and he said he doesn't think he is in any immediate danger, but on account of high blood pressure, he couldn't say for certain.

W. T. McMillan, Elder,
W. A. Willhoite, Deacon,
Houston, Texas.

I am writing to let you know I want my name (and that of my family) put down in the list that opposes war, or in other words, Christians engaging in carnal warfare. Yes, I am with you in this fight against Christians going to war. O! that we may all extend the boundaries of the Kingdom of God, but "let the dead bury the dead." If these wars and rumors of wars needs be, let the world care for the things of its own, while we choose the better part, i.e., obeying God rather than man, for He said, "Thou shalt not kill." "Do unto others even as ye would have them do unto you," etc., etc.

Concerning the subscription to The Apostolic Way I think the little raise will not be noticed and therefore, a very wise thing to do. It, (50c) is so small that all will lose sight of that in the good it will do. Still that equals the burden to all, instead, to just a few, and I don't think very many would like to see the paper drag. Only I would suggest, raise it to \$2.00 and print ten pages instead of eight. But I am pleased anyway and will help you push, as it is. I will send in some renewals right away.

J. M. CROUCH.
Grandview, Texas, Route 1.

Things In Brief

Just closed a fine meeting at Fay School House in Ozark County, Missouri. Nine baptisms, four confessed faults. Large crowds, fine order.

W. C. RICE.

Mountain Home, Ark.

Brother D. D. Rose of Mullin, Texas, preached for the Church at Hatchel, Texas, Saturday night, Sunday and Sunday night, October 18th and 19th, delivering three very able discourses. The Lord willing, he will return the third Lord's day in each month through the winter. The Church regards him as a strong and sound minister of the Gospel, and esteem him very highly as a Christian gentleman.

L. N. GRAHAM.

Meeting held at Bunger the first week in September, by Brother J. N. Cowan.

We had a fine meeting. There were baptized and three restored. We have a loyal congregation here of about thirty members, that are trying to worship the Lord as He directs.

May the Lord bless you in your work. I am glad to see the price of the Way raised after the first, so as to meet the expense of publishing. I would be glad to see it weekly. We are with you in the good work.

J. L. RHOADES.

Bunger, Texas.

My address now is Plain Dealing, La.

JAMES E. TIDWELL

I have been thinking of writing you a long time, but have been too busy for anything hardly. Sure was glad to see the report of the meeting at Gnatville, near Piedmont where I had the debate with J. A. Locklear. I think there will be a good congregation there. I think Brother Reavis a grand preacher, but am sure he is a fence rider on the Sunday school question.

The work here is doing nicely. The Napoleon congregation is doing the best work ever. Brother Dock McDonald located there last winter and has proved to be a very efficient worker, developing into a fine preacher as a result of the part he is playing there. They are meeting each Wednesday night and have the young men take part in teaching a lesson or make public talks and exhortation; also, the Lord's day worship is very interesting and instructive, hence the Church is being edified and great good is to come of it.

I held a meeting at Dutton, Ala., with no visible results.

One near Round Mountain, Ala., with one baptized. Continued Brother Watson's meeting at LaGrange, Ga., and baptized two. The meeting at Round Mountain was the most interesting one for me this year. I may have a debate later because of it.

W. L. SHELNUTT.

Wedowee, Ala.

The Church of Christ is getting along nicely. Brother Homer A. Gay held our meeting at Lou. Four obeyed the Gospel. If anyone is passing our way, we would be glad to have you to worship with us.

W. H. RAY.

Pride, Texas.

If there are any congregations or destitute places that want the Gospel preached and are not able to support these high priced preachers, write me, I will go anywhere and preach if they will only pay my expenses. This applies to the poor only.

J. F. HASTON.

Maxey, Texas, R. No. 2.

Let me be first on your list to pay the increased price for Apostolic Way, the best paper I know of, and receive the small sum of \$1.00 for yourself.

B. J. PARKER.

Enclosed find \$2.50 for which mark my sub up one year.

ALVA JOHNSON.

I am willing for the subscription of the paper to be advanced to \$1.50 per year. I would be willing to pay \$2.00 for mine.

S. L. SCHULTZ.

Washington, Okla.

There are a few brothers and sisters who meet for worship in Scotland, addition to Wichita Falls. Their meeting place is in a small box house at the corner of Broad and 8th streets. They meet for worship about ten o'clock a. m., on Lord's day. They also have services at 7:30 p. m. on Thursday nights. They want to be faithful to the word. They would welcome any faithful brother or sister.

A. J. JERNIGAN.

Wichita Falls, Texas.

Brother Elbert Jenkins, of Callatin, Texas, sends us the sad news of the death of old brother or grandpa Cotton at that place. Brother Cotton was faithful to the trust that had been imposed in him. I learned to appreciate his loyalty and fidelity the few days that I was with the Church last August. I hope the brethren there will remember his influence and will grow in grace and in the knowledge of the truth.

R. F. DUCKWORTH.

I have read many good things in the Way. Some I like and some I did not like, but that article on war caught me. I know that is the position on war the Church originally occupied. I also know that the position on the Sunday school, pastors and women teachers, is the position held by the Church when I became a member of it. In as much as I have never "pastored" any and have been preaching for over twenty years and part of the time working with my own hands to make a living for family. I am getting too old and out-of-date now to try to catch up with all these new, cute innovations.

There are eleven in our family and eight are members of the one body and all opposed to carnal warfare.

J. T. BENTLEY.

Newlin, Texas.

Do Not Confuse

I am glad there is a movement to have the names of all Christians who are opposed to taking part in carnal warfare placed on record. We should be willing and glad to give our reasons for not wanting to take part in carnal warfare. I think that we should make our reasons plain why we cannot take part in carnal war.

In requesting the government to exempt us from military service, we should make them understand that we are not opposing the government. But only want to practice our holy religion as we believe that God has directed. It is hard to make the world understand why Christians are opposed to going to war. For this reason we should not discuss other questions in connection with this subject, lest we confuse the minds of those we are trying to teach, and thereby creating prejudice, and defeat our purpose of being

allowed to serve God as we believe he requires us to serve him.

Let us discuss one question at a time. Let us discuss our position toward carnal warfare, till we make the world understand us on that subject. Our relation to civil government may then be discussed with a hope of being understood. I fear that sometimes our zeal prevents us from being as discreet as we should be.

A. J. JERNIGAN. (1)

Where Are The Loyal Congregations?

I there a true Church in Oklahoma City?

Have we a true congregation Wichita Falls, Texas?

Brother Duckworth, I have been asked the above questions this year. I think the brethren should let the readers of The Apostolic Way know where they worship, especially in the large cities.

Brother J. Jernigan goes to Wichita Falls, Texas, today, and he is anxious to worship with the true and faithful. Brethren wake up and let us know where you are.

W. T. TAYLOR. (2)

Dear Brother Duckworth:

I received your circular letter a few days ago. Replying will say that it is altogether foreign to the Spirit of Christianity to engage in carnal warfare. Many obvious reasons against it are manifest.

First. I see the Church as a Kingdom whose subjects are all earthly governments, hence, to take the part of one nation against another is a Kingdom divided against itself, which cannot stand.

Secondly. To fight and war is carnal and flows from the carnal mind and "to be carnally minded is death."

To be loyal to ones own king is patriotic and heroic. The greatest hero is the one who had rather suffer wrong than do wrong; that is willing to suffer rather than take vengeance, when God reserves that right to himself.

These, and many other reasons that I could give, forces me to record myself emphatically against "Christians going to war."

Indeed we should wage an active war, but our weapons are not carnal. Let us use the Spirit's sword.

W. L. SHELNUTT.

Wedowee, Alabama.

Please Read

We are reproducing, in this issue, a statement, setting forth the policy of this paper. We expect to occasionally re-run this statement for the reason that we want our readers and writers, at all times, to understand our policies and responsibilities. You will find the statement under the caption "Our Purpose." Don't fail to read it.

R. F. D.

A Card of Thanks

With deep gratitude, we are glad to be able to inform all that by November 1st, we had received Foundation Fund payments, subscriptions and donations sufficient to meet all unpaid bills and pay for the issue mailed out the first of November, with nearly enough money on hand to pay for November 15th issue.

Some have complained, that, we did not let them know sooner we were in need of funds. We did not hesitate to send out the financial statement because we lacked faith in the brotherhood and not because we didn't think they would respond, but simply because we expect to make calls the very last resort. We had rather suffer than to call for help we could get along without, and then, there were some other reasons for our not calling soon, er, which we will not here mention.

The whole hearted and enthusiastic response that came as a result of the letter we sent out to a very few of the paper's friends and supporters, is enough to make any publisher rejoice and to feel that with such a spirit of co-operation behind him, he has no cause to fear the undertaking of any just, needed fight for truth.

We feel that in humility we should work even harder, with a deeper feeling of gratitude to God and appreciation of the brethren, than we have ever worked in our lives. One point we especially appreciate is that the brethren with whom we have labored in the past from Georgia, to Iowa, to Texas, and back again have been found taking a leading part in the response to this call. These brethren have known me intimately, personally, for years. Some of them, whose sins I have condemned unsparingly; some of them I have found it necessary to disagree with in their policies or procedures, but they are big enough to appreciate the fact that while I disagree with them, it is not selfishness on my part, but a desire to help a brother and they have responded by reaching forth a helping hand and are saying to me, "Push the fight," "It must not be allowed to drag," "We are behind you with our prayers and our money." May God bless you, my dearly beloved.

Many brethren who know us only by our writing and what others have told them about us, have been just as enthusiastic in their support. In tears of love and appreciation, wife and I have thanked our Heavenly Father for such whole hearted support and encouragement.

R. F. D.

Dear Brother in Christ: We had the treat of our life here last week. Brother H. C. Harper of Sneads, Florida, spent six days with us and preached from house to house during the week, and preached in the Odd Fellow Hall Saturday night and three times Lord's day. I could sit and listen to him for hours and never get tired.

I hope to be able to get Brother Harper or someone to hold us a meeting next spring. We will have to have a tent, for we haven't a house of our own. I would appreciate it if you would put me in touch with some one

that has charge of a tent, so I can make arrangements for it.

J. A. HALL.

Schoolfield, Va.

The Teurman Fund

Previously Reported ----- \$260.80
 Mrs. M. Barenline, Whitesboro, Texas ----- 1.00
 H. Borges, Elk City Okla., R 5 ----- 25.00
 Mrs. A. E. Austin, 1347 Linden Ave., Long Beach, Calif. ----- 5.00

Total ----- \$291.80
 JNO. R. FREEMAN.
 Gunter, Texas.

More Needed

We appreciate the quick response of those who have sent donations to be applied to the payment of the debt against Sister Teurman's property at Union City, Georgia. This is an opportunity to show, in a small way, our appreciation for Brother Teurman, his work and sacrifice. Let us show that our expressions of sympathy were not empty words. The paying of this debt means food and raiment for his family. If you have not already sent to this fund, do so at once.

Send to Jno. R. Freeman, Gunter, Texas.

The amount of the debt ----- \$800.00
 The amount received ----- 291.80
 Balance needed ----- 508.20
 R. F. DUCKWORTH.

Our Purpose

It is the purpose of the publisher of the Apostolic Way to make it an open forum. That does not mean we will print everything sent to us. But it does mean well and thoughtfully prepared articles on both sides of any question will have a chance of reaching our readers, so far as space may permit.

We will not agree to publish anyone's article in advance of their writing such articles, but no article will be kept out of the paper simply because we oppose the ideas therein expressed. We are not trying to build up a sect or put up a theological wall around our readers. If we have concrete views on any question, we purpose to reserve the right to express or not express them just as we may determine. If someone writes an article with which we agree and we desire to allow someone who does not agree with it, to reply, we reserve the right to do so. If we receive an article with which we do not agree, we reserve the right to make any comment we see fit or have someone else do so or publish the article without comment.

In other words we want it understood that while we reserve the right to a final say, we do not propose to close the columns of our paper to all matter except that which is in harmony with our views. Usually a religious journal is confined to the matter with which the managing editor is agreed.

We want it further understood, that we are not, in any way, responsible for the views of any articles published in

"THE FRUIT OF THE VINE"

"And he said unto them (the twelve), with desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." Luke, 22:15-18.

The expression, "The fruit of the vine," was used by the Lord with reference to one thing only. That, the cup that was associated with the passover. It was an expression with the disciples were familiar, having heard it at every passover they had partaken of, it being the expression employed by the Jews in pronouncing the blessing on the Yayin (wine) used in the passover and other Jewish feasts. "Yayin" is the Hebrew word for fully fermented grape-juice.

Since that is what the Lord incorporated in His supper, as His blood, shed for the remission of sins; and the means of our communion (joint participation) in it, that is what should be associated with the unleavened bread in the supper now.

G. TUCKER.

Gunter, Texas.

the paper by its editors or contributors, unless we elect to state our endorsement.

In other words, the columns of this paper are not bound by the pet views of the publisher or any of its editors or anyone of its supporters or contributors.

R. F. DUCKWORTH.

To the Brethren

I seldom make any sort of appeal for any kind of help. As a rule, I have strong prejudice against such practice. A preacher who is worthy can usually obtain the necessities of life among those who surround him. A church, by thrift, sacrifice, and sensible management, can usually provide a suitable meeting-house. But a newspaper dedicated to the work of upholding New Testament Christianity, is not a local institution nor is its support a personal matter. This paper is in no sense a business enterprise. Those who started it with their money and those who are now its financial managers have put most money into it, but not with the expectation of ever receiving one penny in return in money of this realm. Brother Duckworth is a capable, consecrated, conscientious man, who with the help of his noble wife, has been making great sacrifices for the paper for some time. Some have now and then contributed quite liberally to the work, but too few do so regularly.

Now, brethren, the winter is upon us. Expenses are necessarily heavier. With the increase of the subscription price on January 1st, if renewals come in promptly, we will not be so pressed. But just now, we need some financial help. Please do not pass this lightly, read it carelessly, then forget it. If you are for this paper, prove it now by sending a contribution to the Publisher. In doing this, please state how you wish your contribution used, whether for new subscribers, the general expenses, or Brother Duckworth's personal support.

L. CLARK.

War, Not For Christians

Dear Sir:

I do not belong to your particular denomination, but am a Christian in the

Methodist Church. Per chance your article on war fell into my hands, I am heartily in favor of your suggestions. I don't see how a Christian can partake in offensive warfare. I want you to mail me a copy of the issue to come out in January.

Sincerely yours,

J. R. STEEDMAN.

Wesley Hall, Nashville, Tenn.

COMMENT

Mr. Steedman is Dean of the Vanderbilt University School of Religion, Nashville, Tenn., and we give his letter, simply to show that some men, high in educational circles, appreciate the truths, for which we are contending.

R. F. D.

Thanks, Brother Howton

My dear Brother Duckworth: I have received the Apostolic Way, (October 1st) with your article on last page of that issue, calling attention of Christians to their duty on the question of war. Will say that wife and I (two in family) are opposed to Christians going to war. I will call attention to this matter—strongly admonish them to line up.

Yes, Brother, the opposition from without and within will be bitter, but am glad to know that you have the courage and love enough for God and His word to undertake it. When the boys were called on to register I did all I could to keep them out of the war. I was threatened several times, and I told the brethren that if the Lord's people had been one as Christ and Paul taught, that we might be able to escape war, but I said we are not one and the world knows it. Therefore, we are going to reap what we sow.

Dear Brother, I am learning to know and to love you more and more as the days come and go. On account of feebleness, I have delayed writing you. Here is my check for one dollar. Cash and use it as you please, it is yours. If I ever get able to work a little, I want to help faithful brethren bear their burdens.

JACKSON HOWTON.

Blanket, Texas.

THE PRESIDENT SPEAKS

During the Mosaical Dispensation, it often occurred that rulers, outside of the family of God, were found showing more respect for the principles of Jehovah than was manifest by the family of God.

The mad rush in our own generation for material display, by the people calling themselves Christians, whose preachers have forgotten, or neglected to learn, their place in the great economy of God, has caused them to lose sight of God's way and power for remedying human ills. The leaders, most of them, are compelled to bear the rebuke of this political leader and what makes it the more humiliating, is that the soundness of the rebuke is apparent to all thoughtful men, in and out of the Church.

President Coolidge could hardly find a weaker place in our economic, religious or political system, than that mentioned by him, concerning the intermingling of church and state. The publisher of this periodical, realizing that we were driving toward the rocks, has repeatedly urged with tongue and pen the unsound policy of the intermingling of church and state. In issue of March 15th, last, we said:

"The church is being brought more and more into political arena. Preachers as such, are dabbling in the political game and thereby bringing the church into disrepute. The idea of the church going into 'politics, not for its own gain, but to improve politics' has proved to be the very height of folly in every age when such practice has been attempted.

"The Church as an institution, has no scriptural right to leave the work, for which Divinity designed it, to dabble into the affairs of the world. It is ridiculous for the church to undertake to run the railroads, the banking interests, merchandising or any other feature of the commercial system of the world. The kingdom, the Church of Jesus Christ, is a spiritual institution and as such it should function. It needs no additions, it needs not the help of any institution, to meet the need and care for the human soul, but it was never designed for the purpose of directing our political affairs and every attempt to use it to that end lowers the church without elevating politics."

No doubt the utterances of the President that are being quoted by the press, secular and religious, will go a long way in awakening the people to the dangers of the unsound policy, the church has been following.

The President's utterances deal with the principle that is striking at the very foundation of the government. Our political institutions must fall if the foundation is dragged from beneath them and the very foundation of our government was based upon the thought, the idea, the purpose of a complete separation of church and state.

The church is supposed to take the lead in preaching peace, justice and charity. The political government, as such, cannot be expected to go or to walk by the side of the church, but in these great principles, it can only be expected to follow, and its distance in the rear will depend upon the activity of the church in the advocacy and practice of these principles.

Just now this paper, its editors and contributors, are engaging in the agitation of the place that the church should occupy in the effort to bring about world peace. He who expects peace to be legislated upon the world, while the religionists are advocating carnal warfare, is certainly building upon "A Sandy Foundation." This very point is emphasized by the quotation we give below from President Coolidge's speech, taken from the Literary Digest, which says:

"Our government rests on religion, declares the President, and he asserts that 'it was because of what Bishop Asbury and his associates preached, and what other religious organizations through their ministry preached, that our country has developed so much freedom and contributed so much to the civilization of the world.' From this the President passes to the direct application of the lesson of Bishop Asbury's life to present-day affairs."

A SHARP REBUKE.

"It is well to remember this when we are seeking for social reforms. If we can keep in mind their sources, we shall better understand their limitations. The government of a country never gets ahead of the religion of the country. There is no way by which we

can substitute the authority of law for the virtue of man. Of course, we can help to restrain the vicious, and maintain a fair degree of security and protection by legislation and police control, but the real reforms which society in these days is seeking will come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity—these can not be legislated into being. They are the results of a Divine Grace.

"I have never seen the necessity for reliance upon religion rather than upon law better expressed than in a great truth uttered by Tiffany Blake of Chicago when he said: 'Christ spent no time in the antechamber of Caesar.'

"An act of Congress may indicate that a reform is being or has been accomplished, but it does not of itself bring about a reform."

Then the Springfield Union comments as follows:

"They have withdrawn their ministrations from the individual as a unit of dynamic righteousness in the civic and social body, repudiated the evangelistic principle on which Bishop Asbury contributed so much to the formation of a successful government of the people, and have organized themselves on the theory that the individual can be kept from failing by law only. Ministers of many denominations, instead of preaching religion to people as did Bishop Asbury, are crowding into the antechamber of Caesar demanding laws to limit, regulate and prohibit the individual on whose self-control, responsibility, initiative and character the success of a government by the people must depend.

"Curiously enough, the denominational leaders before whom President Coolidge eulogized this Bishop, who did so much to establish Methodism in this country, are spending much of their energy in the anterooms of Caesar, tho in this respect they are perhaps not more conspicuous than those of other denominations. Did they but know it, they are weakening the very sources from which the churches must draw their strength for religious service in behalf of society and of the nation, and at the same time by the misuse of good intentions are developing some rather serious problems for government."

If the President had been trying to show the church, that in order to have world peace, it should take the lead in denying its members having a scriptural right to engage in carnal warfare; denying its members the right to take human life, he could have hardly selected words, thoughts or arguments more appropriate.

Will the Church of Christ, that claims we should be governed by the law of our Redeemer in all matters, religious, be found trailing in the dust in the rear of the advocacy of this Bible principle, or will it be found taking its proper place in helping to lead the world back to a scriptural basis?

Many men believe the advocacy of a world peace to be only an empty jingle, a dream that can only last for a time and then, the world will awake to a more realistic consideration of affairs. Such ideas will be found on the practical side of affairs, so long as the religionists, leaders and preachers advocate Christians engaging in carnal war and taking human life at will. But if the church will arise to the plane marked out for it by the author and finisher of the Christian faith and stand out in strong advocacy of the principles of loving our enemies and doing good to them that spitefully use us, instead of yielding to the carnal selfishness of the world and proclaiming the right of a man to slay their enemies to murder their persecutors, then and not until then can we hope to have even the shadow of a continuing world peace.

Reader, of The Apostolic Way, rise to the demands of the hour, work while it is day, push the campaign that we are now waging, become a party to the advancement of the great principle of peace, be a Christian in fact, as well as in theory. R. F. D.

A CORRECTION

Dear Brother Duckworth: In my article in October 1st issue of the Way, I said that a brother "says there is neither precept nor example in the Bible for the Sunday school." I was quoting from memory what Brother McGary said and quoted him incorrectly. He did not say that. What he said was "I know the Bible gives us neither direct precept nor example for a Sunday school." The two statements are quite different. I ask you to publish this correction.

J.T.MARTIN.

THE APOSTOLIC WAY

Issued Semi-Monthly.

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

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Queries

1. Is it wrong for one to meet and read in the Bible class with the Sunday school?
2. Is it wrong for one to use the individual cups, who thinks one cup, and only one, is right?
3. Where there is no church, close enough to attend, that believes that one cup only is right, is it scriptural for man and wife to take the Lord's supper at home?

A BROTHER IN CHRIST.

1. Paul says (1 Thess. 5:22) "Abstain from all appearance of evil." Any practice of the church which not only has neither scriptural precept nor example to justify it, but is in direct conflict with some of the plainest commands of the New Testament, is evil and only evil. If then we are to abstain from even the appearance of evil it cannot be right to take any part in that which we positively know to be evil.

2. The same scripture makes it wrong to partake of the communion wine from individual cups. Not only is there no precept or example for their use, but it is a mockery of the most sacred ordinance given to the church. Such a thing as individual communion is an absurdity on its face and comes under the condemnation of the scripture which says, "Whosoever shall eat this bread and drink this cup unworthily, (in an unworthy manner) shall be guilty of the body and blood of the Lord." (1 Cor. 11:27).

3. It is scriptural, and therefore right, for two members of the body of Christ to commune, whether they be man and wife or not, for Jesus said "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20).

The introduction of such things as mentioned above is never accomplished without strife and division and James says, "Where envying and strife is, there is confusion and every evil work." This incontestably brands such things as evil.

G. A. TROTT.

Wheat and Chaff

David says: "The fool hath said in his heart, there is no God." But many such bipeds now say it out loud.

A Christian should not quarrel with any man, but all Christians must be in continual battle with sin.

Learning may make a man great, but much thinking is required to make him wise.

No man is fit to be made a governor of Church, province, or a nation, until he governs himself.

Our greatest joys in this life are

MODERN

Our Father, who are in heaven, Hallowed be Thy name. Thy Kingdom come. Thy will be done on earth, Heavenly Father, as in Heaven. Give us this day, Heavenly Father, our daily bread. Forgive us our debts, Heavenly Father, as we forgive our debtors. Lead us not into temptation, gracious Heavenly Father, but deliver us from evil. For the kingdom is Thine, heavenly Father, and the power, and the glory for ever.

Arlington, Texas, Box 205.

often grown upon trees which we planted while in our deepest sorrows.

It is one thing to cease to do evil, then learn to do well. Listen! Learn to do well.

One of the men most loved and respected, is he who has great talents, and doesn't seem to know it.

Wicked men in time of sore trouble sometimes seek advice from good men, but good men seldom seek comfort from bad men.

We ought to have our consciences so trained that they will trouble us at night, the day we have neither read the scriptures nor prayed.

When an association, or a business, ceases to be a help, it is right there a hindrance, and if it is not in accord with the Bible it is sinful and should be discontinued.

Have you one good neighbor who is out of the Church, what are you doing for his salvation? Remember that through Christ the Church is to save the world.

The river of death runs through this land, and every soul who breathes one breath from its poisonous atmosphere must die, and in the resurrection every soul who breathes one breath from that glorified spirit will live forever.

The helping hand would sometimes prove more profitable if drawn through the pocket, and this, in proportion, might increase the flow of grace in the heart.

In the training of our offspring we should begin at the cradle. Mother can influence the child by a nod, without saying a word. An ounce of prevention is said to be worth a pound of cure.

No, I hardly think, considering the longings, and pinchings of childhood, that I would like to be a boy again, but I would like very much to have a boy's unshaken confidence in humanity, his great future and his apptitude.

No matter as to the claims of Christ's Divinity, or if he were only an impostor, it was murder to put Him to death without establishing the least sin against him.

J. R. JONES,

In many business firms there is the silent partner, we may not see him, but he may be behind the second veil, playing games with the leader of the firm.

"For the eyes of the Lord are upon the righteous, and His ears are open unto their prayers. But the face of the Lord is against them that do evil."

Christians are commanded to clothe themselves in modest apparel. If we have the means and clothe our children in garments made of costly material and in the latest styles, this is sure to cause two objectionable things in society, viz., pride in our children, and envy in the hearts of the poor.

These are both forbidden in the scriptures, and Christians should be careful to set no evils in the Church, nor before the world, nor in families.

As we grow to be more humble we become more useful, and the rule is as men become wealthy they become worldly and worldly people are not much help to the Church. God resisteth the proud, but giveth grace to the humble. Therefore I say unto you, the Kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits thereof.

A. ELMORE,

Covington, Ind.

Can you give an account of the "Service" held the third or fourth Lord's Day after Pentecost. Did the Apostles "Wait on the Table?"

How many plates were used to carry the loaf to the five thousand or more who attended?

How many "cups" or vessels were used to carry the "fruit of the vine," and how much wine was used in this "service?"

I am also sending some questions to some other papers and will appreciate an early reply in "The Way." Thank you.

Yours truly,

GEO. W. TAYLOR,

Melissa, Texas.

P. S. Why don't Luke tell us? In the Acts?

Answers.

1st. "The Disciples continued steadfastly in the Apostles doctrine, fellowship, breaking bread and prayers." This is enough to show that if the Apostles taught the disciples to meet

each Lord's day to break bread and to do other things they did it. See Act. 20:7.

2nd. The Bible does not say who waited on the table.

3rd. The Bible does not say whether there were any plates used to carry the loaf to the people.

4th. The Bible does not say anything about "cups" neither does it say anything about how it was carried to the people, or whether it was carried at all.

5th. The Bible does not say how much wine was used in this service. In 1 Cor. 11th chapter we learn that some had drunk too much and gotten drunk.

6th. Why don't Luke tell us? in the Acts? Either the Lord did not see fit to reveal all such details or else Luke did not declare the whole council of God.

It is always safe to obey the Lord to the letter, but it is equally as unsafe to go beyond the word of God to do more or less than that which He has commanded, however when the Lord tells us to do a thing and does not tell us how to do it, we are left at liberty to do as our judgment may lead us to do.

Brotherly,

D. J. WHITTEN.

On October 13, I sent you \$1.00 for renewal to Apostolic Way, but have issue of 15th inst., in which there is notice of raise in subscription price after January 1. As I want to do a little to assist in the good work you are making such a sacrifice to carry along, I am sending another dollar as a donation.

In these parts there are a few small congregations of the Church of Christ who stand aloof from the digressives No. 1, but they all seem firmly established in the Sunday school.

There is a wonderful field here for missionary work in the pure apostolic faith, and I would be glad to correspond with some able brother who may want to prospect in our great North-West.

Our climate is wonderful and the possibilities for development exceedingly great.

Yours in love and for unity of the brethren.

J. S. BOND,

Clackamas, Ore.

Shannon Creek Church of Christ is moving along nicely. We meet at 11 o'clock, have some songs, then a chapter is read by some male member, some one then leads in prayer service, then one, two or three male members speak on the chapter, one speaking at a time, while the others listen and learn.

B. J. PARKER,

Sherman, Texas.

Church Discipline

The Church of Christ believes that the Old Testament was given for a school master to bring the Jews to Christ. We read in the Old Testament where judgment was meted out to those who, in any way, disobeyed the commandments of God. We often refer to Nadab and Abihu, with many other cases of disobedience which were written for our admonitions, to prove that one should be careful to do exactly what God commands, that, no more, and no less.

We, as a Church, believe that an alien sinner must believe, repent, confess, and be baptized in order to become a child of God. If He adds unto, or takes from the items mentioned, John tells us in Rev. 22:18-19, what the result will be. We all believe these things and are agreed because they are the commandments of God. But let me try again. When people are born into the family of God they constitute the church. But there are continually those in the church who WILL NOT be governed by God's Divine Law. But Paul says, "A little leaven leaveneth the whole lump." Then if Paul told the truth, which no one doubts is not the church in many places in a very serious condition? What shall we do? Did God tell us what to do? Yes. "Purge out therefore the old leaven that you may be a new lump." 1 Cor. 5:7. 2 Thess. 3:6. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Will we do this? I do not know. I have often wondered why it is that these scriptures are so hard to obey, and how Elders and leaders in the churches can be so strict with reference to meeting on the first day of the week and a few other commands, and then trample these under their feet as they do. In Luke 12:47, I find a scripture like this: "And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." I am sure that these scriptures are as plain and easily understood as any others, and if there is any reason why they should not be obeyed I would like to have it.

I. G. HAYS,

Gunter, Texas.

We, (my family and I) all Christians, members of the Church of Christ, are glad to see you have taken up this matter, against Christians going to war. War is kill, murder, butcher, slay with the sword, gun, bayonet, poison gas, or any other way to get rid of each other, man made in the image of God.

We are certainly opposed to Christians, of any nation, going to war. All Christians have a spiritual warfare to fight from the time they enlist, until death separates the spirit from the body. Our Saviour says, "Do not kill." Luke 18:20. Again, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John 3:15. If having a brother would make us a

murderer, no eternal life abiding in us, then to kill a brother in war because the government says so, would we be a murderer? Some may answer, not if we loved our brother when such a deed was done, but any reasonable person knows it would be a murder. The murderer's part shall be in the lake of fire. Rev. 21:8. We are commanded to be law abiding citizens, Rom. 13:1-7. and we believe we should obey our rulers as far as they do not conflict with the laws of Christ our Saviour, who is "The head of the body, the Church," Col. 1:18. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3:17. When we read that chapter, we see we are a different people in the world, and although we live in the world, we partake not of her evils, but teach against all such that we should live godly soberly, justly, and all the sword we are to use is the sword of the spirit, which is the word of God. Jesus taught us not to use a carnal sword. "Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Matt. 26:52.

We have an armor to wear a battle to fight, and a sword to use, all described in Eph. 6:11-18. What does Paul say to Timothy? Suffer hardships with me as a good soldier of Christ Jesus. No soldier, in service, entangleth himself in the affairs of this life, that he may please him who enrolled him as a soldier. 2 Tim. 2:3-4. Christ left us an example, 1 Pet. 2:21-23. He did not kill but he raised the dead to life. The Christian's part is to bind up the wounds, and try to save the life of friend or enemy. Matt. 5:43-48. Rom. 12:19, 21.

GEO. A. McMASTER,

Clinton, Wash.

A Brotherly Criticism

R. H. Montgomery:

I liked your two sermons Sunday, but it seems to me that every Scripture you read is opposed to your teaching those children the Old Testament first. Why go back to types and shadows, when we have the real Christ now? Why go back to the Old Testament, when we have the better? "Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." 2 Cor. 3:6; 1 Cor. 2:2; John 6:63; Heb. 9:15, 23; 10:9, 10; Rom. 8:14. Christ was in the flesh when He kept the law, "We have known Christ after the flesh, yet now henceforth know we him no more," 2 Cor. 5:16. But we are not in the flesh, Rom. 8:9. and we do not have to keep the old law, Gal. 3:22-29; 5:1, 4; Col. 2:13, 15; Heb. 7:12, and other Scriptures. Why teach children that which kills, when we have that which gives life? 2 Cor. 3:6; James 1:25; 2:12; Rom. 8:2 etc. The Jews taught their children the law, Deut. 31:12; Josh. 8:34-35; 2 Kings 23:2; Neh. 8:1-3.

But they reject the Christ and His resurrection and therefore are yet in their sins, 1 Cor. 15:12-17. I believe persons can be saved and never see an

Old Testament. Paul tells us what to read, Col. 4:16; 1 Thes. 5:27; 2 Thes. 2:13-15; 3:14; 2 Peter 3:15-18. Read Rev. 1:3, 19; 22:7. I believe parents should teach their children at home. "I desire therefore that the young widows marry, bear children, rule the household," etc., 1 Tim. 5:14, (R. V.) She cannot rule her husband, Eph. 5:24. Therefore it must be her children that she must rule. Also read Eph. 6:1-4; 1 Tim. 3:2, 5, 12; 5:4, 10; Luke 2:51; Col. 3:20-21; Titus 1:6; 2:5. Little children have no sin therefore not in the new covenant, Heb. 8:12; 10:17. If both parents are infidels, then their children are unclean, 1 Cor. 7:14. And why are they unclean? Because, "If the blind lead the blind both shall fall into the ditch." Matt. 15:14; Luke 6:39.

J. THOMPSON.

Sabinal, Texas.

Harper Busy

In a private letter Brother Harper says, "Close here (Bloomington, Ind.), tomorrow. Begin at Unionville tomorrow night. Be there ten days perhaps. Cannot begin to get around to the work here by May."

Brother Harper is receiving many calls for preaching on his trip to the North and East, places where there is no Church or just a few brethren, and these are the places that the true evangelist cannot neglect, but he must have the fellowship of the churches to do this work.

One letter runs: "Two families meet regularly for worship. We have prospects of buying a vacant school house and would like to hold a meeting, with the thought in view to strengthen ourselves and build up a Church here. So thought I would write to see if you could come. What would you want to hold us a meeting? Please state how much a week."

Of course, Brother Harper cannot scripturally engage in "so much preach, so much pay," neither is it scriptural to expect him to preach without a support for his family. He goes wherever he is financially able to go without question. R. F. D.

The God of Peace

All contentions for that which right, necessarily is and has always been, waged against much opposition, else if there was no opposition to that which is right, right would prevail without contention. That which is right will have opposition just so long as that which is wrong exists being positive and negative to each other. For this cause we meet with many different arguments and contentions, while waging our fight against Christians going to carnal war.

Notwithstanding, the fact that God is the same God yesterday, today and forever, God in His wisdom has seen it wise to change His laws, as respects His dealings with mankind. And regardless of what manner or way God may have dealt with man in the past, we necessarily must come to the law, (rule of action) governing the dispensation under which we live, in order that we may honor God by our deeds done.

I note that regardless of what God has seen well to sanction in the past, Paul tells us under the Christian dispensation, that "God is not the author of (not the God of) confusion," but the same verse teaches us that "He is the author of (the God of) peace." 1 Cor. 14:33. This same verse teaches us that God has direct reference to the church, which is composed of Christian individuals. War is just the opposite of peace, therefore, God necessarily could not be the author of both, else God would be divided against himself. God says he is not the God of confusion (Webster says confusion is disorder, tumult). If God is not the author of the disorder and tumult of war, as Satan is the opposite of God, Satan must be the god of the confusion and tumult of war. Christians should not engage in the things that God is not the author of. God is not the author of war, therefore, Christians should not engage in war if they want to please and honor God. Satan is the author of war, therefore, when Christians engage in war they please and honor Satan, instead of God. For this cause I am opposed to Christians going to war. J. M. HART.

Red Fork, Oklahoma.

Harper In Northeast

We were rejoiced to have Brother H. C. Harper with us. He gave us the message with telling effect. He used the words of Christ in Luke 12:16-21. We sure did wish that the entire city could have had this lesson. It was rich in soul food.

He pointed out that the man was not condemned for his great riches and his thrift, but in hoarding these things, he made no provision for the soul. He had left God out.

He made it so clear that the children could not fail to understand just how every gospel subject must proceed, and how every Christian must exercise his thrift in getting "rich toward God," that there was no second chance, no next word proposition and man must acquire soul riches in this life. His most pleasing illustration was from the Apostle James, "For if anyone is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror; for he beholdeth himself, and goeth away and straight way forgetteth what manner of man he was. But whose looketh in to the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

I will ever be able to read these words with the memory of a new joy that was indeed food for the soul.

We are glad that such a one has been called into the Northeast. Only good can come as a result.

There are calls here for men in the trades and I wish we could locate some of the faithful here, so as to have help in the Lord's work. Carpenters have work almost the year through. In fact, I do not know of a trade that does not call for more men. I would be glad to put a brother into correspondence with the activities here.

R. L. LUDLAM, JR.,

3113 Cliff St., Richmond, Va.

P. J. TAYLOR IN EMBARRASSING POSITION

On September 21, 1924, at 11 A. M., I preached at Goldsby. I heard that P. J. Taylor was to preach on the "Woman Question" at 2:30 o'clock that afternoon at Snow Hill, about twenty miles from there. Some of us went to hear what he had to say. He preached long and loud, and in his closing remarks he said: "There is not a man in the world that can answer these arguments," but didn't give anybody a chance to answer them. As soon as the "Amen" was said, I called the attention of the audience and stepped to the rostrum and asked for permission to answer his arguments, stating that I was ready and would be glad to answer them then, but if he could not stay, to set a time. He said that he didn't have time then, that he would have to get back to Tuttle where he was engaged in a meeting. His brethren insisted that he meet me the following week in the day-time, as he was only preaching at night. He said that he couldn't debate in the day time and preach at night. They then asked him to meet me after he closed his meeting. He said he would have to rest then. They insisted that he rest a while then meet me, and he WOULD NOT.

At my first opportunity, which was in the afternoon of the fourth Sunday in October, I replied to his arguments at the same place. Here are some of the statements that he made, with a brief reply:

"There is neither Jew nor Greek, bond nor free, male nor female in the Lord." In Acts 5:14 it is written, "And believers were the more added to the Lord, multitudes both of men and women." 1 Cor. 12:13 Paul says, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Hence, according to God's word, they are all in the Lord. When Paul said, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal. 3:28,) instead of saying there was none of them in the Lord, he said they were all in him, but all one in regard to the inheritance. Some would not receive a double portion and some nothing, as was true under the Law, Deut. 21:17, Num. 27.

"Samuel's mother prayed for man child in the Temple." Yes, and in 1 Sam. 1:13 we have this statement about her prayer, "Now, Hannah, she spake in her heart, only her lips moved, but her voice was not heard."

"Anna prophesied in the Temple, holding Christ in her arms." Yes, but Anna was not in the Church for it had not been established at that time, and Luke says, "she departed not from the temple, but served God with fastings and prayers night and day." Luke 2:37. Hence, she lived in the Temple, therefore, she was at home. Why was Christ there? To be circumcised, and though it was done in the Temple, it was a private work and not a public one.

"Man does not marry the soul; only a fleshly tie." Yet he said there was neither male nor female in the Lord. Therefore, we cannot marry in the Lord. Paul forbids our marrying out of the Lord. 1 Cor. 7:39. Now whom shall he believe, Paul or P. J. Taylor? "When he speak of male or female, it only indicates the house the soul lives in." Then when Paul said "for it is a shame for women to speak in the church," (1 Cor. 14:35) he meant that it was a shame for female houses to speak in the Church. Yes, Brother Taylor, just keep the female houses silent in the Churches and we will not object to the teaching which the souls do that live in them.

"Man had nothing to do with the promise given to Eve, it was the seed of the woman and not the man, that should bruise the serpent's head." Now, Christ was that seed as Brother Taylor said, and Paul said, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. Jesus said "I am the root and the offspring of David." Rev. 22:16. Now who is right, P. J. Taylor or Paul and the one that stood with him?

"A woman can pray any where, any time." Yes, if she will pray like Hannah did, "in her heart, and her voice is not heard."

"A woman cannot be an evangelist, since Paul said to Timothy, 'reprove, rebuke and exhort' and a woman would be putting her body in the position of a ruler as an evangelist." If a woman would be putting her body in the position of a ruler to preach the Gospel as an evangelist, what is she doing when she takes charge of a class of young men and women in a Sunday school to teach them the same Gospel? and says "Now you didn't have a good lesson today, you will have to get this lesson over for next Sunday." Yes, I heard a woman, in that position, make that statement less than two weeks ago. Who exercises more rule, the Gospel preacher, or the Sunday school teacher?

"Only one woman saved at Jericho." This is P. J. Taylor, vs. Joshua. In Josh. 2:12-18 and 6:22-23, we learn that Rahab, her father, her mother, her brethren, her sisters, and all of her kindred that were in the house with her were saved. If there had been only one woman saved at Jericho, that had nothing to do with a woman's work in the Church.

He told about the woman taken in adultery, Jno. 8:3-11, and said, "She preached a sermon in the temple." Now notice her sermon, also her audience. After all had gone out except her and Jesus, then she did her preaching to Jesus. He was the only audience she had to preach to, her sermon was three short words, "No man Lord." I don't know of anyone that objects to a woman speaking when there is no one present but her and the Lord.

"Paul always took a bunch of preachers with him, some women and some men. Paul took the synagogue and

the others went out and taught the people either singularly or collectively." Now what is an evangelist? A person that goes here and there preaching the gospel. That is exactly what P. J. Taylor said Paul's women preachers did. He also said that a woman could not be an evangelist. Here is P. J. Taylor vs. P. J. Taylor.

"Jesus assumed we were sensible enough to divide the people or He would not have given us meat and milk." But P. J. Taylor is not sensible enough to divide the meat from the milk, for he tried that at Ballinger, Texas, in his debate with Brother Cowan and failed. Yes, he picked out the part that was to be fed to the alien sinner and said that was milk. Peter said "as new born babes desire the sincere milk of the word." 1 Pet. 2:2. P. J. Taylor and none of his brethren can divide the milk from the meat. Then why divide the people?

"There is not a church in the country to which 1 Cor. 14 is applicable." Yet Paul said it was to "all that in every place call upon the name of Jesus Christ our Lord." 1 Cor. 1:2.

Now, let us notice 1 Cor. 14. Beginning with verse twenty-seven, "If any man speak in an unknown tongue, let it be by two, or at the most three, and that by course; and let one interpret, but if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God." Brother Taylor read these two verses, then asked, "Is there anybody in the Church of Christ today that speaks with tongues?" Yes, a number of them do. What are tongues? Languages. Acts 2:5-8. In verse six, it says, "they heard in their own language." Verse eight says, "tongue." Now, some might say that speaking with tongues was a gift of the Spirit. Yes, and so was the teaching. 1 Cor. 12:28-29. The Gospel was given to the Apostles by the Spirit, but I have to study to be able to preach it. The same is true with the tongues. Now, if I should meet with a congregation that spoke the Spanish tongue and did not understand English, I should not preach to them in English unless there was someone there to interpret. 1 Cor. 14:27-28 is just as applicable to the Church today as it was at Corinth when Paul wrote it.

Verse twenty-nine, "Let the prophets speak two or three, and let the other judge." Taylor said, "Are there any judges among you? Are you going to let one man sit up here and judge?" Now, Brother Taylor, you should read other translations and learn that all the rest were judging while one was speaking. Yes, when one man is up speaking all the other members should judge, or discern what is being said.

Verse thirty, "If any thing be revealed to another that sitteth by, let the first hold his peace." Why? Because two should not speak at the same time.

Verse thirty-one, "For ye may all prophesy one by one, that all may learn, and all may be comforted." When he came to this verse, he said, "If there were any women there they had a right to prophesy, for Paul said, ye may all prophesy and all means all." Now, what is the antecedent of ye, in this verse? Prophets. Then Paul said

that the prophets may all prophesy:

Verses thirty-two and thirty-three, "And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints." Then when two or more are teaching at the same time, and causing confusion, God is not the author of that.

Verse thirty-four, "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." In this verse, P. J. Taylor says that the pronoun your has reference to the prophets and not the whole church, that it was the prophets' wives that were keep silence in the Churches, and that's correct, but why should the prophets' wives keep silence in the Churches? "For it is a shame for women to speak in the Church." That is the reason Paul gave in verse thirty-five, but P. J. Taylor never mentioned that part of verse thirty-five. Yes, Brother Taylor, it is a shame for women to speak in the church and Paul knew that the prophets' wives were women. Therefore, he did not permit them to speak in the Church.

Verse thirty-five, "And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the Church." Here Brother Taylor said, "If the woman can't speak, keep her at home for she must not learn anything at church." Paul said, "Let the woman learn in silence with all subjection." 1 Tim. 2:11. Hence, Paul forbids the women teaching orally and asking questions at church, the very thing that P. J. Taylor insists on their doing.

Verse thirty-seven, "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."

Yes, Brother Taylor, the things that Paul wrote are the commandments of the Lord, therefore, a part of his gospel, and if we fail to obey it, we will be "punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when the Lord Jesus is revealed from heaven with His mighty Angels, in flaming fire, taking vengeance on them that obey not the Gospel of our Lord Jesus Christ," as we learn from 2 Thess. 6:2-2 W. S. SMITH, D. C. M. C. Box 484, Purcell, Okla.

Dear Brother Duckworth:

I am sending you seven new subscriptions to the Apostolic Way. Enclosed you will find \$18.00 to pay for subs, the balance is a donation to the Apostolic Way.

I heartily endorse the stand you and your co-workers are taking. I would to God the brethren would awake out of sleep and rise from the dead, and press forward to the mark of the prize of the high calling of God, as it is in Christ Jesus, is my sincere desire.

Wishing you success in your efforts as long as you stand firm on what is written.

The paper is a welcome visitor in my home.
J. E. ARTHUR,
Dickens, Texas.

THE APOSTOLIC WAY

2105 Second Avenue, Dallas, Texas.

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Twenty-Seven Questions Exploded

BY J. R. PARNELL.

Mr. J. R. Parnell,

Munford, Ala.,

Dear Strange Brother:

I see that you have a piece in the A. W., entitled "Following the Truth". Permit the writer to ask a few questions about the Bible reading on Sunday.

J. N. LITTLEJOHN,
Jacksonville, Ind.

No. 1. Would it be wrong to read the Bible on Sunday before the service begins, say an hour or so before preaching, dividing off into classes, according to the diversified knowledge found in each person, which is but a natural division, found in humanity? If so, in what way would it be wrong? Would the day make it wrong, it being on Sunday, or would it be the class that would make it wrong, or the teachers, or the thing being taught, or the literature being used be the wrong? Explain which, if either, would be wrong, or just the subject matter under consideration, be the sole wrong?

Answer No. 1. Yes, it would be wrong to teach an hour or so before service begins, dividing into classes, and using man-made literature. This would be taking the duty of the church teaching, and giving it to a man-made institution, the Sunday school. The New Testament gives no authority for classes. It does explain the method to be used in teaching in the church. 1 Cor. 14:27-33. If we do not abide in this way, we have, not God. 1 Cor. 14:37, 2 Jno. 9.

No. 2. Would you object to good literature being used in the class, such as Elam's literature, or would you prefer the unwritten literature, made by the teacher, before the class, orally? Which would you think would be the more matured literature, the written literature or the unwritten literature?

Answer No. 2. See answer above, also Acts: 5:42; 1 Cor. 14:19; 1 Tim. 1:3; 2 Tim. 2:2.

No. 3. In your article in the A. W. "Following the Truth," would you advise children to read it in their home, a divine institution, and at the same time, object to it being read in the Church, to same children another divine institution?

Answer No. 3. Prov. 22:6; Eph. 6:4; 2 Tim. 2:15; 2 Tim. 3:15-17.

No. 4. If your literature is not fit

to be read in the assembly, but fit to be read in the home, what would cause this fitness in one and at the same time, be rejected in the other, seeing that both institutions are of a divine nature and origin?

Answer No. 4. Rev. 22:18-19. There are many things which may be done in the home that may not be done in the worship in the assembly of the saints. Would you, for instance, read newspapers in the church?

No. 5. If the brethren would object to your written literature being used in the church, would it not be the proper thing, to object to your unwritten literature on the same subject delivered from the pulpit? If not, why not, seeing that both are of human origin? The written one objected too, while the unwritten is accepted, yet both are of human origin delivered upon the very same subject.

Answer No. 5. Matt. 28:19; Mk. 16:16; 1 Cor. 1:21; 2 Tim. 4:2.

No. 6. Do you object to Sunday, to the literature, to the women teachers, to the class, to the thing taught, to the method of teaching? Which one is sinful or is it the entire thing which you object to? If not, pick out the one which is sinful. Which one of these things does the school hang on? Is it Sunday, teachers, class, literature, method, thing taught? Which one, if it was removed, would close the school?

Answer No. 6. I object to the literature used; women teachers; dividing the assembly into classes; more than one teacher speaking at a time (at once); and to the entire thing called the Sunday school.

No. 7. Does the Bible tell us the method of studying the Word, tell us how to study it or just to study it, leaving the method to our own discretion?

Answer No. 7. 2 Tim. 2:15; 2 Tim. 2:2; 1 Cor. 14:31.

No. 8. If Jesus was a teacher, did He have a school, text-book, and pupils, which go to make up a school? Is the elements which make a school, one teacher, two pupils, three text-books? If so, did the great teacher have these three elements? If not, why not?

Answer No. 8. He had neither school nor text-books. Matt. 5:1-2, 27, 28.

No. 9. What was it that the sisters could not learn at the service, but could learn it by asking their husbands at home? 14th Chap. 1 Cor.

Answer No. 9. Anything more than they could learn, by listening in silence. 1 Tim. 2:11-12.

No. 10. Would a sister be teaching and using authority over the man by exhorting them to love and good works, praying and reading?

Answer No. 10. Not if they did it privately. Acts 18:26; Titus 2:3-5.

No. 11. Why should the sisters sing and not be permitted to pray or exhort, to edify? Is it right to have congregational singing, or let each one sing?

Answer No. 11. Eph. 5:19; Col. 3:16; Acts 16:25; Matt. 26:30; Rev. 15:3.

No. 12. If a sister is to keep silent, how could she do this and sing?

Answer No. 12. 1 Tim. 2:12; Acts 16:25; Acts 2:42-47.

No. 13. Why should a sister attend the service, if she must keep silent, and have to ask her own husband at home for her learning or information?

Answer No. 13. 1 Tim. 2:11; Acts 16:25; Acts 2:47; 1 Cor. 11:23-34; Acts 1:14.

No. 14. Are the elders of today the same as was in the beginning of the church? I mean flock-feeders? Why do we need elders to feed the flock today, when each person has the feed right in his or her home, lying on the table?

Answer No. 14.—Yes. Eph. 4:11-16; 1 Cor. 1:21; 2 Pet. 3:18.

No. 15.—How could the elders feed the flock, when there was no New Testament for nearly one hundred years this side of Pentecost?

Answer No. 15.—Acts 6:3-8; Gal. 1:12; John 16:13.

No. 16.—Did the disciples meet together to be fed in the apostles time, while we are fed before we meet together at this time?

Answer No. 16.—Rom. 10:17; 1 Tim. 4:6; Jer. 3:15; 1 Cor. 3:2.

No. 17.—How many ways did the Great Teacher use in His method of teaching. If there are but two methods of teaching, induction and deduction, did He use either?

Answer No. 17.—The Great Teacher used two methods of teaching: (1) Lecture or discourse method, as in Matt. 5, 6, 7. (2) And much of His teaching was in answer to questions, as in Matt. 19:1-12.

No. 18.—Where can we find in the Bible where God ever condemned a person because of the method of explaining the Scriptures?

Answer No. 18.—Jer. 23:36; 13:8-11; Gal. 1:6-9.

No. 19.—Where can we find in the Bible where God condemns the thing taught and not the method of teaching?

Answer No. 19.—Hab. 2:18; Matt. 15:1-9; 1 Tim. 1:3-4; Tit. 1:11.

No. 20.—Explain how the Corinthian brethren attended to the communion with just one cup, where that congregation had about 380,000 members in it? State about how long it would take you to pass the cup to that number of people.

Answer No. 20.—1 Cor. 11:20-34. We do not have congregations now large enough to justify us to change or add unto the apostolic plan.

No. 21.—Why did Jesus say, "This is my body," when he broke the loaf. "This is my blood which is shed"? He calls the wine His blood. Why did He say, "Which is shed" when it was not shed at that time?

Answer No. 21.—When Jesus said, "This is my blood which is shed for many," he was foretelling an event that was certain to come to pass; so certain that He spoke it in the past tense as having been shed already. We find many Old Testament prophecies spoken in the same way.

No. 22.—May we not have a wrong translation on this point?

Answer No. 22.—I do not think that it is a wrong translation.

No. 23.—Tell how anyone can add to or subtract from the Word of God?

Answer No. 23.—We add to and subtract from the Word of God by doing more or less than we have command or approved examples for doing or by "going onward." (2 John 9. R. V.) and substituting man's wisdom for God's way in faith and practice. We contend for a "Thus saith the Lord."

No. 24.—If we say Sunday, which word is not found in the Bible, would that be an addition to the Word?

Answer No. 24.—I hardly think that "Sunday" would be called an addition; but we should call Bible things by Bible names.

No. 25.—If we should say Bible, that word is not one time mentioned in the Word, is that an addition? You explain how this is done.

Answer No. 25.—The word "Bible" comes from the Greek "biblos," meaning "The Book." So when we say Holy Bible we really say Holy Book. Since it is God's Holy Book, I do not believe we err in calling it the Bible.

No. 26.—Would this be an addition, "your mortal spirit," "your immortal flesh"?

Answer No. 26.—"Your mortal spirit" and "your immortal flesh" would be called additions for there is no such thing as either.

No. 27.—Give us the meaning of the word baptism, just as it stands, separate from any other word.

Answer No. 27.—Baptism, a baptizing. Baptize, to dip; to immerse; to engulf; to overflow. Comes from the Greek "Baptidzo."

Submitted in love for the truth.
J. ROMAINE PARNELL,
Munford, Alabama.

From New Mexico

I have just finished reading Nov. 15 issue of The Way. It gets better as it grows older. It is the best paper in the brotherhood.

I hope Brothers Sommer and Trott have the proposed discussion of the classifying system and the woman teacher question. If they will open up the columns of the Review for the discussion it will aid in getting the plain simple truth before the people.

I have just finished reading the Cowan-Taylor debate. It certainly is a victory for the Truth. A copy of it should be in every home.

Since coming to New Mexico, and taking a good rest and treatment, my health has improved till I can now go into the field and preach most of the time. I do not like to be idle a minute.

I now have lots of time open for meetings. I would be glad if I could hold a good many meetings in Texas, New Mexico or any of the surrounding states. Who wants a meeting this winter? I have no hobbies, but content for the "Bible way" in all of our devotions to God.

JAS. DOUGLAS PHILLIPS,
Tucumanari, New Mexico.

P. S. Am glad the subscription price is being raised. Also glad The Way is making a strong fight against Christians going to war. The brethren have been too negligent along this line, J. D. P.

Cullings and Comments

BY H. C. HARPER.

Quoting from "The Unspeakable Gift," the Present Truth Messenger (Adventist) has this: "We believe that the devil and all his works will be utterly destroyed; that death shall be abolished, and swallowed up of life; that all evil shall give place to good, and that the time will come when sorrow and sighing shall be unknown, and there shall be no more pain; that the victory which the Son of God shall gain over all His enemies and the enemies of His people, will be complete, wanting nothing. To us, this glorious consummation seems essential to the idea of a perfect Deity,—one who is perfect in goodness to desire, perfect in wisdom to plan, perfect in power to execute all His purposes of supreme benevolence. But we believe it mainly because this is just what His word tells us." (Mch. 13, 1924.)

Here is another batch of materialistic philosophy. Now the difference between an Adventist in what he believes, and a Christian in what he believes, is this: the Adventist believes as he does "mainly because this is just what His word tells us," while the Christian believes as he does SOLELY "because this is just what His word tells us." A wonderful difference!

And I have heard the Universalists and Infidels prate of the "benevolence," "goodness," "wisdom," and "power" of a "perfect Deity," and they would not give the "flip of a pin," as one told me, for a God that would not save all men. And the Adventists philosophy, according to his own statement, enters largely as an element to control his "belief"—he does not believe as he does solely because God says it is thus and so; but just "mainly" so. And the truth is, as I see it, they let their "philosophy," as the apostle calls it (Col. 2:8), determine their "belief," and then they try to make God support it by perverting His word.

True, God says that "there shall be no more pain." But where? No more pain anywhere, says the Adventist—"To us, this glorious consummation seems essential to the idea of a perfect Deity."

Now you have Adventism "in a nut shell." God must come to their standard of deportment, or He is not fit to be God. Poor God, what will He do? Well, He must please the Adventists and be ruled by their philosophy, or they will not serve Him. Now come across, God, or you will lose the respect (and perhaps the worship) of the Adventists.

Now since the Adventist relies some what on the word of God, let us see where God says there is "no pain." It is in the "a new heaven and a new earth" (Rev. 21:1) after the resurrection (Rev. 20:11,15), and of such as inherit these it is said: "God himself shall be with them, and he shall wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying, nor pain any more." v. 4. However, there is another place where it is not thus, for we read: "But for the fearful, and unbelieving, and murderers, and forni-

cators, and sorcerers and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death." v. 8. And Jesus says, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." Matt. 25:41. "And the devil that deceived them was cast into the lake of fire and brimstone, where are the beasts and the false prophet: and they shall be tormented day and night for ever and ever." Rev. 20:10. God will render to every man according to his works. (Rom. 2:6.) "Unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that doeth evil." vs. 7, 8. Hence, Jesus says, "And these shall go away into eternal punishment." Matt. 25:46. Hence, Jesus says, "Fear Him, who is able to destroy both soul and body in hell (Gehenna)." Matt. 10:28. "Destroy": "to devote or give over to eternal misery." Mt. 10. 28.—Thayer's Greek-English Lexicon of the New Testament.

The Adventist quotes: "Let God be true, but every man a liar," and I say Amen! and Amen! And I challenge any Adventist to reply.

Things In Brief

I want the brotherhood to know I stand as being opposed to woman teachers, classes and uninspired literature.

I would like to arrange to hold a meeting during the two Lord's days and week, embracing Christmas, as I will be loose from my school work at that time.

D. E. FOREHAND,
Big Spring, Texas. Box 37.

I began a meeting with the brethren near Bardsley, Mo., the 18th of October and closed November 2nd. Had fair crowds and splendid interest throughout the meeting. Results were four baptized and one restored. Three of those baptized were Missionary Baptists, and among the best material the Baptist had. Brother C. A. Sutton led the singing and rendered valuable service otherwise. I have no other meetings booked for this year.

HOMER L. KING,
Lebanon, Mo., Rt. No. 2.

We held our meetings at Flower-grove and Brown Schoolhouses in August. Brother W. T. Taylor did the preaching and it was well done. He is sound and does not shun to declare the whole counsel of God. Brethren use Brother Taylor all you can for he needs to be kept busy in the Lord's work.

G. F. CHEAIRS,
Knott, Texas.

I began at Herrick, Ill., September 30th and closed with Oak Grove congregation (3 miles distance) November 5th, thirty-seven consecutive nights. These two congregations encouraged each other with their presence and assistance. Four immersions and two from the Christian church and two restored. Several nights at Oak Grove

the house could not hold all that came, though seats were crowded and standing room taken, yet I was informed that there were more on the outside than in the house. The order was perfect, inside and out. Doors and windows were open and all could hear. The last meeting closed one week too soon, interest was at high tension.

J. A. O'NEAL,

Covington, Ind.

Brother Homer L. King, preached one week for us at Charter Oak school-house. One noble young lady came from the Baptists, made the scriptural confession and was baptized for the remission of sins.

We then moved the meeting to Bennett, Mo., and continued another week, which resulted in two others coming from the Baptists, making the good confession and being baptized for the right purpose.

Of these, one was a noble young lady a sister to the one that came forward at Charter Oak, the other a man above middle age. It was our first opportunity to meet Brother King. He is a plain, forceful speaker and knows his lesson well, and of a disposition to win those who are in error.

I came home from Bennett sick and am only able to sit up part time now.

C. A. SUTTON.

In March, 1923, Brother R. F. Duckworth debated with a Missionary Baptist preacher, Mr. Garner of the Weller Avenue Baptist Church. He got the brethren to go to work for the Lord. At that time there were ten members of the Church of Christ here. In June, 1923, Brother H. C. Harper held a ten days meeting and we had four additions by baptism. Since then, we have been meeting every first day of the week in the homes of the brethren until September 27th, 1924, we completed our house of worship. Brother Harper began on that date and held a fifteen days meeting. We had one addition by baptism. Six other members came in with us during the series of sermons and are now with the congregation here. We have had one addition by baptism since the meeting. We want to get Brother Duckworth to hold a meeting for us in the early part of 1925.

H. D. PARKER,
Baton Rouge, La., R. 1.

A little county political paper brings \$2.00 per year and any Christian ought to be able and willing to pay that price for a paper and the only one that I know of, that stands flat-footed for God's word all over the ground. The proposition is to raise to \$1.50. The Christian who will kick at that will be of little benefit to the Cause of Christ. I am glad to see The Way taking up the matter of Christians going to war. As long as Christians do that the Church will have little influence for good.

I have an article about ready for The Way on that subject and I defy any man to show me wrong and I don't believe that anyone will make the trial.

A. M. GEORGE,
Albany, Texas.

There are a few faithful brethren and sisters that meet each Lord's Day at 10 o'clock A. M., for worship in the County Court room at the Courthouse in El Paso, Texas. We meet, sing spiritual songs, offer prayer to the Lord, someone teaches a lesson from the word of the Lord, take the Lord's supper, the bread and fruit of the vine, which is His Blood, make our weekly contribution, sing a song, receive the benediction. If this is not scriptural please set us right. We welcome any true Gospel preacher or any member of the Primitive Church of Christ, to meet with us, they all will be welcomed.

C. H. JAMES,
3231 Alamogorda St., El Paso, Tex.

We have a big Sunday school Church, I find them like the sects. Just one little talk with them or giving them an Apostolic Way scares them off. I have decided not to meet with them any more. "A man that is an heretic after the first and second admonition reject."

Should a brother come this way, ring 8470, or find me at 328 N. E. 15 Terrace.

C. E. VAUGHN,
Miami, Fla.

We have just closed a meeting with the Church at Midway, (Littlefield), Texas, with five baptized and a fine interest to close.

D. D. ROSE,

My Dear Brother Duckworth:

We are against going to war with our fellowmen, also against the Sunday school. I have always been against literature in the Church, even when I was a boy. I must have been one of the elect. The Way is the best paper published. It is like the F. F. was years ago. You can count on me helping to keep it going.

The Sunday school brethren say we are only a little bunch, but they are beginning to set up and take notice that we are doing things. Wish some one of them had courage to debate the issue in our papers. Here is one dollar for you to use as you like.

D. A. JONES,

Atlanta, Texas.

Brethren desiring to come West might do well to write to me in regard to locating, as I have been in the West eighteen years. We need more Christians to help build up more Churches after the Apostolic pattern. Some sound Churches here. Enclose stamped envelope for reply.

G. F. CHEAIRS,
Knott, Texas, Howard Co.

Sister J. M. Drury was born in Effingham County, Georgia. She became a Christian in early life under the preaching of Brother Clarence Teurman and was faithful to the end. She would attend worship when opportunity allowed. Before her marriage to J. M. Drury, she was Miss Leona Brogdon.

Sword Swipes

BY C. D. MOORE.

Following are some questions "fired" at me, which I shall make the occasion of a few "Sword Swipes," if the Publisher permits. Just a word to my quizzers: I have always tried to answer all questions relating to ways, manner and means; plans, purposes and procedure, etc., by the scripture. And if I cannot find it in the scriptures, I just take it as I find it among the brethren locally throughout the country, without a "fuss or a fight." And if I find brethren doing differently than the scriptures teach, I generally manage to tell them about it, but it generally does no visible good: for they are "sot" in their ways. Now, my brother, you must not be offended at me if my replies do not suit you. We all act the simple more or less in some ways; but I do not become "plificated" at the other fellow because he acts the simple unlike I do. With this understanding, come on with your questions!

(1) "How poor was Job's turkey?" Job had no turkey, so far as the record shows. Say man, I had a big notion to leave that question out; but I just thought that turkey feathers show which way the wind bloweth.

(2) "Where did Cain get his wife?" He got her where he found her; and he found her where she was, and it is most likely that she was at home, and he got her there. Of course you meant to ask, who was Cain's wife? She was a Miss Adam, daughter of the "first man, Adam," who begat "sons and daughters" (Gen. 4:4). Your turkey tracks tell which way you are going, but I believe the Bible. You seem to be astounded at the idea of one of Cain's sisters becoming his wife: but who was Adam's wife? You can't well deny the Bible account of this. God made Adam, and he is called a "son of God." (Luke 3:38). God made Eve of the bone of Adam, hence she was a daughter of God. From that view point, Adam and Eve were brother and sister. Looking at it from another angle, we might say they were really closer kin than brother and sister, as she was taken out of Adam. Not being able to deny the close kinship of Adam and Eve, why revolt and turn infidel at the thought of Cain and his woman being brother and sister, which is not as close kin as that of Adam and Eve. That is not as revolting to me as the idea that Cain married an old she beast! There is nothing to that: for Cain's girls were "fair," white, beautiful, and were so attractive that the sons of God by Adam were infatuated with their good looks, and married them. All seem to have done that except Noah and his three boys. Those Cain girls must have been "turrible" good lookin' "niggers," to have captivated and captured all of Adam's heirs but four!

Now that I have shown that Adam and his bride were closer kin than the ordinary brother and sister; that Eve was God's daughter, of Adam's bone, I now call your attention to a spiritual lesson. Jesus Christ is the "Second Adam." That is, the first (man) of a new and spiritual family.

He has a bride. Who was she? Whose daughter? God's children (for she is composed of "many members, but one body"). What kin to Jesus? Sister. So we see that Jesus married his sister who came into existence through him, in the spirit: "For we are members of His body, of His flesh, and of His bones." (Eph. 5:30). We see then that by this figure, the children of God as a body is the wife of Christ Jesus, who is the Son of God. And following this close kinship shown in the figure, we see that God was both Father and Father-in-Law to the first Adam; and is both Father and Father-in-Law (by the law) to Jesus, the Second Adam. The spiritual law belloweth very closely the natural law. "And so it is written. The first man Adam was made a living soul; the last Adam a quickening spirit. That was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven." (1 Cor. 15:45-47).

Study the Bible to learn it, not just to "muss it up."

(3) "Why call the church, Church of Christ, and also Church of God?" As the wife of Christ, she is called "the Church of Christ." As the children of God, she is called the "Church of God." The church is Christ's wife, not his children. The church is God's children, not his wife. It belongs to God as children. It belongs to Christ as wife. Do you see?

"For He Beareth Not The Sword In Vain"

ROM. 13:4.

The above inspired statement was uttered in regard to the rulers of the civil powers and refers to the sword, being used in the punishment of evil doers; and this sword in the hands of those ordered by this power to punish evil doers, is God's vengeance, or punishment upon such.

"For he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. 13:4. This we find is a part of the last will and Testament of our Lord and Saviour and was sealed by His blood. So we see, when the sword is used by the civil power to punish the guilty, it is by and through, God's will, and any work done in harmony with His will is a good work, it is not? Certainly, and no one will deny. Then I ask, by what authority you say a righteous man cannot take part in this good work, when he is commanded, "to be ready unto every good work." Titus 3:1. You must answer by the authority of the man only. One that is not a Christian, who, willfully takes the life of an innocent person, is as guilty as a Christian would be, is he not? Both would be murderers and under condemnation, but if either, or both, should use the sword by the authority of the civil power to put down crime, they would be doing God's will. If not, why not? "He that killeth with the sword, must be killed with the sword," can mean no more than the punishment of the guilty, otherwise it would contradict the statement, "He beareth not the sword in vain," also, "For he is the minister of

God, a revenger to execute wrath upon him that doeth evil." Rom. 13:4.

The command, "Thou shalt not kill" was thundered forth from Mount Sinai, and he who killed an innocent person for a selfish cause, was guilty of murder and by this same power that said, "Thou shalt not kill," also commanded that this murderer should be put to death by the hands of those in authority. Now, will God hold this last to be murder and the one that complies with His will, guilty of murder also? No! No! A hundred times no. God never holds one guilty for doing His will. Was Samuel a murderer when he "Hewed Agag to pieces before the Lord in Gilgal?" Of course, he was not. Then, why talk so unreasonable and say that the righteous now would be guilty if they should execute punishment upon the evil by the authority of God's ministers, civil rulers, when it is doing God's will. He that has eyes to see, let him see, the above truth, and I know you can, dear reader, if you will but open the eyes of your understanding.

Paul says "That the law is good, if a man use it lawfully," 1 Tim. 1:8. It is when the civil law is perverted and the rulers swayed by designing men, it becomes a terror to good works, as it was when the Saviour was crucified and the Apostles were persecuted and put to death, some of them, and then it is only a perversion of the law, just as Paul said, some "would pervert the Gospel of Christ."

Such rulers are not God's ministers, but are ministers of Satan. Just as one that perverts the Gospel of Christ, is not God's servant, but the servant of the devil. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Rom. 6:16. Let us be careful that we do not pervert, or handle the scriptures wrongfully, and of course, a Christian will not do so deceitfully.

A. J. BOND.

Should a Christian Engage In Defensive Carnal Warfare?

The whole tenor of New Testament teaching is against Christian participation in carnal warfare. Many passages of scripture might be cited in support of the above declaration, but for the present I wish to notice a portion of scripture found in Luke 21:20-24.

Christ's predictions, as recorded by Luke have reference to the destruction of Jerusalem by the Roman army, and what should precede and follow this destruction.

Very few people will take the position that aggressive, or offensive warfare is sanctioned by Jesus, especially those who are professing Christians, yet there are many, particularly in time of war, who claim it is altogether scriptural to engage in what is known as defensive warfare.

In Luke 21:20-24 we have Jesus emphatically and unequivocally teaching against Christian participation in war, even so called defensive war. Someone may inquire as to how this could have

reference to defensive warfare. Well, here is the answer.

The Jew had the land of Palestine by divine right. God gave that land to the Jews. There were several thousand Jews converted to Christ before the year 70 A. D. They were Jews in twofold sense; Jews by natural birth, and also by the new birth. They were children of Abraham according to the flesh and according to the spirit; and as such had a twofold right to that land that was given to the Jews. The disciples of Jesus were faithful Jews.

Now what is the situation as expressed by Luke 21:20-24? The Romans are the aggressors and the Jews are set in the defense. Are the believing Jews to become so patriotic as to join the apostate Jew in this warfare to defend their country? No, no, Jesus does not teach after this manner. Read his instructions in Luke 21:20-24.

This should settle the matter for all time to the faithful Christian. These Jews who had a God given right to that land were told not to defend it, not to fight for it. They obeyed their Lord implicitly. We therefore have the Lord's teaching and their example against Christian participation in carnal warfare.

We have, therefore, the words of Jesus. Are we going to build on the rock, or reject His teaching and build on the sand of human speculation? Let us beware.

THOMAS SHAW,

Starford, Pa.

The One Explains The Other

Let the women keep silent in the Churches. 1 Cor. 14:34. And all the multitude kept silent. Act. 15:12. Did they quit singing, praying, and shouting praises to God and His Christ; nay verily, they held their peace, verse 13, about the thing in question. Act. 15.

And that is just what Paul (speaking for Christ) did in the fourteenth chapter of 1 Cor. He is here pointing out women's place as regards teaching and places of authority. Paul did not say that a woman could not have authority over a bazar, stocking show, Sunday school, B. Y. P. U., or any other worldly institution. He was speaking of and to the Church. 1 Cor. 1:1-2. Paul often spoke of the world, but no where did he tell the women how to proceed with their society work. He does tell them how to behave in the Church of Christ.

J. S. JOHNSON.

Hart-Mansfield Debate

The discussion between J. M. Hart, and Lee P. Mansfield, is just off the press. First proposition Mansfield affirms, classes, class literature and women teachers.

Second proposition Hart affirms, God has given us a method by which we are to direct all services of the Church.

Copies can be had 20c each from J. M. HART, Red Fork, Okla.

Do Not Forget

The subscription list of the paper continues to grow, but names could be added faster if each one would not forget to put forth a little more effort in the securing of new subscribers.

During the month of December, we should secure, at least, one thousand new subscribers. One hundred persons sending us ten new subscriptions each, would give us this number. Write a postal card, telling us that you will get, at least ten new subscriptions before January 1st. Don't wait for them to come to you, go to them. You can find brethren who will send the paper one year to one or more friends. Let's push the subscription list toward the five thousand mark and do it NOW.

THE APOSTOLIC WAY.

Godliness With Contentment Is Great Gain

1 TIM. 6:5.

It will be noticed that the above scripture supports the idea that godliness is something that one must be contented with, and is, therefore a determining fact if one is contented with godliness the ultimate end will be great gain. "According as His Divine power hath given us all things that pertain unto life and godliness through the knowledge of Him that hath called us to glory and virtue." 2 Pet. 1:3. Reasoning from this scripture we reach the conclusion that if God has not authorized a thing it follows with certainty that it does not pertain unto life and godliness. Hence, the participants thereof are not contented with godliness but deviate from its sphere in their vain attempt to secure great gain. "Only through the influence of divine power can we receive the exceeding great and precious promise." Therefore, to labor under some human power is liable to deprive one of these promises.

In writing to the Hebrews, Paul extends that persistent admonition, "Let us run with patience the race that is set before us." Heb. 12:1. That God has unerringly marked the road before us in unquestionable. Its foundation is God's word illuminated by the Holy Spirit on whose resplendent accuracy suspicion should never dare to breathe. When once familiar with that road an attempt to travel on the slippery surface of human creeds is an act too fearful to contemplate. The inevitable result of such might be an utter separation of man from God.

Jesus says "Every plant which my Heavenly Father hath not planted shall be rooted up." Matt. 15:13. From this we see that God does not necessarily have to specify a thing to condemn it.

I am often amused at our brethren when they ask, "What harm is there in the Sunday school?" It is evident that there is no good in it, if it has no divine approval. Therefore, it must be wrong. "What is not good is evil."

A sister says that the Church

God placed her under the supervision of the elders, and if they insist for her to teach a class it is perfectly safe for her to do so. Then according to this view, why wouldn't she be justified in playing a piano if the elders requested?

Dear sister, "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." Peter says, "We ought to obey God rather than men." Acts 5:29. Then, since God requires you to be silent in the Church, (1 Cor. 14:34; 35; 1 Tim. 2:12) why disobey Him in order to follow man and popular sentiment? Has God ever given man the authority to set his word aside? Or are you, too, discontented with simple godliness?

But says one, "You men place a shame on the women by contending that they have no right to participate in the public teaching of the Church of Christ."

No, We men have nothing to do with this for God says, "It is a shame for women to speak in the church." Hence the man that requests the woman to teach publicly in the church encourages her to do what God says is a shame.

VAN BONNEAU,

Center, Texas.

Why Things Look Different

When it comes to teaching, religious or irreligious, we listen to men. One man says, "There is no God." Very nearly everyone will say this man is a bad man. We would ask why? The answer is plain, Paul says, "There is no God." We see there is a contradiction between Paul and man, the wisdom of God and the foolishness of man. We say the man is wrong. Why? Because he contradicts the Bible, that man will be condemned for his evil course. Another man says, "Christ is not the Son of God." In Mark 14:62 Jesus says, "I am the Son of God," hence contradiction. What is the difference in the mistakes made by these two men? None that we can see for they have both flatly contradicted the Bible. Still another man says, "All people will be saved, finally," notwithstanding Jesus says, "He that believeth not shall be damned." There is another mistake made by man, because he contradicts the Son of God. Mark 16:16. Still another man, with his store-house of wonderful information says, "Faith alone justifies the soul." This man surely has made a mistake as well, for James 2:24 says, "You see how that by works a man is justified and not by faith only." Another man clamoring to be heard says, "The grace of God is sufficient for me," and then declares "we are saved by grace alone," that is contrary to Eph. 2:8, and many other quotations as well. Why can't we see the foregone? The people that claim to be Christians say we can; now what? 1 Cor. 14:34, is just as sacred as any of the above, when this last one is explained the whole matter will be made plain. Why can't we see? It is made plain in Mat. 13, I offer a few hints next time I will write plainly. Success to the A. W. and

AN APPRECIATED RESPONSE

The response, to the announcement, made by Brother Conner some weeks ago, concerning the increased subscription price to become effective January 1st, has been so general that we feel we should say something about it.

In the announcement Brother Conner stated plainly that the subscription price would not increase until January 1st. Of course, all who subscribed for the paper before that time were under no legal obligations to pay more than \$1.00, yet many have responded to his request to send along the extra 50¢ with their renewal to help take care of the cost of getting their paper to them for another year. Ordinarily, one could have expected a rush of sending in renewals before January 1st, as a means of securing the paper for another year for \$1.00. There has been a rush of renewals, but the majority of them have been sending the extra 50¢.

The many letters of encouragement and approval of this increased subscription price shows that the readers of the paper appreciate it and the work it is doing, and while we have only published a few of the statements, we appreciate all of them and would gladly give them space if we could. We try to acknowledge, in some way, the expressions of confidence and pledges of cooperation that come to the office.

My health was very bad through June, July, August and September, but I am feeling exceptionally well now and shall show my appreciation by using my increased energies to the utmost, in an effort to advance the Cause which is so dear to the readers of this periodical.

R. F. D.

its many friends and workers and I am one of them. Let's push it far and wide.

As ever your brother in the Christ that died for us.

J. S. HALL,

Hamilton, Texas.

anyone who agrees with the writer on this subject will read the language of Paul in 1 Cor. 7:12-17, it will be sufficient explanation on this matter to convince them of the error of the idea.

W. H. SMITH,

Baton Rouge, La.

The Professional Song Leader

While some of the brethren are fighting the Sunday school as an innovation, I am thinking of another thing that is likely to bring about a division, that is, the hired or professional song leader. While it may have seemed plausible at first among the brethren generally, but they are getting stirred up now as they see the fruits thereof, such as solos, duets, quartets, etc. Soon we will have the choir and as we are getting to be so much like the nations around us, we might as well use the instruments of music. Since we have the professional song leader, there is a demand for new songs, hardly learn the ones in one book until another one is published with just a few of the more familiar songs and they are hardly ever sung. The sad thing is this, that many of the older members, who are not apt to learn as they once were, are deprived of the privilege of singing praises to God, but they may sit and listen to the special songs or get out. We are commanded to sing with the spirit and with the understanding, but the only spirit that I can see in singing solos, and so on, is more like the spirit of pride or the devil than the spirit of Christ, and if there is any understanding about it, I have never been able to get it. While the devil is going about as a roaring lion, seeking whom he may devour, we would do well to note the following lines:

My soul be on thy guard,

Ten thousand foes arise,

The hosts of sin are pressing hard,

To draw thee from the skies.

A READER.

I wish to say in regards to the article entitled "Marrying unbelievers," which appeared in The Apostolic Way of October 1st, that if the writer, and

The God, Man, Jesus Christ

When Christ was born into the world, He had no earthly father. Mary a Virgin, was His mother, but he was brought forth without an earthly father God was His Father for the Holy Spirit overshadowed Mary and the miracle was wrought when He was conceived and born. He possessed two natures: He bore the image of His mother in weakness, in hunger, in weariness, in temptation, and in sorrow, but he bore the image of His Father in power, in holiness, and in wisdom because He was not the Son of man or of the seed of human flesh. He suffered all the sorrows incident to humanity, but because He was the Son of God, He exercised all the power and greatness of God. As a man, He prayed all night, but as God, He stood and said peace be still, and the sea and the winds obeyed Him. As a man, He was smitten, spit upon, and crowned with thorns, helpless in the hands of men, but as God, He walked into the Temple and drove out the thieves, turned over their tables and cleansed the place and not a man had raised against Him. As a man, He fasted forty days and became very hungry, but as God, He multiplied the loaves and fishes and fed the thousands. As a man, He was nailed to the Cross and died between two thieves, but God raised Him from the dead and set Him at His own right hand in heaven. And hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body. See Eph. 1:20-23.

J. J. DAY,

Floydada, Texas.

A FEW INSPIRED EXAMPLES OF TEACHING

"Go teach all nations, baptizing them, * * * Teaching them to observe all things whatsoever I have commanded you." (Matt. 28:19-20.)

This is the last and final commission given by the Son of God to his Apostles just before he "ascended on high." In these few words of the Master, He gave to His disciple the work he expected them to follow the remainder of their lives. Before the death of these servants of God, they were to commit this same teaching to other "faithful men, who could be able to teach others also," and thus, this teaching was to continue till the Lord comes again.

But some of my brethren tell me that the "method" of teaching was not given in this commission by the Master. Yes, that is true, but have you observed, my brother, that the same is also true concerning the command to "baptize them?" We are not told in this commission how to teach or baptize and in order to be able to know how to please the Lord in obeying these commands, we must seek the example given by these inspired men of God as they were guided by the Holy Spirit. I am quite sure that there is not one man in the Church of Christ who would oppose this plan or line of study in order to learn just how the Apostles and early Disciples of Christ obeyed their Lord in His last commission to "teach and baptize" the nations. When we have carefully followed the record of every instance of baptism given by the Holy Spirit, we all with one accord and in one voice, declare that nothing less, or more than to be buried in and raised out of the water would constitute obedience to the Lord's command in baptism. How often do we invite our Methodist friends to the various examples of baptism in the New Testament in order to show them just how the Lord wants us to be baptized. In this, are we doing right? We certainly are, and to which we all agree.

Now, in all candor and honesty, my brother, why are we not willing to employ the same manner of study in learning how the Apostles obeyed their Lord's command to "teach?" We have learned from examples how they obeyed the command to baptize, and may we not in the same way, learn with certainty, how they obeyed the command to "teach?" We certainly can. These examples of teaching are many and fill every demand of teaching authorized by the Holy Spirit, even in the extreme cases of emergencies. In all of these examples, we find the one God ordained plan or system of teaching. This plan or system was simply one speaking at a time to the entire audience assembled, whether the audience be one man or many thousand.

The command to "teach" and "baptize," are both alike from God. The examples He gives us in baptism are no more examples of divine authority than those He has given us in teaching. On the same manner of reasoning that we presume to change one of these divine examples, we can likewise change the other. Such was the presumption of Rome when she changed the God ordained manner of baptism from emersion to sprinkling, and later, the dividing of her audiences into groups and classes, while her offspring, in many instances, have come true to their mother. Will the Church of the living God do likewise? I pray God she may not. The Holy Spirit said that God's "divine power has given unto us all things that pertain unto life and godliness." This "divine power" includes His revealed will to us. No where in His "divine power" has He given us any authority to divide any congregation into groups or classes to teach His word.

To the contrary, however, in every example of teaching in the New Testament, God has shown us His divine plan. It is simple and plain, we are safe, and only safe, when following that plan. The first effort the Apostle made to obey their Master in teaching, according to the world wide commission, was at Pentecost, and a more perfect example of the Lord's plan of teaching a multitude has never been given. Just one speaking at a time, even when the audience was composed of many thousands. "Let all the house of Israel know assuredly," said the Apostle speaking to all the "multitude."

When Phillip went to Samaria to preach the gospel to that apostate people, he went as one teacher to one people. When Paul was called by the Spirit to preach to the benighted people of the city of Philippi, he maintained his Master's divine plan of teaching,—one teacher and one audience. When he and Silas were brought from the prison into the house of the jailer to teach that family the Word of the Lord, if it had been God's plan of teaching, to divide into separate groups,—the young from the old, here would have been the time and place to give the example. Did the Apostle "organize" the younger children of the jailer into a class in one part of the house, and appoint Silas as their teacher, while he in another group, taught the father and mother with the older children? We know he did not. When Peter was called to the house of Cornelius to "tell them words by which they should be saved," did he divide them into separate groups or classes to teach them? We answer, NO. When Paul met with the disciples at Troas on the first day of the week, when they had come together to break bread, does anybody believe that the Apostle divided the congregation into groups and classes in order that each one get the message best fitted to his "age or condition?" We all know that the Apostle did no such thing. If we were to summon every instance of teaching done by an inspired man of God, recorded in the New Testament, it would only be the same in each case. One teacher and one audience is God's plan, and he who proceeds contrary to God's plan, transgresses God's order. My brother, will you risk it?

Holdenville, Oklahoma.

R. H. HOWARD.

THE YEAR BOOK

The Year Book, containing list of names and addresses of preachers who are opposed to the dividing of an assembly into classes for the purpose of teaching the Bible and opposed to women teaching classes in an assembly, will be ready for distribution about the 15th of December. The copy is now in the hands of the printer. Every church and every preacher should have a copy. In fact, the brotherhood generally should inform themselves as to who are to be relied upon. It is not right for brethren, who opposing these innovations, to be giving their money to support men who advocate them.

These books can be had at 20c a copy, or one dozen copies sent to one address for \$2.00.

THE APOSTOLIC WAY.

TEURMAN SPECIAL FUND

Previously reported -----	\$291.80
J. A. Carruth and wife, Floydada, Texas -----	5.00
Frances Barnes, 2105 Second Avenue, Dallas, Texas -----	1.00
Church of Christ, near Ralls, Texas, per T. J. Morrison -----	10.00
A. M. Cathcart, Tallest, Florida -----	10.00

Total ----- \$317.80

JNO. R. FREEMAN, Gunter, Texas.

Approximate amount needed ----- \$800.00

Amount received ----- 317.80

Balance needed ----- 482.20

Brethren do not allow this matter to drag for months. Mention the matter to the church next Lord's day and send your contribution at once to Brother Freeman.

R. F. DUCKWORTH.

"Where Are We At?"

By H. C. HARPER.

The Christian Leader, issue June 17, 1924, after quoting the following from the Christian Evangelist, says: "When I read the following in the Christian Evangelist the other day it recalled to my mind a favorite saying of two or 3 years ago: 'Where are we at anyhow?'" Well, let me tell you. We, of the Christian Leader, Gospel Advocate, Firm Foundation, Apostolic Review, Christian Worker and others of like humanisms are still hanging on the fence for the most part, but are looking with "wistful eyes" into "the broad fields of 'Christian liberty' where the Lord has not spoken." However, some have "cleared the fence," and are now basking in the sunshine of "their own lusts." (2 Tim. 4:3)—for example, Sam H. Champie, A. W. Young, T. B. Clark; while others are "just hanging by a hair." And "we of the Christian Leader Gospel Advocate, etc., will soon be where these "are at," if "straws show which way the wind is blowing."

It is a shame that these should be going off and especially so, just at the time that so many of the "digressives" have got their fill of humanisms, and are "harking back to the Bible." But they must "taste the depths of Satan" for themselves, it seems. The Israel that are now making for "the rest that remaineth," present as sad a picture as did Israel of old. But the Evangelist—let me quote it in part:

"It is to be regretted that we do not all observe the Lord's Supper in the same way. The Savior certainly set a pattern and fully showed us the way. In some of our churches thanks are offered but once. If a visiting brother is called on to offer thanks he refers only to the bread, expecting another to follow and give thanks for the fruit of the vine—so there is an unfortunate omission. Then some churches have two Lord's Suppers at the same time

—one conducted in the auditorium for old members and one in a different room for the young members. It is certainly a bad time to separate children from their parents."

Now you have it; and why has the Evangelist, one of the first to lead the people off from "the pattern," made a criticism of the humanism it has fostered upon the church? What do the people, nurtured on humanism for the last fifty years, know, or care, about "the pattern?"

And where are the Churches of Christ going? Better be asking "Where are we at, anyhow?" We would, as well have an old almanac, so far as following "the pattern" is concerned.

McGarvey fought, and fought, the "movement" among the "digressives" from "the pattern," but to no avail. David Lipscomb fought the digression among the churches of Christ from "the pattern," but finally gave in; and F. L. Rowe did the same thing; and the same has been done by Ira C. Moore.

The Evangelist, years ago, soon after they left "the pattern" said: "Among other things which we are setting in order, could we not come to some agreement on the order for the observance of this institution which we could recommend to all the churches? If it is necessary to have a conference of leading ministers and others to agree upon a method, it will be vastly worth while to have such a conference."

Now do you see where you are going when you cut loose from "the pattern?" You will just as well be "harking back to the Bible" now and save a few steps. Will you do it?

THE APOSTOLIC WAY

Issued Semi-Monthly.

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

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Explain I Cor. 11:3-6

"I would have you to know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

"Every man praying or prophesying, having his head covered, dishonoureth his head.

"But every woman praying and prophesying with her head unveiled, dishonoureth her head."

J. W. LITTLEJOHN.

Although this matter has been given some attention recently, the queries coming in show that an unusual degree of interest has been aroused and we are of the opinion that it should be made as clear as possible, and shall, therefore, essay a little fuller investigation.

The covering mentioned by Paul is the veil worn by woman and not her hair (as sometimes erroneously supposed) and was a badge of her modesty. The sixth verse makes this very plain, for Paul says, "For if the woman be not covered, let her also be shorn." Here the Apostle mentions both the covering and the hair as two separate things and we must so consider them, if we wish to get at the truth taught in the passage under consideration. The wearing of a veil was a custom of the times and not of the church, as Paul teaches us in verse 16, but the 15th verse asserts that her hair was given to woman (when God created her) for glory and a covering, and, therefore, no change of social customs can alter the purpose of God, making her hair a glory to her, or render it anything but shameful for her to cut it off.

Likewise, the privacy, modesty and shamefacedness which the veil typified was to remain even after the custom of wearing the outward symbol of the veil had passed away. The restrictions placed upon woman, are not in any sense degrading to her, but are intended to preserve those finer qualities which place her upon a pedestal higher than that which mere man may occupy. Woman was created from finer material than man; the dust of the earth having been refined by the creative power of God, the purified material was used in the creation of the woman's body thus evolving a still finer being, whose more excellent qualities should not be diminished by rough contact with public affairs. G. A. TROTT.

I am sending a few names of those who oppose Christians taking any part in carnal wars.

May God bless you and all who are standing firm for the one way ordained of Heaven.

I am going to do all I can for the Way here. I think you have done the right thing in raising the price. It is worth twice the new price.

ELLIS B. PATTERSON.

El Dorado, Ark.

Wine or Unfermented Grape Juice—Which?

"The meal—Passover—was accompanied by the circulation of four cups of wine and by songs of praise." Encyclopedia Britannica.

Prof. O. C. Whitehouse, professor of Hebrew in a College near London, says the same as the Encyclopedia and adds, "One cup was drunk before the supper being, probably, the one referred to by Luke 22:17."

"The Jews have, from time immemorial, used this expression (the fruit of the vine) to designate the wine partaken of on sacred occasions, as at the Passover and on the evening of the Sabbath." Shaff Herzog.

Adam Clark says, wine was used at the supper. So also says J. W. McGarvey.

"The leader brings forward bread and wine and makes a prayer,—the deacons distribute the bread and wine and some is carried to those absent." Justin.

"In antiquity the wine was mixed with water and no distinction shown between red and white wine. By heretical sects, various substitutes were used, such as water, milk, honey and unfermented grape juice." E. Stahelin. Herzog, 1351.

"Wine" and "the fruit of the vine" cannot be used interchangeably. Wine, made from grapes, is always "the fruit of the vine," but "the fruit of the vine" is not always "wine." If the above authorities are to be relied on unfermented grape juice, although "the fruit of the vine" was not used at the supper in olden time (except by heretics). But "the fruit of the vine" was used after the (supposedly) grape juice had fermented and became "wine." And if that is true, is it permissible to use unfermented grape juice at the supper now? And if grape juice unfermented may be substituted for "wine," why cannot leavened bread be substituted for unleavened with equal impunity? In my limited investigation I did not find anything from any writer that justifies the opinion that the Jews or early Christians used "the fruit of the vine" in an unfermented state.

J. T. MARTIN.

Debate Postponed

The debate with Mansfield at Hastings, Oklahoma, has been postponed until January 19, 1925. It was to have been January 12.

J. N. COWAN.

As we go to press news reaches us that W. G. Ashley of Lenna, Oklahoma, died of typhoid fever, Monday, December 8th.

Denied Use of Church House

I will begin a meeting at Dobyville Church House, near Lake Victor, in Burnett County.

Brother A. W. Fenter of Jacksboro, Texas, will be with me through the meeting, also Brother Ira Cranham of Kempner has promised to be there a part or all of the time.

The meeting would have been at Lake Victor, but the Sunday school folks would not let the ones that wanted the meeting have the church building. There is no loyal, to the Book, congregation in that part of the country, but we expect to leave one at the close of the meeting if it is the Lord's will.

All who can help by attendance or otherwise, take the matter up with Brother Jasper Jackson, Lampasas, Texas, Route A.

JAS. T. WHITE.

P. S. Last issue of The Apostolic Way was fine.

Served In the World War

My wife and I are opposed to Christians going to war. I served in the World War but was not a Christian at that time. I stood by more than once and saw the conscientious objectors punished, not realizing the intention of the innocent.

Since I became a member of the church I will say that I am a full pledged conscientious objector. I have decided to take Christ as my Master and my example and to obey his precepts and, in my weak way, to uphold his cause.

My wife and I worship the Lord in our home. The church at this place has quite a few members but they have the Sunday school women teachers, instrumental music and plurality of cups. This being more than I could stand, I withdrew.

We live sixty-five miles east from Kansas City, and if you know of a loyal church, let us know. We would not mind driving twenty miles on Lord's Day to worship.

J. S. FOWLER.

Aullville, Mo.

Note. Churches nearby should write Brother Fowler. R. F. D.

Harriett Retta Fish, wife of Daniel Harris Fish, departed this life at Hastings, Oklahoma, October 3, 1924, being sixty-seven years of age. She was a devoted Christian in every respect, and was always abounding in the work of the Lord. Her noble Christian deeds have wielded great influence for the cause of Christ. The deceased is survived by a husband and six children, most of whom are loyal soldiers of the cross.

VAN BONNEAU.

Gunter, Texas.

My Summer's Work

I was called to assist Brother Reveis in a meeting near Piedmont, Ala. However, it fell to my lot to do most of the preaching for two weeks. On account of his health, he only preached four days. As a result of our preaching, I baptized sixteen and two returned to the fold. No, I must change that a little as I believe that the two debates held in that section were responsible to a great degree for the good done. Brother Bird had picked an Evening Light Saint preacher by the name of J. A. Locklear, so Brother Walter Shelnut, of Wedowee, Ala., had nothing to do but take off the hide which he did very nicely. Also he has done some good teaching there. There is one community in which the Bible is meat and drink.

After this, I returned home to meet a Mr. Wilson in public debate, on the evolution question, for three nights. He boasted much about his education but the last night of the debate he made a public announcement as to how nice I had treated him, also why I got the best of it.

Next, I went to Hopeful Church, six miles from Munford, Ala., and preached nine sermons to a dead congregation. Twenty-five made public confession of faults and three were baptized into Christ. I have been preaching here and out at Buffington school house a great deal. I held a two weeks meeting and am preaching every Friday night in that community. Two were restored to the faith. A Baptist preacher has heard me most of the time and is saying that I preach the truth. I am in hopes of baptizing him soon. I am sure he will never again be able to preach what he has been preaching.

The congregation here is growing slowly in number but strong in spirit. We have been giving of our means to help the poor both white and black. We do not keep money long as we can always find some place to use it.

I am to preach in Atlanta soon on the question, "Is it a sin to keep the Sabbath?"

J. A. DENNIS.

Union City, Ga.

A Home Needed

Brother Duckworth, I am 76 years old today, wife eighteen months behind me and I am a renter. At close of the year I will be without a house to stay in. I want to ask the brethren through The Apostolic Way if someone of them will let me have a room, 14x14 and a side room to cook in and let us raise chickens on the shares; milk a cow for part of milk and butter, and raise some bermuda onions on the shares. It seems we might find a brother that would do that.

J. B. RAGAN.

Newcastle, Texas.

Should Christians Go To War?

This is a great question and means much to the Church of God, and it should be studied and understood by everyone who professes to be a member of the Church of God. The scriptures should be the only teacher, as it is a matter between man and God, and the scriptures (not interpretations of the scriptures by men) give us God's mind on all Bible questions. Then what saith the scriptures?

We read in Luke 2:14, that when Christ was born in Bethlehem that the city was thronged with angels, crying, "Glory to God in the highest, and on earth peace, good will toward men."

Luke 1:79 as follows: "To give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace."

In Rom. 10:15: "How beautiful are the feet of them that preach the gospel of peace," etc.

In Acts 10:36 this: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ," etc. In Rom. 14:19: "Let us therefore follow after the things which make for peace," etc.

In 1 Cor. 13:11, "Finally, brethren, farewell. Be perfect by of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." In Heb. 12:14, this: "Follow peace with all men, and holiness, without which no man shall see the Lord."

These plain scriptures I consider enough to satisfy any honest seeker after the truth that God's people, under Christ, are irrevocably bound to peace, even as Jesus, our leader, and exemplar was. No circumstances, even death, could tempt him or his disciples to resort to force, or violence, in all their intercourse with the world, which was relentlessly pursuing them for evil.

On the Mount of Olives, when the mob came, under leadership of Judas with swords and staves to take Jesus, the disciples asked Him if they should smite with their sword, and Peter did use his, but Christ said, "Put your sword away, for they that take the sword shall perish by the sword."

This ought to settle the question, but if anyone is not satisfied perhaps some plain jointed statements from the Prophet Isaiah may help to open closed eyes. In Isaiah 2:2 the Prophet, seven hundred and sixty years B. C. was given a foresight of the advent of Christ, and his Church, or Kingdom, set up and in operation in Jerusalem. Isaiah says it was in the last days. And we know that Christ came in the "last days" of the Jew's dispensation, fulfilled it on the cross, and fifty days later, through his disciples, introduced his Church, and the new, or Christian dispensation. The Prophet sees the Church of God at work and shows us how it worked and this is what I want to show to the reader. If anyone should have any doubt about this being the Church of God that Isaiah is talking about let them read verses 2, 3, 4 and 5 of Chapter 2, and then the eleventh Chapter 1 to 11.

In the ninth verse of Chapter 11.

Isaiah says, "They shall not hurt nor destroy in all my holy mountain," etc. His holy Church. Lo, we are permitted to look in the Church or Kingdom of Christ and see what they did. These two Chapters 2 and 11 make all so plain that no open eyed honest person, seeking the truth, can fail to find it.

The Church was set up in Jerusalem A. D. 33 and the nations began to flow into it. "And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, (Church of God or Spiritual Israel) come ye, and let us walk in the light of the Lord."

The eleventh Chapter is mainly a repetition. The first verse shows plainly that Isaiah is talking of Christ and His Church. And that in that Church swords and spears were not used, nor any hunting nor destruction allowed. See verse nine.

It is impossible to speculate or philosophize around these luminous scriptures. The one who tries to do it simply discredits himself and contradicts the Prophet Isaiah.

Out side of the church, in the world the trouble and fighting did not cease. The swords and spears were still in great demand, and wars went on. The world went out with swords and staves and took Christ and crucified Him and murdered millions of His disciples, who were "Lad as lambs to the slaughter." What more proof can any opened eyed person want? Any one not satisfied with this is lacking confidence in the word of God.

It is stated in histories that Christians, in the early days of the church, enlisted and fought in the armies. I have no doubt that so called Christians did so, as they do now, but they were serving Satan in what John, in Revelation thirteen calls beastly religion, and they, and all such now, will have their part with the beasts of which John speaks.

I know that Christ said in Luke 22, "But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one." But what ever reason there may have been for getting the swords they were not to be used in the Church of God, which was not at that time in existence. Under the Jewish law there may have been some legitimate use for them, but not under Christ; such an interpretation of this unexplained, brief statement, will nullify all the plain scriptures that have been presented. As the disciples were to be sent out over all the world with the gospel they would, of course, need their purses, money and shoes, and they might need the swords as a protection against wild beasts but not to fight people with.

We must follow Christ and his Apostles. Let any man show where they ever tried to defend themselves with any carnal weapon. Except Peter and Christ rebuked him.

A. M. GEORGE.

Albany, Texas.

Authority

"And whatsoever ye do in word or deed, do all in the name (by the authority) of the Lord Jesus." (Col. 3:17).

This text introduces the subject, authority. We get authority by a command, by approved example and by logical deduction.

The command expresses with most simple certainty the authority for doing a thing. The command to do a thing authorizes most plainly the doing of what is specified, nothing more nor less. Things not specified in the command are excluded; not authorized.

Approved example comes next in simplicity of showing to a certainty the authority for doing this or that. One danger in taking example for our authority, is that we may overlook some part or point in the recorded example, but in the main, it is a safe means through which to get authority.

"Logical deduction" is the most uncertain means by which to get authority for our religious acts. Like parables and figures, it is often overworked. Faulty reasoners deduce erroneous conclusions from this and that statement. To illustrate my meaning of "logical deduction," I will give the following: We read that the disciples, on one occasion, were gathered together in an "upper chamber." We safely conclude or deduce from that statement that there was a floor in that meeting place, and that therefore we are authorized to have a floor in our meeting places, though an organ advocate once affirmed that, we have no authority for a floor in our meeting houses!

"Rightly applying the word of truth" must be observed in all cases. A command to an Apostle does not apply to a common disciple, unless it be also commanded to the common disciple. A command to the disciple is not applicable to the alien. Unless it be given also to the alien. A command to the alien does not apply to the disciple, unless it be also given to the disciple in some other passage or text. The same is true concerning a command to the backslider. A declaration relative to one class of individuals applies not to the other classes. These rules are generally well understood among the brethren, and closely adhered to.

The same principle applies relative to getting our authority from the approved example. The apostle commands Christians to be imitators of his, as he also imitated Christ. But how far can we imitate or follow the Apostle? Only to the end of our natural or normal ability. The Apostle had supernatural power, and with that he stepped over into the realm of supernatural performances, and did things

that those who have not that super power can not do. Therefore, in our desire to obtain authority from examples of apostles and others with supernatural power, we must note the dividing line, and not try to cross over to the side of supernatural performance. The apostle received all the truth direct from God, by "revelation;" we receive it by studying the written word. The apostle spake all the truth by means of his natural organs of speech; and so can we, and so do we. The truth which was supernaturally obtained by the apostle, he wrote with natural means. We obtain the truth by natural means, and also write it with natural means. The apostle preached and taught by natural means, method and way; and in means, method and way, we are obligated to be "followers" of the apostle and the primitive church in preaching and teaching. Their example is our authority. We are bound by their examples in these matters no less than by their command, it appears to me. Did the apostle command one thing, and exemplify another thing? Did he set the example one way, and command us to do another way? Certainly not. Did he not tell the teachers in the church to speak one by one, that all may learn, and that all may be comforted? (1 Cor. 14:30, 31). To do otherwise makes confusion, and "God is not the author of confusion;" is not the author of two or more speaking at the same time. Who is the author of that way? For our teachers speaking one by one, we have authority by declaration of the apostle; by approved examples of apostles, evangelists and the ancient church; and by fair logical deduction. "Do all in the name of the Lord" by His authority. C. D. MOORE.

Shall We Fail?

I am well pleased with the Way and the fight it is making against the Sunday school, and everything that is contrary to the Word of God. Shall we fail, or shall we succeed in this great fight?

There was a time when only a few started out to preach the gospel to every creature. Did they fail? No, why did they succeed? They had the promise that Christ would be with them unto the end of the world if they taught the people to observe all things that were commanded them. Now, brethren can we fail if we teach the same things they taught? No, I believe God will be with us in this great fight.

Brethren, if we cannot preach the word ourselves we should help those who can with our means and our prayers. Let us all work together, each one do his or her part and do it in God's way and we cannot fail. All other ways will fail at the great judgment when every plant that God has not planted shall be rooted up.

W. E. BATES,
Waco, Texas, Route 9.

Women Teaching

Dear Brother Duckworth: I received your letter yesterday and carefully noted its contents. I must admit that, with the limited understanding I have of "what is written," I cannot wholly agree with you. Yet I am not perfect. I am not too old to learn, and I believe that "in a multitude of counsel there is wisdom." I am, therefore, willing at all times to counsel and reason with my brethren upon any and all questions "in the spirit of meekness." I want to be right and when a brother can show me wherein I am wrong, which has been done more than once, I esteem him my best friend.

My understanding is, brother, that we have come to the "more excellent way," and "that which was in part has been done away." I ask you, dear brother, if in our time, when we have "the perfect law of liberty," which we call the "infallible guide," if this "infallible" is not a "more excellent way" for the women to learn than to "ask her husband at home?" If not, it seems to me that the man should be "infallible" and not "the scriptures."

I think Christ meant both men and women when He said, "search the scriptures." I believe also when Christ said, "where two or three have gathered together in my name, there am I in the midst of them." He included women as well as men. If He did, "where two or three" sisters (where there are no brethren) should "come together" in His name, they are surely at liberty to do all that is necessary to constitute a true worship, even to pray, break bread and give thanks and not be "usurping authority over the man." Thus it seems that Lidda, in her limited knowledge of the truth, was trying to render acceptable service. Did Paul ask her if she "would learn anything?" I ask her "husband at home?" I think not, but he, not being her husband, teaches her "the way of the Lord."

We ask why this seeming departure from his instruction to the women at Corinth? I think the answer is plain. The woman, or the man, should use the best means at her command to learn. Paul spoke by inspiration; her husband does not. This was the case at Corinth. Here were men who had those special gifts, which were to be continued only till "that which is perfect is come." These things were only "in part" and "were done away." We infer that those husbands referred to those who had the gift of teaching and were guided by the "Holy Spirit" in their teaching, as were the Apostles. Our women have no such husbands today, neither have they had since the last man died that the Apostles laid hands on. When he died, "that which was in part was done away." But Paul tells us, "And yet show I unto you a more excellent way." We have come to the "more excellent way"; we all have access to the "perfect law." Both men and women have access to the only law that is "given by inspiration of God." Because those things that were only "in part" is done away,

is our only excuse for not observing James' command to "call in the elders of the church," etc., when one among us is sick. We have no elders who can perform miracles and women have no husbands that are inspired as those at Corinth.

Is it reasonable that we would try to observe one thing that was only "in part" and ignore another that was "in part," when Paul tells us, "that which is in part shall be done away?" We now have the inspired law that took the place of the Apostles and inspired teachers. If a woman should ask me for information, (not when I was speaking to the assembly) I would try to instruct her and would point her to the "perfect law," and not say, "ask your husband." I am quite sure, dear brother, you would do the same. You would not hide your Bible, lest your wife should find it and learn something without asking you. You would not restrict the reading of The Apostolic Way to men alone. No, you would allow our sisters to read it and learn all they could from it and not ask their husbands. Let us be consistent, dear brother, lest in our zeal we be found "usurping authority" over women. We have many good sisters who have unbelieving husbands. It was thus in Paul's time. It was not to this class he said "ask their husbands at home." If we make a universal application of Paul's language, we do more than he did while the church was in its infant state and before the "perfect law" was established.

I have given you some of my reasons for saying I thought The Apostolic Way had gone to extremes on the woman question. If you can give me light along the line I have followed, I will humbly thank you and give God the glory. If you will publish this letter and instruct me through the medium of The Apostolic Way, you may enlighten others that have fallen into the same errors (if they be errors) that I have fallen into. This would please me well. I say again, I think The Apostolic Way the best paper published by any of the brotherhood may it long live to make the noble fight it is making against many errors.

I remain, faithfully and truly, your friend and brother in the hope of heaven.

A. HARLESS.

Garretts Bend, West Virginia.

The foregoing letter from Brother Harless was written in response to a request from me for the best way to get the paper more generally circulated in the East. Since I wrote that inquiry, we have had quite an increase in subscriptions in many of the Eastern states, including West Virginia, and while his reply has been in my hands some time, I have purposed giving it space at my first opportunity.

I shall not deal with this letter at length, but simply make a few observations. In the first place, the Apostle Paul was talking to the Church at Corinth when in its assembled capacity and telling how the teaching should be done and, in so doing, told two certain parts of that Church and all other

churches to keep silent. First was the man speaking with an unknown tongue. That is, his tongue was unknown to his hearers. This was not a miraculous gift of tongues, like that received by the Apostles, for in that case it would have needed no interpreter. So this person should be silent always where there is no interpreter. A Frenchman in an English audience should keep silent unless someone can interpret what he says. I do not understand that these conditions have changed with time. In the second case, Paul told the women to keep silent, not to ask questions in the assembly, and he did not give as a reason what Brother Harless gives, that the teachers in the assembly were inspired, but his reason for women keeping silent was that "it is a shame for women to speak in the church," and the speaking that Paul was talking about here was the speaking that had been engaged in by the prophets.

I do not understand that these prophets were inspired. If they were, and were being led by the Holy Spirit, why was Paul condemning them for their practice? Surely if the Holy Spirit was guiding them, it would have guided them in the same way that it did the Apostles. The fact that the Apostle reproved the Church at Corinth for its conduct shows that they were not led by the Holy Spirit and that their teachers were not inspired men, speaking by the power of the Holy Spirit, else the teachers would have given the reprimands and would not themselves be criticised by Paul.

Yes, the New Testament teachings are to us in the stead of the Apostles in person. What we find the Apostles teaching in the New Testament, it is well for us to follow now, and since Paul said it was a shame for a woman to speak in the church, to take the place of a prophet, or a teacher, she had better "learn in silence" as the Apostles commanded her to do and ask her questions in private, not in the public assembly. So far as I know none of the editors of this paper are opposed to women asking questions privately. It is the practice of dividing the assembly into classes and putting women teachers over such classes, that this paper is so persistently fighting. While we do not believe in women preaching as men preach, that has not entered into the general discussion, except as a consequence of some of the arguments made by the defenders of the class system.

Women should study the Bible. Surely they should, and be able to teach, but if there is some question that they want to ask when the church is assembled, Paul tells them not to do it publicly.

R. F. D.

Maintain Unity

Dear Brethren: I have read with much pleasure many things in The Apostolic Way. Among them was an article by Brother Trott on "How to obtain and maintain Unity." This article appeared in the issue of June 1st and, if you have forgotten the lesson presented, you will gain to re-read.

I do not assume to be able to im-

prove upon Brother Trott's article, but only to stamp my approval upon the lesson taught and to add a few thoughts to impress upon our minds the importance of "Unity."

In Rom. 14, Paul makes clear the fact that we must lay aside matters of personal likes (and dislikes: for that matter) for the sake of the unity for which our Lord so fervently prayed and for which Paul so zealously worked.

If brethren could fully realize that this unity can be maintained only by a strict compliance with divine instructions, much would be accomplished toward the solution of the question. In Jer. 10:23, God, through the prophet, said, "It is not in man that walketh to direct his steps," but nowhere in His book is it said that this same man cannot follow the directions given therein. So to obtain and maintain a thing that is taught in the word of God, it is necessary first to learn what is taught and, if this includes commands, to obey these commands.

Now, how do we obtain unity (Oneness)? Paul, in Ephs. 4:4, tells us that there is one body. In Chapter 1:22-23, he says that the body is the church and, in Gal. 3:28, he says we are all one in Christ (and to be in Christ is to be in his body). Verse 27 says the Galatians were baptized into Christ and, in I Cor. 12:13, he says we are baptized into one body. So I must conclude that when we have obeyed from the heart that form of doctrine (Rom. 6:17) we have obtained unity.

Then how must it be maintained? Let us go again to the same standard, the word of God, and there find what is said on the subject. In Ephs. 4:1-3, Paul says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long suffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace." In I Cor. he entreats the brethren that they all speak the same thing and that there be no divisions among them, but to have the same mind and the same judgment.

Now, Paul, Peter, John, James and Jude were guided by the Spirit and no one has made a statement that contradicts a statement of another and what they have said is for the purpose of teaching us how to behave in God's house which is his Church. (I Tim. 3:14-15). What they have written is scripture given by inspiration of God and if we will study it to show ourselves workmen approved of God, it will make us one in mind, one in speech, one in action, one in spirit and furnish us thoroughly to every good work.

May the Lord in His love help the members of His Church to maintain unity in this way.

CHAS. M. CULLUM.

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Some Queries and Answers

I have received several queries concerning some things I have said in these columns recently. Some of these have been answered in substance many times. A few of them merit careful attention. Without calling names of querists and without quoting always the exact words of inquirers, I shall attempt to state the main points in these questions and then answer them as best I can.

First in order of my questioners comes a brother from the Northwest who is very much concerned about my objections to the Sunday school. He asks in substance the following questions:

1. Where is there a Church of Christ that calls their Bible Study on Lord's day a Sunday school?

Answer: The inquirer has never been much among the people in Texas, at least, who call themselves "loyal Christians," else he surely would never ask this question. I have preached in seven states and in various parts of several of these. I am sure that ninety per cent of brethren and sisters with whom I have associated in congregations where there was a special Bible study on Lord's day morning separate from the church worship, called it a Sunday school. If the querist will read the news items or reports published in three-fourths of our so-called loyal papers, he can find ample proof that many brethren habitually speak of the Sunday school work as a regular part of a church program. In Fort Worth, where I live, at least half a dozen churches claiming to be loyal to the Lord, regularly announce their Sunday school work in one form or another in the secular press. If the querist is not satisfied, let him visit any ten churches he wishes in Oklahoma or Texas and talk to brethren about the matter. I am sure he will be satisfied that I have not misrepresented them.

2. "Is it right to call a brother a Sunday school advocate when he does not indorse it?"

Answer: Of course, it is wrong "to bear false witness" against any one. I have been called a Campbellite, too many times to call any man by a false name intentionally. The Truth never gains anything by misrepresenting anybody. But when brethren insist upon practicing a thing, I insist upon

calling it by its appropriate and popular name.

3. Is it wrong for Christians to meet with sinners to study the Bible at any hour that does not conflict with the hour of worship?

Answer: Yes and No. Here is exactly where so many are deceived in this matter. I have never known any man among us to object to people's assembling at any time and place to talk about, read about, study or teach the Bible, so long as they meet simply as individuals who want to teach or learn. But who ever saw such a thing in operation three times without some sort of organization? I dare say the querist cannot find in this whole country a single place of the kind suggested by his question. In my controversy with Brother Showalter, this was one of the main points in my contention. I have in mind a church in my own city. People, old and young, saint and sinner, meet at 10 o'clock Sunday morning to study the Bible. This so far is well and good. Next a brother who has been elected or appointed for the purpose takes charge. He does everything, in virtually the same fashion, that is done by the Superintendent of the Methodist Sunday school around the corner. He is in fact the Superintendent, whether called such or not. After the opening services the classes assemble, each in its own place, with its regular teacher. Each teacher has a roll of the class. Each class is a distinct unit in the organization. At the close of the study period a contribution is taken from each class. Finally, the Secretary reports on attendance, collection, etc. This organization is more complete and its workings more systematic than those of any church of which it forms a part. It is this organization, an adjunct of the church, an addition the Lord did not see fit to make to His body, to which we object. Brethren may camouflage it, may deny they have an organization; but so long as they practice such things, they cannot deceive all of us.

4. "Has a woman a right to teach the Bible? If not, why not?"

Answer: Certainly, it is a woman's right and duty to teach the Bible. But the Lord has put a limit upon such teaching. She cannot teach in a meeting of the church (1 Cor. 14); and all the cases on record in God's word indicate that her teaching in days of inspiration was done in private.

5. "Is it right to teach the children the Bible, publicly and privately?"

Answer: I suppose so. The Lord commanded parents to teach their children. Besides, children have all the privileges of grown-ups to attend meetings where the Bible is taught.

6. "Is it wrong for a woman to ask a question on the Scriptures publicly or privately?"

Answer: The Holy Spirit said if she wants to know anything, let her ask her husband at home. (1 Cor. 14:35). This appears to be private, not public. If the inquirer objects, let him settle it with Paul. I did not write the New Testament.

7. Should all of 1 Corinthians be applied to the church at present?

Answer: Everything in the epistle

referring to things still in existence applies to us. Spiritual gifts do not, for they have ceased. Certain things that pertained to Corinth alone, do not now apply. But teachings on church organization and discipline, public worship, etc, surely apply to us, for our position is the same as was theirs on these points.

8. "In 1 Corinthians 14:34, did Paul mean 'silence' in a broad sense, or in a limited sense?"

Answer: The context abundantly answers the question. Paul was talking about teaching and that alone. Of course, this includes asking questions for information. But it was this teaching learning process that he had in mind. He was not discussing singing or praying. He was not even discussing private teaching. Let the querist or other reader study the Bible, not to see how far it permits men and women to go, but to get the ideas of the Spirit; and he cannot go far wrong.

N. L. CLARK.

Scriptural Song Book Needed

I would like to know if there is not someone who is loyal to the truth who has the means and ability to publish Gospel Song Books. Say, for instance, someone who would help Brother Duckworth in that line. I am sure it would be a great help to the cause, then we would not have to depend on digressives or sectarian for song books.

TOM SMITH.

Healdton, Oklahoma, Box 93.

Dear Brother Duckworth:

You may put me down as one opposed to Christians engaging in carnal war. We have been translated out of the kingdom of darkness. Carnal war is in the kingdom of darkness. God demands of us to worship him in spirit. Paul says we are not spiritual if we are carnal. Isaiah said the subjects of God's kingdom would not learn war any more.

Peter said civil laws or governments are not a terror to good works. Paul says the scripture furnishes us to every good work and says we are not to war against flesh and blood. These, and many many others, are my reasons.

May God bless you and all others in the firing line of the spiritual war. You have my sympathy and prayers and best efforts as a true soldier in the Lord's army.

GEO. M. McFADDEN.

Webb City, Ark.

The relation of Christ to the Church of Christ as husband and wife forbids the conclusion that there are any Christians among the secedarians.

Sectarian names dishonor Christ, the family and the wife. Christ certainly does not have ten Baptist wives, fifteen Methodist wives, twenty-five Presbyterian wives, a number of Mormon wives, and so on. What a shame to hold a teaching which implies that God and Christ are fornicators!

G. C. REEKS.

Leesville, La., Rt 1, Box 66.

A Debate

This debate was held at Kingston, near Huntsville, Arkansas, November 14 and 15.

The disputants were D. J. Whitten of the Church of Christ and S. J. Marvel of the Free Holiness Church. The propositions were as follows:

1. Water baptism is the baptism that the scriptures authorize in this age. Whitten affirmed, Marvel denied.

2. The Holy Ghost baptism is the baptism that the scriptures authorize in this age. Marvel affirmed, Whitten denied.

3. The second coming of Christ and the end of the world has come. Marvel affirmed, Whitten denied.

4. The second coming of Christ and the end of the world is yet future. Whitten affirmed, Marvel denied.

I had the privilege of moderating for Brother Whitten in this debate and it was a pleasure indeed. Both speakers conducted themselves as Christian gentlemen should in debate, and I failed to hear anyone say after the discussion that there was no good to come from such a discussion.

Mr. Marvel tried to prove that the two covenants lapped, that the old law existed for 37 years after the law of Christ began, that the book of Revelations and the other books of the Bible were written before the destruction of Jerusalem; that water baptism, the Lord's Supper, circumcision and almost everything else passed away before Jerusalem was destroyed. He also contended that Christ came with the end of the world at the destruction of Jerusalem. He tried hard to hold up his theory, but to my mind he made a miserable failure. If it were not for taking too much space, I would like to mention some of the arguments made on both sides but I cannot.

Brother Whitten was well prepared and did good work. If you need a man to defend the truth in debate, you will not go wrong in using D. J. Whitten. He can meet anything that opposes the truth and he has specialized on the Sunday school and other modern innovations. Call him out and use him.

I began a meeting at Huntsville, Arkansas, the following Lord's Day after the debate and preached over two Lord's Days. I have never enjoyed myself better in a meeting than I did at that one. The Huntsville congregation is composed of some of the best material I have ever met. Our audience grew from the beginning to the close of the meeting, and the last night we could not seat all that were present.

I was very favorably impressed with the great work that Brother Whitten had done in that part of Arkansas during the last two years. He has made many sacrifices that very few men are willing to make, that others might know the truth and be saved.

May we let our light so shine before others that they may see our good works and glorify our Father in heaven.

H. C. WELCH.

Gunter, Texas.

Dead to Sin—When?

"He must repent of his sins, and at this point he becomes 'dead to sin,' and a burial is in order. But we bury the dead, not the living, so the one is buried with Christ in baptism, and raised to walk in newness of life.—Rom. 6:3-5. Col. 2:12." (Cospel Guide, March, 1924).

Since he is "dead to sin" (Rom. 6:2 and 11) after baptism (burial), if he was "dead to sin" before baptism and is "dead to sin" after baptism, he never had a resurrection to life, unless it was a life to sin. Or if you please, since "dead to sin" is "alive to God" (Rom. 6:11), if he was alive to God before baptism (burial), and alive to God after baptism, he was buried alive. What a muddle!

The truth is, one is "dead in sins" (Col. 2:13) before baptism (burial), and he is raised "alive unto God," to "walk in newness of life." Rom. 6:1-11. This is what the book teaches.

H. C. HARPER.

The Unjust

By H. C. Harper

It will be necessary for us to examine with care the terms Paradise, Hades, Gehenna and Tartarus.

Paradise means a pleasure garden, a park, "a place of bliss." Thayer says of this word it is "that part of Hades which was thought by the later Jews to be the abode of the souls of the pious until the resurrection."

Hades, says Mr. Thayer in his Greek-English Lexicon of the New Testament, is "the common receptacle of disembodied spirits."

Christ went to Hades, but his body, which was mortal, was placed in a tomb. He had plainly taught his disciples that Hades should not triumph over him, saying, "Upon this Rock (Christ) I will build my church, and the gates of Hades shall not prevail against it." (Matt. 16:28). And Peter clearly points out the same truth, saying, "For David speaketh concerning him (Christ) (saying) thou (God) wilt not leave my soul in hell (Hades), neither wilt thou suffer thine Holy One to see corruption . . . He (David) seeing this before spake of the resurrection of Christ, that his soul was not left in hell (Hades), neither his flesh did see corruption." (Acts 2:25-31).

Notice that "His soul was not left in Hell (Hades), neither his flesh did see corruption," clearly distinguishing between the soul and the flesh, or body, of Christ.

But Christ went to "paradise," while his body (flesh) was in the tomb. (Luke 23:46). Let us read it: "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, 'verily I say unto thee, To-day shalt thou be with me in Paradise.'" Or as James Moffatt renders it: "I tell you truly," said Jesus, "you will be in Paradise with me this very day."

Tartarus, says Thayer, was "regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds." And

we find that Jesus confirms this teaching. (Luke 16:25). And here, too, it appears, are the Devil's angels; for we read, II Peter 2:4: "For if God spared not the angels that sinned, but cast them down to Tartarus," or "hell," in the Common Version, "to be reserved unto Judgment." And "Abraham's bosom," as every one familiar with the Hebrew literature knows, was a common expression among the Jews to denote the place of repose of pious Jews after death, until the resurrection. And a beautiful figure it presents, when Abraham, who was the Father of the faithful, would gather the pious unto his arms, "a place of bliss."

But Hades will be emptied—all shall come forth. Jesus says: "I am he that liveth, and was dead; and behold, I live forevermore, Amen; and have the keys of hell (Hades) and of death." (Rev. 1:18).

The body dies, for we read, "The body without the spirit is dead." And "death" will be destroyed; but this can be accomplished only by the resurrection. Hence we read, "There shall be a resurrection of the dead—both of the just and of the unjust." (Acts 24:15). And Hades, too, will be destroyed. Hence the apostle says: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory. O Death, where is thy sting? O Hades (Hell) where is thy victory." (I Cor. 15:54-55).

And in the Judgment (Matt. 25:31), to those of the left hand Christ says: "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." "And these shall go away into everlasting punishment." (Matt. 25:46), and "both soul and body" are cast into hell (Gehenna). (Matt. 10:28; Mark 9:43). Yes, "Into the fire that never shall be quenched." Yes, "Into the lake of fire." (Rev. 20:15), "in the lake which burns with fire and brimstone." (Rev. 21:8), where the Devil and his angels are (Rev. 20:10; Matt. 25:41), where "there shall be weeping and gnashing of teeth" (Matt. 13:42), "tribulation and anguish." (Rom. 2:9).

So we see that there are two ways in which to live in this life—and just two; namely, the narrow way and the broad way. Those that do the will of God are walking in the narrow way; those that do not do the will of God are walking in the broad way. (Matt. 7:13, 23).

There are two ways to die—and only two. "Blessed (Happy) are the dead who die in the Lord." (Rev. 14:13). Then each person dies either in the Lord, or out of the Lord. One is "happy," the other is not happy.

There is a place in Hades for each. (Luke 16:22-28)—and just two places there; Paradise (Luke 16:22; Luke 23:43), "a place of bliss," hence, "Happy are the dead who die in the Lord." (Rev. 14:13), and Tartarus, "the abode of the wicked dead, where they suffer punishment for their evil deeds," with "the angels that sinned." (Luke 16:22, 42 and II Peter 2:4).

There are two classes that come up "the resurrection" and only two;

"the just and the unjust." (Acts 24:15; John 5:28, 29; I Cor. 21:23; Rev. 20:12 15).

There are two places in which to spend eternity—and only two; namely, "The new Heaven and the New Earth" (Rev. 21:1; II Peter 3:13; II Peter 1:5-11; Matt. 25:34; II Thes. 1:4-7; Matt. 25:46), and Gehenna (Hell), "prepared for the Devil and his angels" (Matt. 25:41-46; Rev. 20:15; Rev. 20:10; Rev. 21:8; II Thes. 1:6-8). "And these shall go away into everlasting punishment ("torment," I John 4:18, same word in Greek); but the righteous into life eternal." (Matt. 25:46). "Fear Him who is able to destroy (ap. olymni) to devote or give over to eternal misery: Matt. 10:28"—(Thayer) both soul and body in Hell (Gehenna)." (Matt. 10:28). So the Devil and his angels and "the unjust" all go into "eternal punishment (torment)" in Gehenna after the resurrection Judgment, and this is the "hell" from which there is no outlet. God pity the deceivers that lure people to sleep in the face of such God-given warnings and danger signals.

"Fear Not"

Why should we fear when we have a "Thus saith the Lord" for the things that we teach? Those who cannot give God's Word in proof of what they teach but try to prove it by false reasonings and fair words, are the persons that should begin to fear. Christ says that people who are not against Him are for Him. Then those who are not for Him are against Him. He has promised to be with and protect those who are for Him, but how may we know when we are for Him? When we believe what He said and do His commands, adding nothing to, nor taking nothing from His word. Let us all then, as Christians, examine ourselves, and our doctrines and practices in the light of God's blessed word; compare them more closely than ever before to see whether we are for or against God.

Brethren, we are making a very careless advance. Many are falling into the snares of Satan day by day. WHY? Because they are not watching for the "little snakes" that are constantly hiding in the grass. They add a little here and a little there. Oh! that those of today who are advocating these seemingly small innovations could see how fast they are going into ways of digression and rebellion against God. Brethren, can't we do something to open their eyes? Is it possible that we have a beam in our own eyes while we are endeavoring to cast the mote out of our brethren's eyes? Vigilance is all that is necessary to keep us out of that condition, for if we are watching day and night, the wicked one will not get many chances to overcome us with his poisonous temptations. Watch! Take heed what you hear; who you hear; how you hear.

I believe that the deadlock has already passed on this Sunday school question, for many brethren on both sides, to a great extent, have resorted to false accusations, railings, and even slander. They have

alms; abandoned the Scriptures in the fight. Brethren, this ought not to be. If we cannot hold up our position by the Word of God, then we had better lay it down and abandon it as soon as possible. Why, oh why, can we not bring ourselves to be like Christ? When we are reviled, revile not again. Then if a person gets angry, or gets in a tight and has to resort to slander, we should not slander him in return. "If any man suffer as a Christian, let him not be ashamed." "Blessed are ye when men revile you and speak all manner of evil against you falsely for my namesake." Christians all have temptations. "If a man will live godly in this world, he shall suffer persecutions." So let us not get worried and do things that we know, or should know, are wrong. Many are going wrong on this Sunday school question even through the papers. They are saying things that ought not to be said, and especially before the world, for we know that it will have its effect on them and possibly keep them from coming to Christ. Let us be careful. This life is too short and the ship of time is subject, at all times, to an upset for us, and when it overturns it is going to throw us into eternity. What then? Shall we be as Paul, not afraid to breast the chilly tide of death, or shall we have lived and acted in such a way in this life that we shall have fear in our hearts? Then let us study and be sure we are with, and for God. Then, "Fear not."

Yours for more brotherly love and long suffering toward our erring brethren.

EARL CANTWELL.

Des Moines, New Mexico.

He that committeth sin is in the devil—John.

Ye are of your father, the devil—Christ.

Ye hypocrites—Christ.
They are all liars—Paul.
Rebuke them sharply—Paul.

There shall be false teachers among you, who privily shall bring in damnable heresies—Peter.

Presumptuous are they, self-willed; they are not afraid to speak evil of dignities—Peter.

Be these as natural brute beasts—Peter.

R. F. D.

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WAITING FOR OTHERS

There are some traits of human character that so nearly dominate the whole human family that all of us seem to be more or less affected by them. One of these characteristics is that of waiting, one for another, when some duty is to be performed, some volunteer work needs to be undertaken, or when some individual responsibility is to be assumed. This characteristic, habit, or practice has often been responsible for delaying improvements, reforms, and relief.

It is but natural to expect to find this defect among the men of the world, but when we come to the Church it ought not to be so. The very foundation of the principles of the Church of Jesus Christ is one of voluntary action. No man is coerced, forced, or compelled to enter the services of our Lord. His entering must not only be voluntary on his part, but must be with the highest motives, otherwise he will have no reward for his service.

The publishing of the Apostolic Way is a volunteer matter, one which a number have undertaken with unselfish motives. The paper was founded to fight error and it has persistently done so with such effectiveness as to give it a steady growth in circulation and influence.

When the paper was moved to Dallas and the plans for its continued fight against all innovations were discussed, it was plain that more stable plans for financial assistance must be found. After discussing many plans, going carefully into every detail of the needs, we finally decided on the plan of raising, as one means of support, a Foundation Fund, not enough to meet all the demands of the paper but enough to give it some guarantee of financial stability. Brother King and I asked that one hundred men, including ourselves, agree to raise or supply this Foundation Fund. This seemed so easy that some of the brethren thought that we had not made the proposition broad enough, that we should have taken in more than one hundred.

The letters of endorsement that came to the paper and the enthusiasm with which brethren have accepted its general policies would lead one to expect that at least two hundred brethren among the paper's readers would volunteer at once as subscribers to this Foundation Fund. This proposition has been open for a year and the one hundred subscribers to the fund have not volunteered.

I confidently believe that a thousand of the readers of this periodical would gladly subscribe to this fund if they knew what it means, if they understood the proposition. We have asked that you write for information. Some have done so and, when they have learned of the proposition, have readily subscribed.

Some plans for the paper, its improvement and activity, are being delayed, waiting until this fund can be completed. I am writing this to urge that those interested in the fight this paper is making, who are willing to give of their means to the advance-

ment and extension of this fight, write to me concerning this matter at once.

R. O. CONNER,
Care The Apostolic Way,
2105 Second Ave., Dallas, Texas.

Abuse vs. Use

We should use all things in moderation. That is, things which are lawful to use. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." Plants and herbs are created things, some are good plants and some contain medicinal properties. Although God created tea, coffee and tobacco plants, their use has been condemned unqualifiedly. Especially it is true of tobacco. Some brethren appear to think that every brother and sister who use tobacco, in any form or for any purpose, should be banished from amongst Christians, if not from the world. The main charge against the use of tobacco is it is a filthy habit. I am sure many people use tobacco in a manner to make themselves repulsive to others. But this offense is caused by the abuse, and not the use of the weed. When the Apostle said, "Let us cleanse ourselves from all filthiness of the flesh," he certainly wanted us to remain clean, and if he meant the dirt, grease and other filth that collects on the body, he has placed many laborers in a bad plight. There are many kinds of labor which cannot be done without the one doing the work becoming more or less soiled with filth. Maybe he just meant to keep clean from tobacco juice. Many people use tobacco even chewing it whose lips and chins are not smeared with tobacco juice. I know several sisters who use snuff and it is possible to be in their company many times never even suspect that they use tobacco. Doctors who have studied medicine and diseases often advise their patients to use tobacco for the improvement of their health. It is unreasonable to suppose that a God fearing doctor would advise a patient to use anything for his health if he did not believe it would benefit his health without being a detriment to his salvation.

Perhaps someone will say, Brother Jernigan uses tobacco and is only trying to defend his practice. No, myself nor wife who has been my companion for almost fifty-four years, never used tobacco. I do not like the scent nor taste of tobacco and the smell of the smoke is very disagreeable. It is repulsive to see a man or woman with lips or chin smeared with tobacco juice, or smell one whose clothes are saturated with the smoke. It is abuse, that is wrong. When a person uses it in such a manner as to make himself offensive unto others, or in such quantities as to injure his health, or perhaps his mind, he is wrong and should correct his practice.

I sincerely wish that no one used tobacco in any form or needed to use it. But using tobacco is not the only way people abuse themselves. Some eat too much, some work too hard, in

many things are not as temperate as they should be.

Let us use moderation in condemning our brethren for using things we do not like.

A. J. JERNIGAN,
1907 6th St. Wichita Falls, Texas.

Opposed to War

To my mind there is nothing more plainly taught in the Bible than that Christians should not go to war. Christians are commanded, in Mat. 5:39. "But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." A Christian is not obeying that command when he takes part in carnal warfare. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." (Mat. 7:12). Is a Christian doing that when he is engaged in carnal war?

Christ says, in Mat. 10:16, "Be ye therefore wise as serpents, and harmless as doves." A Christian certainly is not obeying that command when he is trying to kill his fellowman, or assisting others in trying to do so. Therefore, in war is no place for a Christian. We are commanded to follow after things that make for peace. "Be ye beloved, avenge not yourselves but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil but overcome evil with good." (Rom. 12:19-21).

Now tell me what kind of a soldier would a Christian be out on the battle fields trying to obey these commands of God? Truly we cannot serve two masters. So, "choose ye this day whom ye will serve." "Recompense to no man evil for evil." (Rom. 12:17).

Can we obey the commands of God and the rulers of war at the same time? If not which is the greatest, the war lord or the God of heaven? Which one of the two has done the most for us? Which one offers the greatest reward for our service? Which one do you love the most?

The scriptures I have quoted are plain commands of the gospel. Now let us hear what God says the consequences will be if we fail to obey. "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 obey not the gospel of our Lord Jesus Christ?" (2 Thes. 1:7-8)

The New Testament teaches very plainly that Christians are engaged in war, but not carnal war. Paul says, "The weapons of our warfare are not carnal. (2 Cor. 10:4). In Eph. 6:13-18, Christians are told to "Take to them, selves the whole armour of God," Each weapon that they are to use is plainly specified and not one carnal weapon is mentioned. It is a fact, then, that carnal weapons are not of God. God has completely equipped the Christians for the battle he wants them to fight

without any carnal weapons. And Christians should be satisfied to use just what God has provided for them to use, and let the other alone.

There are two in my family who are opposed to Christians participating in carnal warfare. J. E. KIRK,
Gantt's Quarry, Ala.

IF-IF-IF

If all men were Christians, none would feel the reproach of a criminal. The Bible makes Christians. Then, why not learn and obey the Bible?

If we could just get the children to be Christians, it would be fine. But how can we do that? Go to church, leave off Sunday school, and all other innovations, and just be pure Christians. The children will follow in our steps and be true Christians too. Try it, parents.

If fathers and mothers would quit drifting with the tide of fashion, vice and sin, and would be a living sacrifice, as is taught in Rom. 12-1; 2, and dress in modest apparel (1 Tim. 2-9), the younger generation would become a sacrifice and a light to other young people. Let us make the sacrifice.

If long hair is a glory to a woman, (God gave it to her, so it is a God given glory), then the longer her hair, the more God given glory she has, but if she has that long air cut off (bobbed), she destroys the God given glory and commits a sin by so doing.

If you want to help a man of God in a great cause and a time of much need, please send Brother Duedworth a donation for his own use. He does not ask for it but he needs it and it will be very much appreciated and will be used for a good cause.

SIDNEY W. SMITH.

The church at Elk City is growing wonderfully. There were seventy-six present last Lord's Day. Several new members have moved to our neighborhood, hunted us up, and are worshipping every Lord's Day with the congregation. We are anxious for more true brethren to move in. We are meeting at present in the Dunkard Church House at the west end of town. The building is located on the main highway and is one block south of the west end of the pavement on Broadway.

There is room for many more true Christians here. Come on brethren and let us take this entire country for Christ. We have some of the best singers in the state. We are gaining ground every day.

I think this entire congregation is opposed to going to war. In the sixth chapter of Ephesians, we have the armor of the Christian catalogued and there is not a carnal weapon mentioned. More than that, Christ instructed us in the sermon on the mount to pray for them who mistreat and abuse us. We are taught to pray for our enemies, not to pump them full of bullets.

W. T. TAYLOR,
Carpenter, Oklahoma.

Wants to Come South

I would like to make a trip into the South this winter if I can arrange with several congregations for meetings to justify making such a trip. I would prefer Mississippi, Alabama, and Florida. I would like to begin the work about the middle of December as I would be about through my contracts here in the North by that time, so far as meetings are concerned. I would like to hear from as many loyal congregations as may feel that my help might be profitable to the cause of their community.

I have been engaged in the work for over twenty years and have traveled and preached in nine of our states and have never preached a thing other than what I find revealed in the glorious Gospel of Christ. I have forfeited many a dollar because I refuse to favor Sunday schools and, in fact, I have been told I was not needed at certain places because I refused to favor such human means. Let me say here that, if you are are bothered with such innovations, even of the latest model, and if you have in your community a man who feels able and willing to defend his innovations, and the interest of the blood washed cause demands it, I am one man who ever stands ready and anxious to meet him in a joint discussion, especially if his side may feel its humanism is safe in his hand. You may have men of that kind in the Southland who are willing to debate the question but it seems that, here in the North, they have only been willing to try the ordeal but once so far as this disciple has ever learned. I am not at all surprised at that either, for that was the record of many of the advocates of the organized Sunday school, as well as of instrumental music and the like, many years ago. In nearly or about all cases, to my knowledge (and I have seen plenty of it) innovators have acted in about the same manner of spirit and have resorted to about the same style of reasoning when put to the test in defense of their humanism. Well, why should they not all act about the same way, since they are all actuated by the same spirit, so far as I am able to find out?

Their fruitless efforts have generally been directed along the line pursued by Isaac Erret, Clark Braden, J. B. Briney, and a host of others that time and space would not permit mention of here. Well, it could be that they have drawn their pattern from the oldest progenitor among, especially, latter day disciples of Christ.

The age of anything, religiously is worth very little and, in fact, nothing, unless it is really old enough to date back to the days of the Apostles of Christ. Even then, it would be worthless unless its genuineness could be fully proven by the sanction of the Apostles of Christ and at the time they were under the supervision of the spirit of all wisdom.

I find that, today we must do our own thinking, as it is unsafe, as well as unscriptural, for one to allow another

to think for him, or to follow the dictates of another. That is, all else but true gospel obedience. I have studied the New Testament through, each month since the beginning of 1923, as well as kept up my Old Testament study and all my correspondence and other reading, along with much manual labor.

I shall close this epistle by breaking some good news to all truth lovers by stating that I have ready for my use during 1925 a new 13 ounce duck tent, 35 feet in diameter, already bought and, not only bought, but already paid for. You see, the Lord still finds His own good way to transact His own loyal's business without so much as asking through a religious journal for help to pay for a tent, as is very often the case even here in the North, and among the very class that opposes the practice by all others save themselves. I often hear someone even of their own say it looks like inconsistency. The reason it looks like inconsistency is because it is the very height of inconsistency.

O. A. TIMMONS.

Ramsey, Ill.

Wheat and Chaff

First: Mother your child going now has escaped much toil and anxiety in his life.

Second: He will surely be saved in the next life.

Third: Had he lived to maturity, he would have become a sinner and like the thousands he might have rejected the gospel.

Fourth: Being Christians and remaining faithful, the parents have the brightest hope of meeting him in the fair city of our God and having him theirs forever.

That man who is a slave has been born born once, but the man who is God's free man has been born again, of water and the Spirit, he has been baptized into Christ.

A Greek philosopher said there were three great questions of the world. First, What am I? Second, Whence come I? Third, Where go I?

Take away one source of information and in one thousand years man would be just as wise on these questions as he is now. That one source will answer all these questions perfectly to the man who will investigate. That source is the Bible. Destroy the Bible and its contents and man is a pygmy, a dolt, he would know nothing of his origin, duty, or his destiny. The great question of the future would be a guess.

The Bible report of the great future is that there are two climates, abodes, both of which are eternal. In the Bible they are known as heaven and hell.

We have often heard that the death of man is the king of terrors; and if man is the creature which the Bible purports him to be, there can be nothing sadder than the death of man. If man is a combination of soul, body, and spirit, if he is an eternal being, there

is no estimating his loss at death, if he dies without Christ and his law.

But a late class of theologians have decreased the sting of death by lowering the capacity or worth of man. He is only mortal, breath and body, why talk about a resurrection of that man? At death his inner man, which was his breath, has flown to the four winds and if his dust is remade, who will receive it? Why a costly monument will out live the man! If the dust is all there is of the former man, let it go, there is no hereafter for it.

When a man has reached his three-score and tenth milestone, two of these great questions fade out, for what does he care about the past? His health is impaired, his physical strength is broken, his early associates are in the grave and to associate him with young folks and children, is perhaps to make him miserable twelve hours per day.

For him to engage in business at seventy, whence comes the pleasure? Will he go into the field during a November snow to gather corn, or under a July burning sunshine to harvest his wheat? And what can he do only wait? Then where can he find enjoyment? Only in the future and not in the future unless he has prepared for it.

A few days ago I approached a man who was well in the afternoon, who was one of the most upright, and a man of wealth, but not a Christian. And I remarked to him: "Mr. T. you are just the kind of a man I like to preach to." "I would like to go to heaven if I could learn the way." "I think I can direct you." If you will separate the New Testament into its three divisions it will give you its three laws—Faith, Obedience, and Christian life, viz: Matthew, Mark, Luke and John give us the evidence of the divinity of Christ. Acts of Apostles gives the law of induction into the Kingdom and the Epistles teach the law of Christian living.

ALFRED ELLMORE.

Covington, Indiana.

Many Thanks, Brethren

Am sending check for \$5.00; two for your own personal needs and three for the support of the best and, so far as I know, the only paper worth our time to read. I am not able to help much, but we should all realize we should bear the burdens equally. May we realize that we should all be laying our treasures up there, where moth and rust doth not corrupt and where thieves cannot break through and steal. Brethren everywhere, wake up and let's push this war campaign with all the vim and earnestness at our command and, brethren, all who are able must give freely and willingly to the support of The Apostolic Way which is doing so much for the cause of Christ. We must also support our loyal preachers better. I believe that God loves a cheerful giver and we should be willing to forsake all, if necessary, for Christ. It doesn't matter how great our faith may

be, if we have not charity, we are nothing.

E. F. MORGAN.

LATER.

Find enclosed a check for \$8.25 given by the Church at California Creek for the support of the work.

We think you did the right thing in raising the subscription price of the paper. We believe that, if \$1.50 is not sufficient to take care of the expenses of the paper, the price should be \$2.00. No business of any kind can get along without funds. No one who cares anything for the Church or the advancement of the Cause of Christ and the betterment of lost men and women, will do without The Way, no matter what the price may be. If anyone wishes the paper and is not able to pay for it, we should see that he gets it.

We will renew our subs soon and will try to get some new ones.

E. F. MORGAN.

Newcastle, Texas.

COMMENT.

Since the publishing of the increase in subscription price to become effective January 1st, more than half of our renewals are sending in the extra 50c. This is great. Not a single complaint at the increased price, but many are saying just what Brother Morgan said above, that they would willingly pay \$2.00 or more rather than do without the paper.

The possibilities for accomplishing results by the agitation of questions through the columns of The Apostolic Way are great. We have hardly begun the work that is before us and, if the Lord wills, we are ready to continue the aggressiveness which the paper has already shown. The campaign against Christians going to war is one of the greatest fights that has been taken up on a neglected question in a century, and as soon as we can spare time from this fight there are some other questions which have been neglected that shall have our attention.

We believe in fighting the good fight of faith. The Lord Jesus Christ began His work with a fight. He fought as long as He was permitted to live on the earth. The Apostles were continuously fighting, opposing false religious views and advocating the truth. The Apostolic Way expects to fight. We had rather be crucified by religionists who oppose the truth than rest on a flowery bed of ease in a perverse and crooked generation.

We want new subscribers, new readers. We are expecting the readers of the paper to work to increase its circulation. With ten thousand regular subscribers, we will be able to shake the religious citadels that are built upon the foundations of the doctrines and commandments of men. The continued hammering of error will have its effect. Hundreds of preachers in the ranks of this paper's readers are constantly clamoring for apostolic Christianity. Thousands of our readers are pleading for the "Old Jerusalem Gospel." We will do everything we can to encourage this through to fight on.

R. F. D.

ORGANIZING FOR PEACE

By David Starr Jordan

A distinguished soldier, General John O'Ryan, himself an earnest advocate of peace, makes this graphic statement: "The world has never organized for peace; it has always been organized for war. While you are in this apathetic state of mind regarding peace, there are men in high command today who do nothing else except plan carefully, minutely, studiously just how your man child, born or unborn, shall be utilized in the next war, how he shall be clothed, fed, strengthened shipped away, moved into the line of battle, replaced by your younger child if he falls, and just how his body can be disposed of most conveniently.

"All these details are being thoughtfully worked out, and it is about time you were doing something for yourselves. Organization for war is a cold, accurate, disinterested business, that deals with facts and moves with mathematical precision. It has the strongest leadership possible. It has unified leadership. Is it any wonder that unorganized efforts for peace seem puerile in comparison?"

It is easy to criticize the hesitation and lack of aggressiveness of peace societies, groups without adequate financial support, without government backing, and without the halo of patriotism with which war preparation surrounds itself. Let us suppose that the huge war machine, instead of standing at the center of government with thousands or millions of employees and holding a first lien on all the resources of the nation, was left out in the cold without official recognition, dependent alone on voluntary gifts of those who believed its maintenance vital to national existence. Under such conditions how long would the organization endure? Would it not drop at once (as in Germany) to a matter of plots and counterplots directed against the government itself?

We clipped the foregoing from Collier's Weekly and print it for the facts it contains, especially concerning the world organizing for war. Billions of the people's money are being expended every year for the very purpose of continuing war. Men cannot constantly prepare for war without occasionally engaging in it.

War is physical conflict. It must have physical or material organizations for propaganda to push it forward. If the government was not behind this organization with the people's money, surely the organization would fail and war in its organized condition would necessarily cease.

Peace is the result of a condition of the human mind. Peace sprang from, was sponsored by "The Prince of Peace," "The Lord of Glory," and He established an organization for the maintenance of and the forwarding of peace. The great weapon of His organization is love. "Love your enemies." It is to be carried forward by education. It is to be supported by volunteers, both of workers and the means with which to support the work.

Physical or material organization, brought about by men, maintained by taxation, backed by force of arms, will never bring permanent world peace.

We have no hope of a world peace based upon the principles now being put forward by world leaders to accomplish this end. Edward Marshall quoted Mr. Edison saying "World peace, I think, is possible. But I don't think the world at present is working toward it intelligently."

If the followers of Jesus Christ lived the very principles set forth by him when he said, "Love your enemies. Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you," and would give as much for the maintenance and advancement of the principles of peace under this regime as they give for the maintenance of physical force, it would be only a question of time until the principles of peace would be so thoroughly planted in the mind of the public that the government leaders and officials would find no trouble in reducing the expenditures now made for war. I am convinced that all of us will agree to this; then let us practice it. Practice it, advocate it so persistently and continually that it will become so contagious that thousands will embrace it and help roll the tide onward. A new hope, a new vision will be brought into the hearts and the minds of the world.

R. F. DUCKWORTH.

Special Issue On War

Sometime ago we announced that we would get out a special issue on war, its evils and reasons for Christians not engaging in it.

It was our purpose to publish this issue January 1st, but as all persons who are opposed to Christian engaging in war would like to have a copy of this issue and as we are now in the very midst of registering names of members of the Church who are opposed to Christians engaging in war, we have decided to wait awhile longer be-

fore getting out the special issue. The exact date will be announced later.

We want to ask all the workers, in this campaign against Christians going to war, to push the work. If you have not received from this office a blank form for listing names, write us a postal card and we will send you one. We would like for one of these blanks to be in the hands of every worker.

The special issue, when published, will be something to be appreciated by all persons in sympathy with the fight we are making.

R. F. DUCKWORTH.

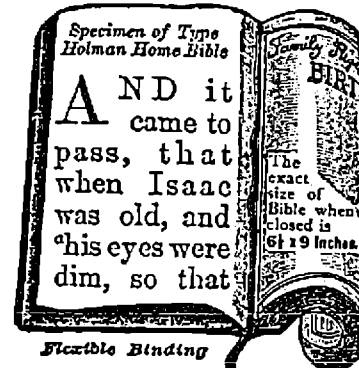
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